

The **BUSINESS PHILOSOPHER**

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By Burt B. Farnsworth

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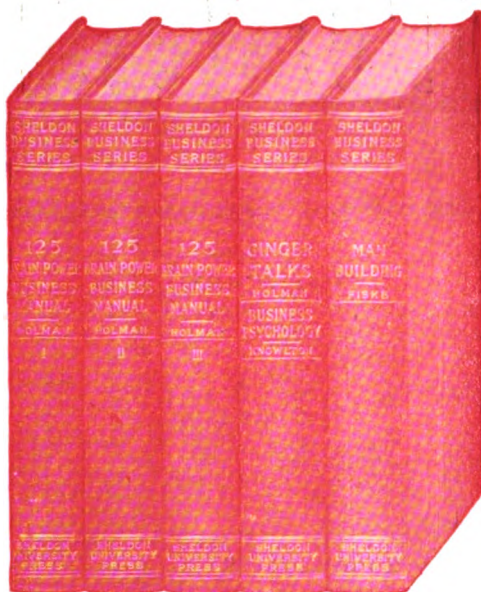
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A Statement of Policy

THIS magazine, while it advocates the Principle of Service, as applied to business, and not only to business, but to Life, and to all human activities, does not undertake to propagate any special teaching. It seeks rather to be a nation-wide forum for the expression of the best thoughts of others, as well as for the personal views of the members of the editorial staff.

It must therefore be understood that the publishers of the BUSINESS PHILOSOPHER do not necessarily endorse the teachings or statements appearing in all articles contributed to its columns; in fact, it frequently is the case that the editors distinctly disagree, but they consider it their province to publish such articles from leaders of thought in all lines of human endeavor and to let their readers think and decide for themselves.

The BUSINESS PHILOSOPHER is in this way an idea-exchange, to which each of our readers is invited to contribute his thoughts or experiences. The editorial board selects each month a variety of articles, which are passed along for our readers' consideration or criticism.

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Little Talks about Business and the Business of Life ∴ ∴ ∴ ∴

by

Jerome P. Fleishman

What Are You Making of Your Life?

HERE MAY or may not be a life hereafter. I am not especially concerned about that. But you who are reading these lines and I who am writing them know that there is a life here and now and that *we* are living it. All right. *How* are we living it?

Are we wasting the precious minutes given into our keeping in thinking evil about our neighbors? Are we spending the priceless hours as though there were no limit to their succession? Or are we really trying to express in our lives the highest and best that is in us—are we endeavoring to broaden and sweeten ourselves and thus broaden and sweeten every life with which we come in contact?

I know men who are leaders in their particular line of work but trailers in the far greater work of making garden spots out of life's cabbage patches. I know women who run to church at every opportunity and then run down their sisters-in-existence with tongues made up of equal parts of maliciousness and just pure cussedness.

You are God's child. So am I. We are answerable to Him for what our lives shall mean in the carrying out of His great plan of things.

Let's help, not hinder. Let's bear our sorrows with a grin and pass our happiness on to others. Let's make of our todays stepping-stones to bigger, brighter tomorrows—tomorrows that shall be ever-increasingly full of the spirit of good-will and helpfulness, so that the great universe of which we are a throbbing part may be better for our having lived.



By The FIREPLACE WHERE We TALK THINGS OVER

By A. F. Sheldon

Are You Ready?

ARE you ready? Ready for what? Ready for the new era. The new order of things. The new age upon which the race is now entering.

An old era is passing away. The world war marked its culmination. It marked the end of the boyhood and girlhood of the race. We are now entering the age of manhood and womanhood. Ages or cycles of human evolution are about two thousand years each. We are passing out of the age of Pisces. We are entering the Aquarian age.

The new age is going to be great. Are you in line? Are you keeping step with the times?

As a race we are yet young. Children make many mistakes. We as a race have made many—many very grave ones—many that were “grave” indeed. Many which sent millions to the grave, needlessly.

As children we have been ignorant in very many ways. For example, our ignorance of the perfectly natural laws of harmonious and profitable human relationship has been very great.

WE HAVE ignorantly supposed that in order to survive we had to be selfish. This was a mistake—a most serious one. It is a false belief. The fact is that the way to survive is to serve.

The law of the survival of the fittest is the law of the survival of the most serviceable. He profits most who serves best—and the selfish cannot serve, or do not.

The first law of nature is the law of self-preservation. When as a race we become wise enough to perceive the fact that service to others is the road to the survival of self, we will no longer want to be selfish, we will want to serve in order to survive.

Man is becoming better, because he is becoming wiser. Spiritual power pays. By spiritual power I mean love—Love of the Good, the True, and the Beautiful. In the youth of humanity most adults thought, or falsely believed, that spiritual power would enable its possessor to lay up treasures in heaven—and he generally

added, “If there is one”—but would cause him to go broke here. That is not true. It is a false belief born of ignorance of the facts of nature.

THE fact is that man is naturally a spiritual entity and that he who stifles or suppresses his love of God and his fellow-man is un-natural, not true to nature—the natural nature of the real man.

We have falsely believed that man was an animal and that it is natural for him to be selfish. This is not true—man is not an animal. He is a human being—as such he is a distinct species of creation. He is as different from animals as animals are from vegetables and vegetables from minerals. There are four earthly kingdoms. The mineral, the vegetable, the animal and The Kingdom of Man.

Let's stop hunting for the “missing link” between animals and man. It's a waste of time. “There ain't no such animal.”

Monkeys can be trained to eat at a table and to smoke cigars and to ride a bicycle and to do a lot of things man can do. But he *has* to be *trained by man*. The monkey does not and cannot train himself. Neither does any other animal. Man, unless he makes a monkey of himself as many millions have, *can train himself*. Man possesses the power of self-analysis and rational introspection. Animals do not—animals know that they know.

Man knows and knows that he knows and can come to know how he knows and feels and wills.

Man can step aside and look himself over and find his own weak spots and correct them. Animals can't. Animals are governed by group consciousness. Man is an individualized entity and not subject to the laws of group consciousness. A trotting horse or running horse never yet trained himself.

ABE LINCOLN did. He had no one to teach or train him. He did the job himself. Man is on the plane of self-con-

sciousness. He is conscious of himself. Animals are on the plane of simple consciousness. Minerals and vegetables find energy. They lack the power of locomotion. They cannot find or conquer space.

Animals can. They can move about. They find energy and space, too. But they don't find time. They live in the present only, they neither retrospect the past, nor contemplate the future in the sense that man does. Hence they do not progress in this manner of doing things except as man teaches them. Man builds dams. So do beavers. But beavers are building dams now the same dam way they did when the first beaver began building dams. Man is not. He is a time finder as well as an energy and space finder and can start in where the other fellow left off and by being able to mentally live in the past and in the future can go the other fellow one better.

Thus is progress born in the kingdom of man, in the matter of building dams and in all other ways and thus do we go on and on toward the goal of Divine intent which is perfection.

IN THE Aquarian age man is going to be recognized as a human being. He will not much longer be classed as an animal. If you don't believe it, ask Count Alfred Korzybsky—and read his book, "The Manhood of Humanity." It's a Great Book.

Are you ready for the new age of man—the age of the brotherhood of man? We are standing in the grey of the early dawn of that day. Wake up. It's time to get up. We have been sleeping long enough. Rub your mental and spiritual eyes—shake yourself, pull yourself together. Get in line. Keep step. "Come on—let's go." Let's go on and on to better and yet better things.

Do you doubt the birth of the race to an era of better relationship of man with man? If so, for shame. If so, you are surely asleep—you surely need shaking. Think of it! As I write these lines it looks as if the age-long struggle of the Irish people and the almost constant friction between Ireland and England is over. It looks as if the coming Christmas, which will have come and gone before this is even printed, will enable the Christmas bells of Ireland to ring the glad tidings of peace in the Emerald Isle, and good will toward England. So may it be.

AS I write these lines the conference of nations at Washington is doing great things.

China is proving to the world that right makes might and the law of non-resistance is winning a mighty battle.

Nations, having seen that war won't pay, are scrapping battle ships and may sell a few million or billion tons of them to Henry. If they don't do that, they will send them to the bottom of the sea.

This is all great work—a perfectly splendid morning's work in this morning of the better day that is dawning. But it's just a before-breakfast chore compared to what is coming. When the boys who are doing these morning chores hit the lowest field and get under full headway along in the forenoon, watch out.

The age-long war between employer and employed is going to be settled, too. You just see if it isn't. I know that is coming.

Are you going to help? Are you going to do your part? Are you in line? Are you ready?—Yes! "Come on, let's go."

The Boy's Education

By SCOTT HARDY

The boy, newsboy or millionaire's son, is the great raw material of the world. If he is already bad—society does an evil thing to posterity if it contributes to his further delinquency. If he is good—society is prodigally wasteful to thrust him into bad environment. If he has inherent ability and budding ambitions, society should take that boy to its heart.

The educated mind is the greatest producing agency in the world, without which fertile soil, timbered land, and mineral deposits are but so much useless material.

You prosper just in proportion to the prosperity of the average man with whom you are brought into business contact. If the masses of the people are poor and ignorant, every individual, every interest, every industry in the community will fall and register the pulling down power of their backwardness.

Every man who, through ignorance, lack of training or by reason of any other hindering cause, is producing or earning only half as much as he ought, by his inefficiency is making everybody else in the community poorer.

Schools are a paying investment for the state.

Education increases productive power. Education is not a charity, but an investment.

Make Your Own Opportunity

By W. L. MULKEY

Chattanooga, Tenn.

I WAS discussing recently, with one of our foremost educators, the opportunities offered by our present system of education. In the course of the conference I asked him what was being done for the young man or boy who had no ambition to better his condition, and who, though realizing his perilous position, did not seem to care. He told me that so far as he had been able to discover, nothing in the way of a mental stimulus had been thought out, that would do the work.

Therefore, the world must await its greatest benefactor, the man who can so stimulate that *something* in the indifferent individual as to cause him to be ambitious and have personal pride in what he might accomplish in the world.

I believe the greatest enemy to progress in this world is indolence. Let me explain. I mean that indolence which comes from smug complacency, and full-paunched content. That indolence which will take pride in doing from day to day the routine tasks, which, of course, must be done.

But woe to the higher aspirations of one who is *satisfied* with the mediocrity of the routine!

I HAVE no patience with the man or boy who whines and says "I ought to have done so and so." Well, why in the name of Heaven didn't he do it? Why doesn't he do it now? Such a tale of woe is only mental cowardice, which indolence engenders in every soul which gives her lodging. Let him forget it. God created him for omnipotence.

When he gives way to such thoughts, his mental think-tank is out of order, and his batteries are not working.

He who hasn't an opportunity should make one. No amount of outside influence will help him. Such action must originate in his inner consciousness. If it doesn't no amount of outside aid will save him, and when his closest friends come near him, they will have to take off their hats in the presence of the dead.

Beware of the pygmy party who thinks he is being sat upon. Nothing holds him back but his own limitations.

He should step out into the battle—then he could feel his backbone stiffening, and he would be interested in trying to do something original, or at least out of the ordinary, for himself.

IT HAS been said that we do only those things which we are compelled to do. This, I know, is partially true—hence the necessity of getting into a position where we will be called upon to do things that will develop us along useful lines. Be versatile.

If we do not throw off the yoke of inherited indolence that besets us every step, like sin, we cannot hope to have minds sufficiently exercised to keep from rattling. When a rattle appears in machinery, the good mechanic seeks to have it eliminated. Just so in the business of life. The rattlers are discarded.

I think God will forgive anyone else quicker than he will forgive the man who gives up the fight and lets the stone of convention grind him to powder. Thomas Carlyle said that he would rather be a sun worshipper than be nothing at all, because it was action, and any kind of action is better than none.

Woe to him who is gravitating toward the haven of indolence, a distended waistline, a bald spot, and whose highest ambition is to have his name in the city directory and water the lawn in the gathering twilight. That career is easy. All he needs to do is drift, and he will safely land.

IF YOU think you have made a success and reached the goal of life, you are a monumental failure, and the truth of the matter may be you have never reached the first base, so to speak, of life. The Bard of Stratford-on-Avon said:

"Screw up your courage to the sticking point, and you will not fail."

One way not to fail is to determine to succeed. Do not let the hound of indifference and indolence camp on your track and travel in your trail. Bestir yourself. The eternal present is all the time we have in which to act. Tomorrow is unborn, and yesterday is dead.

Competition—or Rivalry?

By S. A. BERENSON
Cambridge, Mass.

THE subject of competition is as old as the world itself. It is safe to assume that its origin can be traced as far back as the beginning of animal life. We can imagine how the appearance of life created the problem of subsistence and how the struggle for existence grew with the increase in the number of the various forms of life. Then, when things were in their most primitive stage, it was purely a matter of the survival of the fittest—the stronger overpowered the weaker. Physical force was the deciding factor and the opposing side invariably met death at the hands of the victors. This was competition in its first stage.

During the long process of development man has reached the second stage of competition, which is rivalry. It is a transformation from physical violence to more or less tolerance in the same field of endeavor.

The third and final stage of competition is competition in the sense of emulation. Now we are in the midst of passing from the second to the third stage of competition.

ANALYZING the three different stages of competition we can readily comprehend the vast change in the character between the first and second stages, but because we are participants in the change from the second to the third stage the unavoidable reaction has dulled our sensitiveness and has made us mediocre to its far reaching effects.

We are vitally concerned with this last process. The question is, how long will it take us to completely reach the third and last stage?

We, as reasoning individuals, can see the distinction between the two, but through lack of co-ordination and to a great extent selfish motives, do not agree upon an harmonious end of reaching our aim. Here again it will be a matter of gradual evolution. Instead of learning from the past we seem to be insistent on experimenting ourselves and we are indifferent to the price we must pay for such experience.

THIS subject must be studied from an economic as well as ethical point of view.

Let us stop to define the words "Competition" and "Rivalry."

"Competition" is the phenomenon that animates man to superiority; the spirit of emulation; the desire to excel.

"Rivalry" is the desire of accomplishing a certain end through base and unethical means.

Once competition degrades itself to rivalry it becomes destructive instead of constructive.

Competition results from a perfectly normal state of conditions; is thoroughly ethical and is actually an asset to the progress of civilization, while rivalry is the outgrowth of selfishness, is polluted with personal hatred and leads to chaotic ends. We have evidence to this effect all about us.

It is a gross miscalculation of facts, no matter from what angle you may view it, to adopt a policy the influence of which will serve to undermine its very purpose.

THE reputation and good will of a business is a psychologic as well as an economic achievement. The manner in which we do business counts as much as the commodity we sell.

Rivalry in business may be compared to a street fight—the sensible ones will not resort to such means, they will apply competition, ethical competition.

The mode of conduct of a business reflects the personality of the organization behind it. Like persons, businesses are either refined, cultured and striving to progress in a dignified manner or are boisterous in their doings, vulgar, and care nothing about their good will.

The modern business organization knows the truth of this and will choose the path leading to success, the path of emulation.

He who envies, admits his inferiority.

The Public School as a Maker of Citizens

By **CHARL ORMOND WILLIAMS**

President, National Education Association

NOT so many years ago, as time flies, school was a place where youngsters went to be drilled in the three R's—Reading, 'Riting, and 'Rithmetic. Slowly and laboriously the child spelled his way through one reader a year—or, maybe, it took two or three years to get through it, depending upon the size of the book and the facility of the learner in the use of his A, B, C's. Copies were decorated with all the flourishes possible to attach to simple letter symbols. Arithmetic developed the ability to solve intricate number puzzles involving huge fractions and unusual situations. The principal factor trained was memory, a perfectly natural development from the period, only a bit earlier in the history of the world, when all learning was handed down from father to son by word of mouth.

There are perhaps 275,000 schools in the United States and still, in this year of our Lord, 1921, there are tucked away in a few obscure corners, schools of the type just described. Not long ago I heard a teacher tell how in 1919 he was challenged by the local preacher to a debate on the roundness of the earth, and the preacher, with the force of religion on his side, succeeded in strengthening the "home-keeping hearts" of that isolated community in their belief that the earth is flat, that the teacher with his "new fangled ideas" was all wrong!

Let it not be understood that we educators of today decry the teaching of the three R's, far from it! We believe with all our hearts and souls in reading, writing, and arithmetic as absolute essentials of

school instruction, but we believe, also, that there is a better manner, a more effective manner, of teaching reading, for instance, than by the old A, B, C method; and we believe the character of the thing taught is to a great extent dependent upon present-day needs—small fractions in arithmetic, for instance, and simple, everyday problems.



CHARL ORMOND WILLIAMS

IN SPITE of our reputation, as a nation, for running after anything new, in the matter of education we are a very conservative people, clinging to the old, to the ways of our fathers, as long as a shred is left to which we can cling. Even we school officers and teachers give up very reluctantly practices which have become familiar from long use, quite overlooking the fact, sometimes, that the obligation imposed upon us is to train children to

face tomorrow, not yesterday.

How many parents who deplore any deviation from the methods and practices that pertained when they went to school, who deplore the insertion of so many new things into the curriculum, practice the same simplicity in their daily lives and exercise the same direction over their children as did their parents in those "good old days?" How many teachers who teach as they were taught, live now under the same circumscribed conditions as they grew to manhood and womanhood?

The world has not stood still. Man, yielding to the instinctive yearning of his nature to explore, has opened one door after another till, what with automobiles, airplanes, wireless, moving pictures, and the

refinements of manufacture, life has become so complex that our grandparents, if put in present conditions with the training of their day, would be utterly confused and lost.

The only excuse we can make for the harking back of the parents and grandparents of the present generation of school children to the "good old days of yore" is that they fail to take into account that their education did not stop when they stepped off the platform on commencement day, that they have changed with the changing years. No more can schools stand still; they must, if they would be of service to the individual and the nation, meet present needs, give the child a training to fit him to cope with present, greatly changed situations.

WE MAKE today the citizens of tomorrow—a trite saying, but let us stop to analyze it. We make the citizen of tomorrow. A volume might be written on the changing history of that one word "we." In early times it was the business of the tribe or clan to instill into the tribesmen-to-be the virtues of loyalty, courage, bravery, obedience—those virtues deemed essential for a good citizen of the period. Later "we" stood for the parents, those sturdy, God-fearing, fathers and mothers, who added to the above essential virtues: Industry, respect for the rights of others, truthfulness and honesty. Today the obligation of training citizens is thrown upon the teachers; they are the "we" who must inculcate all the citizenship virtues of the past and in addition those which the needs of the times demand: Cooperation, service, and intelligent leadership.

Far be it from us in this article to censure or complain or even explain. We merely state the fact—of course, there are exceptions and, of course, there are explanations; but the big basic fact that we must face is that training in citizenship, in the virtues and practices that make man of value to his community, state and nation, is left very largely to the schools. Have you stopped to think of this, you taxpayers—of this tremendous demand you put upon the schools, in the light of your quibbling over a few cents extra for school taxes? Have you stopped to think of this, you parents, in the light of your insistence on keeping your child out of school to earn for you a few paltry dollars? Have you thought of this, you legislators, in the light of your

failure to lengthen school terms throughout the land?

TODAY is the accepted time. Nowhere more than in education does that admonition apply: "Never put off till tomorrow what you can do today"; tomorrow the citizen is made, today we are cultivating those qualities, instilling those lessons, which will make the world a better place in which to live tomorrow, or we are thoughtlessly neglecting our opportunities and perhaps precipitating the overthrow of our boasted institutions in some not-far-distant tomorrow.

In the midst of the constant crying of "We can't afford better schools, we can't afford to pay our teachers more, we can't afford to keep our schools open longer." I say we can't afford not to do these things, my fellow citizens. The world right now is in a too precarious condition to run the risk of careless or faulty or deficient training of these young people who will take our places in the direction of world affairs on the morrow. In good schools, good teachers, rests our salvation; it is terrifying to contemplate the blind and careless fashion in which we wait some more "convenient season" to act, and disregard the possible disastrous results of our procrastination.

Now let us consider *make* in the light of schoolroom practice: The idea of the piece of clay in the hands of the teacher is outgrown; children are not mere masses of plastic material to be moulded. Likewise is outgrown the old idea of "sparing the rod and spoiling the child" in school management. A very low valuation is placed upon action under compulsion from without, yet discipline is by no means an outgrown term in education. Parents and teachers are often misled in this day by the multiplicity of talk about "freedom": "Freedom of the child in the home," "freedom of the child in school," "freedom," "freedom" everywhere, till the word is worked to death and the practice of its varied concept has turned the world topsyturvy! We have not changed our declaration of principles; we still believe in the right of every citizen to "life, liberty, and the pursuit of happiness," but I am firmly convinced that no more to the framers of our Declaration of Independence did "liberty" convey the idea of "license" than to the promulgators of the doctrine of "freedom in the classroom" did "freedom" mean "chaos."

RESPECT for constituted authority and respect for the rights of others are the very corner-stones of our republic and likewise the very foundation rocks of discipline in the modern school; as in the teaching of reading, writing and arithmetic, the manner of the teaching has changed—not the thing taught.

We believe the chances for development into a good citizen are better if we “make” the child respect authority and the rights of others because he wants to do what he recognizes as fair and just than would be the case if we compelled obedience and quiet and submission to our will because we had the power to compel it.

The democratic ideal can be and must be developed in the classroom. There the child must get the idea of the leadership of superior intelligence, of greater experience, of more mature judgment; there he must learn to recognize that each individual has rights, that each individual can best be assured the getting of his rights by the common observance of laws for which the need is felt. It is ever true that example is more potent than precept and so the teacher gives greatest strength to her civics teaching by her own practice. The child, especially in his early stages of development, is a persistent imitator, thus the teacher has it in her power to influence by her attitude both the fashion of his deeds and the very set of his mind.

TIME was when we thought and spoke much of *training* the child in the way he should go. To us democracy-loving Americans, since the World War, training as applied to school practice has become an abomination. The German system of schooling exemplified training to the *nth* degree; we saw the tremendous possibilities of it, we saw the baneful results of it, and we want none of it. We want for our children, the future citizens of the United States, not a shaping from without to some preconceived, standard form, but the gradual, sympathetic drawing out and directing of the instincts and tendencies that are wrapped up in each individual.

The school of today must *educate* in the full sense of the word, must place the little human plant in the most advantageous circumstances for growth such as we desire, must recognize the fact that it is an individual with inherited tendencies and instincts, highly susceptible to environmental conditions, must see to it that a natural, symmetrical unfoldment takes place.

Thus must we make the citizen of tomorrow—not a finished product on the completion of the twelfth grade, but a being who knows himself in relation to other beings and the material elements of his world; who has his tool subjects in hand; is conscious of his ability to judge and study and learn; and goes forth, thus equipped, to take his place as a citizen of his community, state, and nation.

YOU would have me, I know, deal not in glittering generalities but in the actual brass tacks of modern school practice. We modern educators make the contention that the most important lessons the child gets in school are not learned from books.

There is no denying that the child on his first day in school begins to learn, among other things, to like school or dislike it, to respect authority or despise it, to respect or disregard the rights of others, to obey because it is right to obey, or because one in authority says so, or not to obey at all, to respect school property or treat it without respect, to rely upon one's self or be dependent upon others.

The contributing influences are the teacher and the environment. The teacher must have a realization of her opportunity as well as of her task, she must have a vision; to be more specific, she must herself be well educated and specially trained for her particular work; she must know the psychology of childhood in such a way as to apply it to the situations that arise; she must be old enough to take her work seriously, strong enough to hold the invariably cheerful attitude which is the natural accompaniment of good health, and she must have a love for children which makes association with them a joy for both teacher and pupils.

And in this United States of ours a fourth of our teachers are under twenty-one, a fourth of them have not gone beyond the eighth grade, and about the same number make teaching merely a stepping stone for a year or two to some other more lucrative employment! As to environment—the writer has known the evil reputation of a school—a reputation for destructiveness of property, for quarrelsomeness, for general unmanageableness, to be quite lost when the pupils were moved into a new, attractive building. It is worth while, I am convinced, to make the surroundings of our children attractive, to have clean, well-lighted and well-ventilated rooms in which to teach, to have good pictures on our

walls and good books on our shelves. Not only do we thus inspire ideals and create standards of taste, but, as in regard to the example of the teacher, we influence mind-sets which eventuate in deeds.

THE fact that curricula of both the elementary and high schools are being worked over to include more history and civics, that committees and individuals in all parts of the country are working out courses in history and civics to meet present needs, is proof positive that not only educators but people generally are becoming alive to the needs and possibilities existing in the schools today.

Again, it is not a question of elimination, only a shift in values. All values are relative—Latin and Greek are good things, history and civics are good things, we love not Greek and Latin less, but history and civics more—not that we could not get a great deal of civics teaching from our ancient languages, but there seems to be a greater possibility to get results from a definite course in history and civics as such, than to depend on some secondary deductions or incidental transfer.

The following quotation from the report of the committees on "Changes Needed in the Elementary School Course" made to the National Council of the National Education Association last summer at Des Moines expresses the changed conception in regard to history teaching:

"HISTORY, as taught in the past, has focussed the pupils' attention upon military greatness. Democracy demands that the pupils of to-day shall study the progress of nations and races rather than the story of kings and generals. Each period studied should be vividly contrasted with the everyday conditions of the present time. This will render interesting research into our own life and community conditions, and these should be carefully studied, defects noted, and the pupils taught that it is their duty to make the world better,

and to bring nearer the brotherhood of men and the peace of the world."

Civics teaching is no longer relegated to a single term in the eighth grade, civics teaching begins the day the child enters school and continues till he bids farewell to the schoolroom; no life situation that might be made to yield a lesson in civics is allowed to go by unused. Games and fights on the school grounds are made to yield their civics lessons, a disease epidemic in the neighborhood, cheating in school, or robbery in some child's home, the going in and out of the classroom, the study hall period, the daily routine of school—all these are made to contribute their valuable lessons in citizenship.

AND the content of the course, as you observe, is no longer merely the dry study of our government machinery, the constitution of the United States and of our own state; on the contrary, the wide awake teacher gets her subject matter from the book of life and her pupils learn to appreciate their government with its intricate machinery from their own simple experiments in governing their room, their school, their club. Right in their schools, in their school activities, they learn to put into practice their ideals and ideas, and right there they begin to find out which are workable and which are not, and right there the far-sighted teacher can see to it that they find out which are worth while and which are not.

Such is the service we would have our public schools render the nation, and such is the service they are rendering in certain happy localities. God bring the day soon when every citizen of today may realize his obligation to the citizens of tomorrow, when every teacher may recognize his opportunity to determine the citizenship of the next generation, when every school shall make the most of its possibilities to render the truest service to the nation and to the world.

Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education.—Mark Twain.

Whatever the mind can conceive, it can do. Always believe in progress. Never say it can't be done. You can't do it, perhaps. Another may.—George Starr White.

KNOWLEDGE is like the vaulter's pole—it enables a man to rise a great deal higher than he possibly could without its aid. Learn the why and how of everything you can, but learn from facts. A man whose knowledge is based on guesses and rumors is like a vaulter vaulting with a cracked pole. He may get a fatal fall.—Frank K. Foss.

The Larger Life

By EUGENE DEL MAR

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To the BUSINESS PHILOSOPHER, its Editors, Contributors and Subscribers:
Greetings:

I come to you not as a stranger, but rather as an old friend who has heretofore made occasional visits but who is now to sojourn with you for some length of time. I come with feelings of sympathetic comradeship, with the desire of rendering service, with the equal expectation of learning from you as well as of suggesting ideas that may be helpful to you. I come to give you kindly New Year Greetings, in trust and confidence that together we shall assist to bring about that general and mutual understanding and good will of which the world is in sore need.

—EUGENE DEL MAR.

IT should be evident even to the casual observer that the past decade has opened up a new era of human development. Neither nations nor individuals learn much during periods of satisfaction and easy success. When desired results are secured with slight effort, usually there is neither sufficient nourishment nor use of faculties to create greater capacity, or ability to perform greater service. It is only when the emotions have been deeply touched and strongly moved that greater power is developed, and the extraordinary appeals made to the emotions during the past few years have affected the world profoundly. We are living in a New World since the World War.

And yet, on the surface, there seems to have been but slight change. There are the same people, apparently pursuing the same tasks in the same way, living now practically as they did before, with the same details to be met in social and business life; where is the change? The change may not be very apparent on the surface and is not so much in the physical and material aspects of life as in the mental and the spiritual. There has been an expansion of consciousness, a demand for greater freedom and deeper realization, and a breaking of some of the bonds that have long fettered man to the smaller life—the life of selfishness and contraction.

THOUGHT comes before action. Physical conditions and material circumstances that are in their nature unfair and unjust remain unadjusted until thought is crystallized and emotions kindled sufficiently to impel resistance and compel action.

UNDER ordinary conditions, the world thought moves slowly, and emotions are not readily stirred; but when mankind is agitated violently, it becomes intensely conscious of all that has been merely simmering for ages, and like the burst of tropical vegetation after a storm, humanity seems to make leaps and bounds in its consciousness.

But the ordinary life of man in this economic age is a business life, each one fitting into some groove or angle of commercial activity. Business principles do not change, it is true, nor do the principles of Life itself; but both must make new applications and adjustments of principle with every change in human nature. Does human nature change? Assuredly it is always changing, evolving, progressing, unfolding; and human nature today is not what it was ten years ago. Nor are business methods.

THE World War did not come without a good cause and sufficient reason. Principle or Infinite Law is universal. Not even the most trivial matter escapes its omniscience. Does any one imagine that the Great War came unheralded? It was clearly foreseen and foretold by thoughtful observers; it was only the occasion and opportunity, or the time and place of its outbreak, that was problematical. The whole world had long been at war, within each of its parts, when the social earthquake of the World War brought to the surface not only the cruelties and horrors that are the usual accompaniments of war, but also wonderful and inspiring examples of the noblest traits of which humanity is capable.

In travelling across the Rockies it is

not unusual that two engines are attached to a railway train, one in front to pull and one at the rear to push; neither the pull nor the push suffices, but both combined carry the cars over the summit. Similarly, human existence is carried over the summit of accomplishment by the joint influence of good and evil, beauty and ugliness, justice and injustice. The positive good attracts one onward toward itself and the negative evil repels one away from itself; and each contributes to the reaching of the goal.

THERE are those who are not conscious of ill health until some evidences of it appear on their bodies; and they regard the physical symptoms as the disease. And yet, these came from within, where disease existed long before evidence of it appeared on the surface. And they also believe that the disease persists until the symptoms disappear, which is often long after the cause has been neutralized within. In fact, disease commences long before outer symptoms appear and terminates long before they disappear. Individual, business, social and national diseases are all governed by the same principles.

The profound emotional heights reached by humanity during the World War, and the equally sombre emotional depths penetrated by it during that event—quite irrespective of the indication of temporary appearance—have both pulled and pushed humanity toward the heights. In its intense agony and deep consciousness of the horrors of war, mankind has "turned down its thumbs" on the gladiators of old, and would sweep into oblivion the instruments of international wars.

YES; but what has this to do with one's individual and business life? Everything. It has always been true that no man lives unto himself; but it has become a fact to-day that incidents occurring at the remotest distances may profoundly influence every aspect of our existence. The sinking of a ship brought on the Spanish-American War, and the killing of a man precipitated the World War. And the consequences of these cataclysms extended to minutest details in the lives of each one of us. There are now everyday occurrences that are deeply affecting all of us, and how they shall influence each individual depends upon his understanding and mental attitude.

It is a new concept in practical business

life that "honesty is the best policy." It is now said to be a primary business quality, essential to all true success; and its scope has been extended quite beyond the payment of obligations that may be enforced legally. That narrow species of honesty is now an assumed prerequisite for confidence, trust and credit, for cordiality, mutuality and good fellowship. It is within the memory of many of us, however, when the concept "Let the buyer beware" betokened the accepted relation of seller and buyer, and the former was deemed meritoriously clever when the latter was "caught napping." The "one-price" system is of very modern development, and even now price bargaining is the order of the day in many parts of the world.

IT IS a long time since the period when physical force was regarded—among individuals, at least—as a valid title to possession. It had become recognized that men could live together in peace only when each, either voluntarily or through compulsion, respected the rights of others as defined by the rules and regulations adopted for their mutual guidance. These laws were altered from time to time to meet changing conditions, and as human nature developed the laws enacted by man were correspondingly elevated in character.

Man's growth is gradual and by easy stages, a step at a time only. When he was perforce obliged to relinquish physical methods as an avenue of conquest, he resorted to trickery, cheating, deception, corruption and the like. There were times when these methods were looked upon as legitimate and meritorious, and formed part of the ordinary practices of individual and business life. There was even a time when buccaneering was the glorious profession of a gentleman.

It was not so very long ago either, when selfishness and isolation were dominant business traits; when every business house guarded as a profound secret the knowledge of its methods and customers. Business men regarded their competitors as enemies, and as it was believed that "all is fair in love and war" methods were resorted to customarily that are now universally denounced. Now nearly every business has its associations, unions, credit agencies, and various other cooperative avenues of mutual assistance and advantage.

THERE was a time—let us hope that we may use the past tense—when financial wealth was looked upon as the one test of success; and a multi-millionaire was regarded as a “master,” while language failed for a term sufficiently eulogistic for a billionaire. Yes, the past tense must be quite right; for many possessors of vast wealth have felt and acted upon the necessity of apology for their superlative affluence by making at least some measure of return to the society that created their wealth. There can be no doubt that public opinion now holds men to a more strict accounting of their methods both of acquisition and disposition.

Yes, indeed, a new spirit has entered into the world; or perhaps it may be said that the Universal Spirit has unfolded itself into greater expression in the lives of men. The conduct of the World War made necessary the enforcement of strict discipline and obedience to arbitrary authority, and the reaction of this has been an unprecedented defiance of civil authority. The very fact of the World War—that the religion of the Western World was not only powerless to prevent the conflict, but active on all sides to spur on the combatants to more deadly warfare—aroused grave religious doubts, the reactions of which are almost equally apparent.

THE new spirit that has entered into the lives of men is *the spirit of service*, the primary aspects of which are now evident in the business world. The essence of Service is mutuality, and the fundamental truth that constitutes its substance and vitality is *the oneness of life*. It is only as one comprehends principle that he may understand method; and the expression of Service will be a surface one only, productive of but meager results, until it is backed up by a realization of that which constitutes its very foundation. It is such realization that will unfold in the individual dormant energies and powers that are almost beyond belief.

In the practice of Service, man is beginning to free himself from many of his self-imposed limitations, from ideas that have long chained him to physical and intellectual servitudes, from customs and habits inherited from the Dark Ages of human history, and from methods that have cramped his abilities, benumbed his sympathies, and dwarfed his ideals.

WITH Service as its essence, financial affluence is no longer the sole criterion of success, which is now defined to be “the progressive realization of a legitimate and worthy ideal, as the direct result of the application of constructive man power in ability, reliability, endurance and activity.” And it is further said that these attributes, instruments or possessions of the Soul constitute the *area* of the man, or his extension in consciousness; the object of a further expansion being “to develop a greater capacity for rendering Service.” In the light of this fundamental change of ideals, can any one still regard human nature as static and changeless?

Self-preservation being a fundamental law of nature, and no view-point other than the Self being possible to any individual, it would be useless to inculcate the practice of Service unless it were of advantage to the one who practices it. It is equally fundamental that “to get, one must first give.” The animal propensity for force and coercion was based on a misunderstanding of truth; it was an intellectual conception prompted by past experience, and was founded upon a limited knowledge rather than on the ideals of truth, that were then but dimly comprehended. Service is not only of essential value to the one who serves, in its nourishment and use of thought and emotion; but it is a faithful servant, and ever returns to its master laden with reciprocal tokens of universal regard.

SERVICE is said to be the “the opposite of selfishness,” and it has no relation to force or coercion. Its essence is mutuality, or the understanding that fundamentally there are no separate interests, that one may help himself only while assisting others and harm himself only while injuring others. Search deeper than this, and one may reach the basic truths that there is but One Life and that the Law of Life is Love—not love as it has been degraded and befouled in its relation to force and coercion and slavery; but Love as it functions in peace, and faith and Service, Love that is conscious harmony, Love that is the sunshine of universal good-will.

In the gross ignorance of his past, man has placed grievously mischievous interpretations on the most glorious ideals, until the words commonly used to express them have become even repulsive to many who have outgrown the false conceptions to which they have become attached.

Some cannot now bear to hear the word "God"; there is a general disposition among business men to shy at the words "soul" and "spiritual," while nearly every one is quizzical when the word "love" is used. However, it is far easier to change the meaning or significance of old words than it is to coin new ones; and it becomes the duty of those who are fostering the new ideals to restore or elevate the meaning of the terms they use, and fearlessly stand by the new or re-established reputations imparted to them.

HAVE no fear of Love; for it is the very essence of all ideals; it is the magnetic heart of all attraction; it is Service, capitalized. Have no fear of Love; it is that which brings friends, comrades, success, business; it is that which cements employer and employe; it is the foundation asset of goodwill. Rather welcome Love as one's best friend, for without Love there would be no affinity of elements or gases, no sensibility of plants, no affection of animals, no sex, no complements, no mates, no community of interests—in fact, no orderly existence, but only universal chaos.

The factors that constitute the area of man are functions of the intellect, emotions, body and will of man, which are admitted to be attributes of the Soul or Real Man. To the degree that one realizes these facts he is consciously living the life of the Soul or the Spiritual Life, the Soul being the individualized aspect of Universal Spirit. It requires but slight reflection for one to realize that his body is not himself, that it has power only as it is actuated by life, and that this life can only be a minute portion of the Universal Life. When one is conscious of this Universal Life, his mental and physical existence take on a spiritual aspect, and he relates himself to the rest of life through Love and Service.

MOREOVER area, in itself, is only a surface dimension. If a man owned merely the area of a lot, he would possess only that which came within the range of his vision. It would have neither height nor depth. If the land had area alone, there would be nothing to dig into or into which he could plant, nor any place for building purposes; it would be practically useless. And so would man be if his physical machine had no mind behind it, and if this instrument, in turn, had no spiritual foundation.

The foundation, the basis, the inspiration and the substance of mind and body

is the Soul of man, individualized Infinite Spirit, giving him the powers of creation, placing the privileges of the Infinite at his command and opening before him the vision of ever greater happiness and prosperity through his continuing development of "the art of securing progressively profitable patronage," as this is successively interpreted by the evolving ego.

In his evolutionary growth, man is primarily physical, then he develops a brain, and later he unfolds to the realization of the spiritual basis of his existence. He becomes conscious of the God Within, of his intimate relation to the Infinite, and of his dependence upon the Universal Life, or Life of the Spirit. With this consciousness his mentality is directed spiritually, his body is controlled by mental integrity, and in his new-found dignity and power he lives The Larger Life.

Initiative

SUCCESS in life may be nearly always measured by the amount of initiative shown in doing one's work. This conquering and elevating force must come from within, and is the development of a genuine desire to keep from becoming lost in the crowd; a will to do those things in hand as though the whole future depended upon the result. Men who have become famous and successful in all walks of life have developed their sense of initiative to the same extent they have gained knowledge and then, what is most important, have applied that quality to real problems of life.

Without this too uncommon quality, developed as it should, many daily tasks and problems become complex, difficult, onerous and commonplace. But, these difficult tasks become easier to the individual showing initiative, because he or she leaves the beaten path and finds a better solution, gaining at the end of the day a reward of sheer personal happiness at having accomplished something worth while in spite of all obstacles.—*Thomas E. Wilson.*

Modern business is a most exacting task-master. It says, "Thou shalt have no other gods before me." It demands every ounce of energy its devotee has. The thought of a "good time" is not for the business man. He works and works eternally. He works because he can't stop. And this is the man the Socialists are going to send to the fields!—*Elbert Hubbard.*

The Work We Love Is Never Drudgery

By *ORISON SWETT MARDEN*

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PASTEUR, the great scientist and head of the Pasteur Institute in Paris, as he left his work one night was heard to say: "Ah, seven hours to wait before I can go back to the laboratory!"

This is the spirit that wins, the enthusiasm which takes the drudgery out of the hardest work and makes it a delight.

Some time ago I read about a colored man who was sitting in the shade of a tree while his hoe was lying idle and the weeds thick among the vegetables. When asked if he were resting, he replied, "No; I'm not tired. I'm only waiting for the sun to go down so I can quit work."

This is the spirit that loses, the lack of energy and enthusiasm that inevitably leads to failure.

It will make all the difference in the world to you, my friend, whether you regard your position as a superb opportunity, a splendid stepping-stone to something higher, or whether your mind is focused upon the clock and your pay envelope. It will make a tremendous difference to you whether you are trying to make your life a superb masterpiece, whether you work it up with that enthusiasm and zeal which never tires, or whether the hours drag and the days are all too long.

IF you approach your work as an artist whose soul hungers for beauty approaches a masterpiece which he has longed for years to put upon canvas, and for which he has made many a sacrifice; if you will bring the same zeal and enthusiasm to your task that young Lincoln brought to the coveted book that he had walked many miles to borrow, if you bring the same yearning for self-improvement and the same zest and determination that the slave boy, Fred Douglas, brought to the posters on the barn and the fences and the scraps of paper picked up on the plantation, from which he wrested the beginning of an education; if you approach your work with the enthusiasm of the deaf, dumb, and blind Helen Keller, you cannot fail to win out.

I have seen a salesman so on fire with enthusiasm in his work that he seemed to take a prospect right off his feet, no matter how prejudiced he might be against him

and how determined not to be influenced when he began talking to him. It is a real study to watch this man's face, aglow with the fine spirit of enthusiasm and zest behind it. In most cases he does not need to urge people to buy whatever he is selling. He radiates such a flood of sunshine and good cheer and creates such a glowing picture of his merchandise and what wonderful things it will do that customers feel they must have it. While under his spell, they consider it a privilege to have the chance to buy.

THE work we love is never drudgery. The young man does not consider it drudgery to walk a long distance to see the girl he is in love with, even after he has done an exhausting day's work. This is recreation, joy for him, because his heart is there.

I have yet to see a human being wretched while busily occupied along the line of his talent. For what else is so satisfying as a sense of mastery, of masterfulness in our undertakings, a consciousness of ability to do and to do superbly those things that are of importance in the scheme of life? And there is no smallest, no humblest bit of legitimate work that is not of ultimate value to the world.

No matter how disagreeable it may be, the right mental attitude will take the drudgery out of any necessary work. If you resolve at the very outset that you will get fun out of whatever you have to do; that instead of hating it and doing it grudgingly in the spirit of a drudge, you will find joy in it, a means of growth in it, and make it a stepping-stone to your advancement, you will be surprised to find how much easier and pleasanter it will be.

The man who is out of tune with his job is out of tune with his Maker, out of tune with himself, with the underlying principles of his being, out of tune with the world. It is God's great plan, creation plan; we were sent here to carry out, and we should be proud to do our part of it, the part assigned us by our special fitness for it; we should glory in it; we should be happy in whatever the moment brings us to do.

Yet on every hand we see people who

hate their work, looking upon it as a disagreeable necessity, something which they wish to get rid of. Instead of regarding their vocation as a superb training school which is unfolding their possibilities, calling out their reserve forces, the larger, grander man or woman, they are whining and grumbling about the hard work they have to do.

IF OFTEN get letters from disgruntled employees who say that they have been working so many years in a position and have never been advanced. They complain that their employers are hard-hearted, unjust; that they do not appreciate them, and they see no use in working so hard when it leads nowhere.

In all probability, the real reason why those employees are not promoted is because they do not face their employer's work with vim and enthusiasm, with the resolution to know the business to the bottom, and to do their best to make it a success; they do not throw themselves into it with that willing spirit and whole-hearted energy that literally will compel promotion. For no employer can afford to keep a valuable employee in an inferior position when he is capable of filling a higher one.

But there is nothing he dislikes more than the dragging around, the moping of employees, who look as though they had no interest in life, and were just working against time. If one is incompetent there is a good excuse for discharging him, but if he is simply indifferent without spirit of energy, it is harder for an employer to handle him.

ANYONE can tell by the manner in which some employees take hold of their work, by the vigor, the whole-heartedness, the enthusiasm which they throw into it, that they are made of winning material.

It is just as easy to tell that others who take hold of their work with the tips of their fingers, without a particle of energy or enthusiasm, are not made of the stuff that wins. You know that there is nothing ahead for them, for the spirit in which a fellow tackles his job is a good measure of his future.

In this age of competition, where everything is pusher or pushed, there is little hope of advancement for the employee who not only does not hold the pace at which he set out, but who does not also improve on it. The half-hearted, in-

different worker, without vim or enthusiasm, will never be more than a drudge, an underling. In dull times, or in a business crisis, he will be the first to be "laid off."

Training the Boy

IT IS hazardous for any one to assume that he can arbitrarily train the boy for any calling that may be selected. The latter's peculiar temperament calls for the strictest consideration, so that the work may be suited to the boy and not the boy to the work. His instinctive disposition and native ability need always to be consulted and their promptings specifically heeded.

Every boy is a natural born something or other worth while. To discover this predominant trait, to foster and indulge it throughout the training course, and finally to start the young man upon the life work for which this instinctive desire so urgently calls—this is a condensed statement of the entire problem of the vocational guidance of youth.—*Wm. A. McKeever.*

Accuracy

I CONFESS that in my experience with young men the capacity that I have found least often is the capacity to be accurate.

I have set greater store by the discovery that I could absolutely depend upon what a man said than I have ever set by anything that his friends may say, who are not in close contact with him and in a position to observe his daily work.—*Secretary of State Hughes.*

Ideals and Ideas

OUR nation needs men who can increase the number of bushels of wheat to the acre, develop our water power, preserve our forests, carry our manufactures to the markets overseas, establish credits and build up a sound and enduring structure of finance that can withstand the strain of universal war, famine and revolution.

But it needs ideas as much as it needs corn or cattle or ships, and America needs ideals more than it needs ideas.

The ideals which it needs must be of the kind that can be transplanted into reality. Ideals that end in rhetoric are worthless.—President Clifton D. Gray, of Bates College.

What's Happening to Industrial America?

By BURT B. FARNSWORTH

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DEMOCRACY has had different interpretations by different peoples. Among the Greeks the idea took little or no account of the vast number of slaves. They did not enter into any consideration when matters of society and of state were discussed. It was quite like the idea of neighbor in the Old Testament. It always meant a fellow Jew. The world has not progressed far enough to get a glimpse of the fundamental principles of race relationships.

The French idea of democracy as set forth in Liberty, Equality, Fraternity was a long advance upon former ideas. Liberty to the French at the time of the revolution meant the right of every man to mind every other man's business. No one could live to himself alone. This to them meant democracy. Equality did not mean communism, but government under general laws that applied to all alike. There was to be no more class legislation. Fraternity did not mean brotherly love, but harmony of interests among all members of the race. Governments should be for the good of humanity.

In America the idea was expressed a little differently as we have it in the Declaration of Independence where it holds that all men are entitled to "Equal rights to life, liberty, and the pursuit of happiness." But this statement like those of the Greeks took no account of the millions of slaves in America. Later we abolished slavery and granted the right of franchise to the colored men but they have never had "Equal rights to life, liberty, and the pursuit of happiness."

EVERY generation sees a little clearer the essentials of real relationships in all affairs, political, economic, religious. Today the idea is presented in terms a little different than in the days of the writing of the Declaration of Independence. Today democracy means no special privileges and no special powers. It means that one must, in order to be a real democrat, willingly grant to all others those rights and privileges which he demands for himself. That means equality before the law for rich and poor, ignorant and learned.

Of course, this is only theory yet. No intelligent person regards them as accomplished facts, but every intelligent person is coming to see that on no other basis yet indicated can society guarantee its future.

Democracy means Christian brotherhood. This teaching has its basis in a race-wide application in the teachings of Jesus of Nazareth, but for two thousand years the idea has not "taken." Society cannot be built by men who insist upon their rights and shirk their responsibilities. It cannot be built by men in whose minds hatreds lurk, not because hating hurts the one hated, but because it warps and twists and gnarls the life of him who hates. Christian democracy means we must love our neighbor; we must love our enemy. The Golden Rule must be applied to the relations of life, to all of those relations. It means, in other words, that all things whatsoever I desire for myself I must help secure for everyone else, in politics, in business, in religion.

THE principles of physical science have made a more solid foundation for a unity of ideas and unity of action than anything else the world has known. Since the French Revolution, twenty-six new sciences have arisen.

In the realm of physical science these ideas have led to the discovery and control of the power of steam, electricity, and chemical action, to revolutionize transportation facilities and building of enormous industries. In the realm of biologic science they have led to the control of diseases and increased food supply of both plant and animal nature.

The advances of civilization are indicated quite clearly by the progress made in technology. Do you want to know what advances a people has made in civilization? Then inquire how far it has applied science. Do you want to know what its intellectual level is? Then inquire how far it has advanced with the unfolding principles of science. That is, there has worked out from early beginnings an attempt to understand these principles and remake a world, and when I say remake a world I do not mean simply remake it materially or phy-

sically, but I mean remake men as well because man man has remade himself in the processes as fundamentally as he had remade the world in which he lives.

As a result of these processes he is able to make his desires return to him a satisfaction of which in the past he was never able even to conceive. Technology is the measure of the advance. That is, it is the application of the principles of science to industry, to government, to religion, to sociology, to psychology, to all of the ologys and isms that are producing an ever-advancing civilization.

IN THE former age the race was divided roughly into freemen and slaves, or serfs. Slavery was not abolished until after the industrial revolution. So long as agriculture and stockraising were the chief occupations of men, slavery was thought to be profitable but as soon as organized industry appeared it became evident that slaves could not be used to advantage. It was later discovered that slaves could not be used economically even in agriculture.

The industrial revolution was brought about by a series of inventions. In 1770 Hargraves invented the "spinning jenny"; in 1771 Arkwright invented the "water-frame"; in 1779 Crompton produced the "mule" which was a combination of both. Dr. Cartwright invented the power loom in 1785 and in the same year Watt invented the steam engine. Here was machinery and here was power to operate it. Man had at his command means for making a new world.

This new era in industry resulted in replacing individual, or home production, for use by social productions for profits. This new machinery cost money. Wealthy individuals provided it. Factories with tools and machinery were bought, workers were engaged for a money wage which wage represented less than the value of the product turned out. The remainder went for interest on capital and for profits.

THIS was the basis of a new system in industry known as capitalism. It assembled many workers near the mills and factories for living accommodations. It erected barriers between the employer and employee. The control of the industry was in the hands of those who furnished the capital, and that control has been extended until a certain few not only control a whole industry, but control has become inter-industrial and international. The

present control goes far beyond ownership because 51% of ownership means 100% of control.

One of the results of the application of science to industry is that where man who was formerly bound to the soil under feudalism and landlordism he now finds himself bound to the tools with which he works. The cost of the tools of industry was beyond the means of the laborer. He must go where tools were assembled and so he found himself in one respect, at least, as much a slave to the tools with which he worked as he had formerly found himself a slave to the soil on which he lived.

However, there were many advantages which came with the division of labor within the industry and some of them were advantages to labor. Many a man was able to go into industry and work under expert supervision, and succeed fairly well, while outside of industry, left to the guidance of his own judgment, he made little or no success. Many men have brains enough to follow but few have brains enough to lead. The serious question in industry as anywhere else is in choosing the right leaders.

* * *

THE application of the division of labor within the industry has resulted in making men much more inter-dependent. The men in one part of an industry cannot work if those in the other parts do not, as one furnishes the material to the other.

No workman ever finishes anything. Craftsmanship is abolished. When the product is finally completed and the shoe or watch or suit of clothes is ready for market, no one can look at it and say "I made that article." The great incentive which results in finding satisfaction in a completed article is denied the workman in industry today.

He may have been instrumental in producing one process of the many that have gone into the making of the shoe or of the watch. There is taken from him that feeling of satisfaction in the finished product which he formerly enjoyed and there seems to be no way around it. Industry cannot stop because the man himself would like to make a shoe all by himself. Industry cannot be so organized and meet the needs of the consumer today. But with the recognition of this inter-dependence has come a solidarity within the ranks of labor that reaches beyond the boundaries of nations and races and industries. In spite of the world war the labor forces of the

world are moving together as never before.

THE application of power in modern industry has made the workers masters of all forms of mechanism and also made clear that one's contribution to industry depends upon his ability to control power, and that in the presence of mechanical power men are much more nearly equal than they are regarded from the physical viewpoint.

In industry the interest of the employers and the employees is tied up in the finished article which is the result of few or many processes of manufacturing and what the employee has lost by being only a cog in the machine may be partly off-set by the larger freedom which he enjoys.

So the division of labor which has resulted in the analysis of all these operations as in the shoe business, watch business, etc., and the complicated machinery of all kinds, has resulted in a money wage of less value to the employee than the value of the finished product but gives in a sense a larger degree of freedom to the employee than he ever enjoyed under the old system when he was joint or sole owner in the home production processes.

THE purpose of industry is profits. Wealth is the result of labor, saving, and sacrifice by someone. The wealth in the form of money, buildings, or materials is invested in industry for the purpose of increasing the amount of wealth. When so invested it is called capital and that period of history in which capital has assumed such a large place is called the period of capitalism.

The method of payment has led to the use of the term wage-system. It is often claimed that all wealth ultimately goes to pay wages, and therefore, the workers ought to rejoice when they see the rich growing richer, because all that wealth will soon come back to them in wages. One of the congressional commissions recently reported the results of a thorough investigation into the matter of costs, wages, etc. They found that 37% of the cost goes to labor and for raw material, 14% is profit, and 49% for service charges, including the middleman's fee.

The workmen are dissatisfied when they see two-thirds of the wealth of the country in the hands of one-fiftieth of the people. They want a larger share of the proceeds of industry, and a share in the control of industry.

WE HAVE been taught that the interests of capital and labor are identical and that, therefore, they should work harmoniously together. But the identity of interests is not so patent as it is claimed. Capital seeks the largest profits; labor the highest wages. Capital want the most work for the least pay; labor wants the most pay for the least work. Capital seeks to reduce cost as much as possible through cheap labor with long hours, low wages, and the use of machinery wherever the cost is not too great. Machines entail large outlay, but men can be hired without a bonus being given them to take the job.

The laborer increases costs as his wages go up. The capitalist wants things to remain as they have been. The laborer wants change. The capitalist worships the God-of-things-as-they-are. The laborer worships the God-of-things-as-they-shall-be. The one is *conservative*, the other is *radical*. Very few industries can pay high wages and make large profits without destroying the markets in which the goods must be sold. The history of commerce makes clear the fact that markets must be protected not exploited. The consumer begins to be recognized as a factor in the economic field.

MEN will not co-operate in anything *unless they have a common interest*. Where they have a common interest they are bound to co-operate. So long as the motive is *to have* or *to get*, they will seek someone *to get from*. The capitalist from the laborer, the laborer from the capitalist, and both from the consumer, and he in turn from both the others. But co-operation in the end is most economical and so men are bound to come into co-operation.

The waste of social, economic, and political dissension, the waste of the misfits in industry, the waste of unemployment, the waste of the labor turnover, the waste of the unwilling worker, the waste of the idle rich and of the idle poor are bound to correct the motives of men. *It is through economic pressure that men move upward in morals and ethics*. A thing or an act becomes economically unprofitable. Then it becomes wrong. Murder, in the days of flocks and herds, became unprofitable, because the man, if kept alive could be set to watch the herds. Then it came to be wrong. Slavery became unprofitable. Then it came to be wrong.

Some time men will come to see that *to struggle for possession for the sake of having is economically unprofitable*. Then they

will see that such a struggle is immoral, and hence wrong. It is not possession but quality of life that should fill one's soul with pride.

It is *to be* and *to do* rather than *to have* that lays a foundation for real democracy. Unless men serve their generation instead of trying to make their generation serve them, they need not be surprised in the coming days to be classed immoral, and society sooner or later finds a way of making the immoral person see himself as others see him.

UNDER the present organization of industry with its efforts for profits, the consumer seems to exist for the sake of the industry and he is levied upon to the extent of "all the traffic will bear." I happen to know of an illustration. There is a firm in this city that imports largely of different lines of goods from Japan. One of the articles is steel needles, sewing needles. They import them, landed in New York all expenses paid and sell them in large quantities to a chain store concern which retails them to the consumer. The exporters sell them, ten needles in a package, to this firm for 1 3-4 cents per package. This firm retails them to a needy public at 10 cents a package. Four hundred per cent profit or a little more is not bad as profits go. I wonder what the Japanese worker who made the needles received.

Profits and wages in one form or another must always be an aim in industry. Wealth enough is squandered in some industrial concerns even when they try to make profits. I cannot imagine what would happen if they did not try to make any. The investments should be preserved and earn a reasonable amount of return. The workers should have a reasonable wage estimated in the light of enabling them to meet successfully the opportunities for development, but neither nor both of these, I hold, can be the ultimate aim of industry. The consumer is the person of large interest. The Jews in Old Testament times thought that man was made for the Sabbath. Jesus taught that the Sabbath was made for man. We are beginning to get an idea that the government exists for the people and not the people for the government and some of these days we shall see that industry exists for all the people and not people for industry. That is in accord with the idea that man can remake the world and make it minister to him. The aim shall be that our industries shall produce so extensively,

so well, and so cheaply that every person who needs the thing can have it. The manufacturer who seeks to supply needs on that basis could have customers by the millions, and the merest fraction of the cost as profits would make him a millionaire.

IN THIS connection let me call your attention to the experience of Henry Ford and his attitude toward industry. A few years ago he was visited by a group of French Commissioners who were in this country studying industrial methods. They spent several days going through the Ford plant at Detroit. Before leaving they called upon Mr. Ford and told him they thought they understood the whole plan and aim of the plant but one. They said "We understand that at the end of last year you had a large number of unfilled orders for cars, and that in the face of that fact you are going to reduce the price of your cars for the coming year." Mr. Ford replied, "Yes, that is true." The Commissioners replied, "We have found in every plant we have visited in America that where there is an increased demand for the finished article the price is increased. That seems to be the way they do it in America and that is the way we do it in France." Mr. Ford said, "I always hold that a thing is not good unless it is good for everybody, and that you cannot give anything away. *All that we give comes back to us. If I reduce the price of my car and enable thousands more to purchase it, I serve that many more and am bound to receive more than I can give.*"

SOME years before in the little factory on Mack Avenue, Ford and Cousins found themselves without money for the payroll as a check for a number of cars sold to a man in Chicago had not been received. Ford explained the matter to the men and they agreed to stand by him and they did. Later the check came and the men were paid. The business increased. They moved to a larger plant. Near the end of the year they found they had considerably more money than they could put into the business to advantage. Cousins came to Ford and told him the situation and asked him what should be done with the money. Mr. Ford said, "Every man who works for us has helped us make that money. You remember the time over on Mack Avenue when we did not have the money to pay the wages and the men stood

(Continued on page 40.)

The Law of Cause and Effect

By HENRY THOMAS HAMBLIN

Editor "Science of Thought Review," Chichester, England

THE Universe is controlled by a wonderful system of laws. Order reigns supreme. These laws always act, they are unfailing, they are immutable. The Universe is therefore not governed by caprice, but by absolute justice. The principle of the "square deal" runs through everything, we each get what we earn. Everything that comes into your life and mine is the result of greater causes which are invisible, and these causes are in our own mind. By our thoughts we bless or curse ourselves, because mind and thought are creative, and upon the character of our thoughts depends whether our lives shall be successful and happy, or unsuccessful and miserable, whether we shall be healthy and filled with the joy of living, or diseased and low-spirited.

"AS a man soweth that shall he also reap," is a scientific fact. The thoughts we think set in motion invisible forces in Nature, which bring into our lives fruit after their kind. If we think with the Law we bring joy, happiness, health, prosperity and abundance into our life. If we think against the Law, we attract to ourselves unhappiness, sorrow, disease, sickness, chronic ill-health, poverty and failure.

One who thinks that the cause of his failure or sickness or unhappiness is outside himself; if he thinks that it is due to circumstances, or other people or to disadvantages of birth, he is deceiving himself and shutting the door of freedom in his own face. The truth is that the cause of everything that enters our life is contained within our own mind, for mind is the cause, of which everything else is the effect. If we make excuses for ourselves and try to put the blame of our own failure or disease, or unhappiness, on other people or on circumstances, we create an attitude of mind that drives away success and health and happiness, while it draws to us poverty, failure, ill-health, trouble, worry and despair.

"A THOUGHT," someone has said, "is an action in the process of being born," and this is perfectly true. Your sub-conscious mind, which is a giant-force which produces action, is guided by the

thoughts which you allow to enter it. If you let your mind dwell upon evil things, there will come a time when your sub-conscious mind will compel you to break out into a course of evil action which would have horrified you before. The sub-conscious mind is like a volcano—it is ready to boil over at any moment, and if stimulated by wrong thoughts, will produce actions which may wreck your life. In the same way, if you allow your mind to entertain thoughts of fear or worry, or doubts of your own ability to success, this will cause the sub-conscious mind to shape your actions in such a way as to produce failure in your life.

IN the same way, to believe in disease or even to fear it, is to instruct the sub-conscious mind to produce disease. Again, to give way to thoughts that are impure, or to anger, hate, envy, and similar emotions, is to break down the nervous system, and also to produce deadly poisons within the body that are not only detrimental to health, but actually dangerous to life.

Every thought that we think has its effect for good or for ill upon our life, health, happiness, and circumstances. Therefore, thought-control is the greatest possible achievement, for by controlling our thoughts, we control our actions, and by controlling our actions, we control our life, and by controlling our life, we overcome what is called fate, and get into the path of our glorious destiny.

IT IS not true that man need remain the sport of fate and the plaything of circumstances, for by controlling his thought he can set free wonderful inward powers, and bring them into expression. He can cease to fail, and, instead, bring into his life true success and lofty achievement.

He can overcome poverty, ill-health, disease, sickness and unhappiness, for he has within him divine powers of wonderful potency, which are longing to be set free, but which at present may be lying dormant and unexpressed, but which can be brought into expression.

He can rise from the ashes of his former failures to higher and better things. He can become happy, prosperous, healthful

and care-free. He can become filled with the joy of living and be energized by noble inspirations and stimulated by high ideals. He can leave behind the disappointments of his old life, and press on to a higher life of achievement, self-mastery and ineffable joy.

LIFE can be made to become filled with new beauties and delights, and capable of a fuller and richer meaning. Indeed, to one who can control his thoughts, there are no heights to which he cannot climb, the highest that he can conceive of can be attained to, and then will be seen even greater beauties and possibilities lying before him.

This subject of "cause and effect" and "the power of thought," is of such great importance, it ought to be known by every-

one. If everyone knew that every thought must inevitably either bless or curse him or her according to its character, people would try to control their thoughts.

THOUGHT-CONTROL is not easy, but it can be accomplished. Many people are learning how to do it, and through it they are leaving failure and lack, sickness and unhappiness behind them, and are pressing on to higher and better things. We are spreading the light, so that knowledge is brought within the reach of all. We ask you to help your fellows by passing this knowledge on. Do not neglect it, for it may be the turning-point in someone's life—if you will pass it on. You can pass this way but once; see to it that you help someone along life's pathway.—*Advanced Thought and Occult Digest.*

Enthusiasm

By R. J. STRITMATTER

Sales Manager, The Apez Electrical Distributing Co.

ENTHUSIASM is the greatest producer of business that ever existed. It is a fundamental requisite for the success of anyone in any line of salesmanship. It is a dynamic force that penetrates the outer shell of whatever it comes in contact with. Its contagion is irresistible. You can't listen for five minutes to a really enthusiastic man without catching the disease—without becoming imbued with enthusiasm. It is the most contagious thing that ever existed.

But to radiate and generate enthusiasm for your proposition in the minds of your prospects you must thoroughly believe in your job, you must like your job, you must believe in the service you are rendering.

If you are not firmly convinced that you are selling the best cleaner or washer the market ever offered—if you do not thoroughly believe that the service rendered by this device is genuine and one of the best investments that your prospective purchaser can make—do not try to sell it. You surely will fail.

Only when you have thoroughly convinced yourself that you are rendering to womankind one of the greatest benefits that has ever been bestowed upon her.

can you truly become enthused to the point where your enthusiasm is contagious.

AND your enthusiasm must be sincere. Sham enthusiasm is easily detected. You can't be enthusiastic unless you love your work, unless you believe in your product, believe in the service it renders and believe in the company you represent.

Look about and you will find that successful men in all walks of life are not grovellers for the almighty dollar.

It is not the money, but the joy of achievement, the joy of creating, of developing something worth while that spurs men on to become important factors in the business world.

Providence seems to have ordained that he who serves most shall reap most. Success is coming to be spelled "S-E-R-V-I-C-E."

The man who sets up money-making as his sole goal seldom fulfills his narrow ambition. While the man who is enamored with the thing he is doing, with the service he is rendering and with his job, finds just reward in pure accomplishment, although material rewards—riches—seldom fail to follow.

The Angle of Right

By GRACE M. BROWN

RIGHT
And Wrong.
Who knows what is right?
And who dares judge of wrong?

Right and wrong are relative terms and entirely a matter of human opinion and opinion has a way of throwing us on the rocks of confusion.

You and I are individuals—not very wise individuals—just common-place everyday folks; we have always been told to be good even though we had no idea what it meant to be good and we really want to be good if only we knew what it means to be good and what it means to be naughty and what it is all about anyway.

Once upon a time, so long ago that we did not know about it, there were some really wise folks on this grand old earth home and they arranged a plan of life that is so accurate, so entirely according to mathematical law, that we can guide our lives and know to a day or an hour just what is our part and our angle of action in the whole divine plan; we may know our past or our future and we may regulate that part of life with which we are concerned.

They divided the earth and the heavens into squares and they related these squares to each other and then, according to the hour of his birth, they related each human creature to his part in the square and each square to the whole, so that the man corresponds to the universe.

Then these wise men called their wonderful map the Zodiac. While the Zodiac is now supposed to be a circle, it was first arranged as a square and calculated according to the angles in this square; so that each man had his own angle of action and his area of direction, and their marvelous calculations so placed this human creature that he may relate himself to the heavens and to the earth according to the lines or squares in his own map and he can regulate his part of life according to his own position in the Zodiac.

So each man had his own area of direction and his own right angle of action and in those ancient days astrologers and mathematicians were as necessary and as usual as are medical men in these modern days.

That was the commencement of the thing we call right and wrong. If men did not follow the law which directed them in their right angle of action, they did wrong—and so we got in the habit of thinking and saying that some things are right and some things are wrong, when in truth there is no such thing.

You can easily see how we grew into the belief of sin and evil and why we teach our children the possibility of not being good, instead of teaching them the law which says "Do unto others as you would have them do unto you," or as Confucius puts it, "Do not unto others what you would not have them do unto you."

We have the divine right to decide for ourselves as to what is right and wrong. What is right for me may be wrong for you. My right angle of action, corresponding with my position in the Zodiac, is different than yours, therefore my quality and my taste are different and my angle of action is different and it is a matter for each of us to decide without judgment or criticism from the other.

The fact is we know very little and we think we know a great deal. Our own opinion is so concerned with some one else's opinion and we accept some one else's judgment in regard to things which relate only to ourselves.

An act which is called a crime in some sections of the country is hailed as a virtue in another. Even that most destructive of actions, the taking of human life, is regarded a most heroic virtue in some countries, and the general in battle, he who is capable of causing the most appalling destruction in the world, is rewarded with medals and glory and honor, while the poor wretch who, in a fit of temper or in some insane delusion, destroys the body of his fellow man, is rewarded with contempt and horror and is sent to the electric chair.

Is it right or is it wrong? Who knows?

It says somewhere in the good book, "Thou shalt not kill." It does not say anything about discriminating as to who or what you shall kill. It does not say anything about killing the most sacred desires of the soul or about killing the joy of life or killing the genius in ourselves or about killing ever so many things

which could and would be living forces if we would only obey the law which says, "Thou shalt not kill."

Many times we have the temerity to think it is right to judge our brother. What do we know of his viewpoint of life? How can we tell whether he is wrong or whether our own viewpoint is wrong? We usually want other people to see things as we do any way and to conform to our opinion as to right and wrong when we know little about it.

Every living creature knows within himself what is destructive and what is constructive and when he is willing to think true, he knows that a constructive force is life and a destructive force is death. He knows that the thing he calls wrong is destructive and will create exactly what he does not want and he knows that what he calls right is constructive and will bring him life on all planes and will create for him exactly the things he does want. That is his right angle of action and when he lays aside opinion and follows the right angle of action, he follows the truth line and he does not make many mistakes.

What I know in my heart is right for me must be my guide in life. I know that the law of the Lord is perfect and that its attribute of compensation neither slumbers nor sleeps. I know that, when I am kind to life, life and every living thing will be kind to me.

Each human creature has his own angle in the universe and manifests from that angle; if he would manifest his life exactly right in love and wisdom he could never interfere with any other creature and he could never defeat and destroy himself.

When we live according to our own vision of truth, the words right and wrong will be obsolete because everything will be exactly right.

There are no isms and rules in truth. Truth is the manifestation of completeness.

Truth is always constructive.

Truth recognizes no right and wrong and recognizes no opinion. It simply is and the soul who is true, no matter what the cost, is soon aware that there is no cost; there is only good; for the shadows of the thing called evil soon vanish when one breathes the breath of God's life according to his own highest conception of that life:

When a man feels he is right, he can surmount the most incredible difficulties.

SERVICE

By CLYDE HYDER

If you have lifted a burden,
Or freed some heart from pain,
Then you have won Life's guerdon—
You cannot have lived in vain.

Some landscape you may have brightened,
Some song you may have sung—
And the dark pathway was lightened,
And the bells of gladness were rung.

If you have gone forward, unswerving,
Life's trials bravely to meet—
Then yours is the gift of serving,
And Life to you has been sweet.

Robert Gair Says:

My advice to every young man is this: Select the vocation your heart dictates and then fight the fight to a finish. Circumstance has drawn many people to a mistaken calling. There are lots of ministers who would have made better blacksmiths and lots of blacksmiths who would have shone in the pulpit, if conditions had been right for their doing so.

* * *

If selfishness is a man's beacon, he is hopeless.

* * *

A man's principal asset is his loyal, trained working force. It is the men behind the guns who save the community.

* * *

A man's strength is almost unbelievable, when it is exerted to the utmost. In the army I have seen a man outlast ten mules—when he had a head and played a man's part.

* * *

Nature makes no allowance for a man who lies down; he must face the music.

* * *

Whatever a man does, if that act is reinforced by his "upper story," he will come out on top.

* * *

One thing that has governed all my business is the long pull and the steady pull; there is more stability and surer success in building up business that way than in taking big chances and short cuts.

Signs of the Times

Discussed or Commented Upon from a More or Less Personal Viewpoint

By ARTHUR J. FORBES

"SOMEBODY has been praying," remarked Lord Kitchener when news came that the German army had begun to retreat after advancing to the very gates of Paris.

The momentous events at the Washington conference inspire the same thought. The praying on this occasion has gone up from the heart and soul of every right-minded man and woman throughout the world. Vigilance must be exercised lest the humane, far-seeing, righteous proposals of America's statesmen be not destroyed by those who live by the sword and the battleship. Let us be quick to resent accepting war-tainted orders from them. Let us insist that they do our peace-inspired bidding. For many centuries war has been "the sport of kings." We have in our slowly-evolving enlightenment, almost done away with kings. Let us wholly do away with war.—*Forbes' Magazine*.

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"SOME one has been praying." If those words had been printed in some religious journal, they would have occasioned little comment. But it is one of the most significant signs of the times that they were written by one of the great economic experts of this country; a trained writer of business and financial news, who knows how to interpret the thought of the great business world; and they were printed on the first page of *Forbes'*, a magazine of business, edited by B. C. Forbes.

This is encouraging to those who have held to the belief, in spite of apparent lack of faith on the part of a majority of the men in this country, that this human race of ours is advancing and that the minds of men are turning more strongly than ever before towards things spiritual.

It is significant because *Forbes'* is not the only magazine or newspaper catering to the business world that is expressing similar thought week after week and month after month. An editorial in the *Wall Street Journal* is a notable case in point. A brief quotation from that editorial was given on page 27 in the December number of this magazine.

NOT only are editors of business journals aware of this vision but thousands of business men are doing their part by an upstanding example in their daily lives, in their "talk, walk and conversation," that they believe in the truths of the Bible; that they believe in the principle of the Golden Rule, that they believe an honest four-square religion can be made a part of business life and that the practice of the Principle of Service proves absolutely the truth, that faithful unselfish service, does bring both material and spiritual profits, "some thirty, some sixty, and some an hundred fold."

■ ■ ■

"SOME one has been praying."

Indeed yes. Millions have been praying for the coming of the day when the old-time prophecy may be fulfilled, when men may beat their swords into plough shares and their spears into pruning hooks. That time is still afar off, but as this is being written, the delegates from the leading nations of the world are meeting in Washington, discussing friendly agreements upon questions of policy in the Far East which if left unsettled might lead to war, and getting nearer day by day to the proposed agreement as to the limitation of armaments.

Marshal Foch, leader of the mighty armies which would have absolutely crushed the forces of the German empire if the war had been continued a few weeks longer, believes in prayer and its power.

There is power in the combined thought of millions of human beings; there is power in the combined petitions sent forth to an all wise Providence by a world sick and suffering for the era of peace to men of good will of which the angels sang above Judea's starlit fields at the Christmastide the commemoration of which the Christian world has just celebrated.

Men are coming more and more to a belief in practical religion—religion in business, if you please—and business in religion. Most of the great churches have been raising tremendous sums for carrying on their work in a more practical way, and practical business men are being called

into the service of the Church in planning the expenditure of these funds along practical lines.

■ ■ ■

THE minds of men are being led into new thoughts of their responsibilities and into a new vision of what real religion, under whatever name or creed it may be practiced, can do for this everyday world of ours.

Men are seeking an opportunity to do something for others, rather than to do something merely for themselves, and it is that growing consciousness that will in time work out the regeneration of the race of men.

Many have said that the world needs a revival of old-time religion. But what the world is in need of is a more widespread knowledge of genuine religious belief, a knowledge that a man does not have to withdraw from the world or from business in order to practice religion, but that the message may be brought to everyone that we are serving God when we are serving any of His children to the best of our knowledge and ability and that the laws handed down through Moses from Mount Sinai, and the message sent forth to the world by the Master in the Sermon on the Mount, are the simple laws which if we all observe them today in our daily lives, will operate just as surely now as they did thousands of years ago. And that message is being brought daily to men and women as it has probably never been brought before, and is being acknowledged and heeded.

■ ■ ■

THE world has a long way to go yet. Sin and poverty, pain and sorrow, sickness and doubt, will not be banished from the earth perhaps for ages, but humanity is growing better, from century to century, and that means that the world is growing better even day by day, and year by year, as the thought of higher things unfolds from the minds of men into action.

Men are free agents. We must work out our own development each for himself, but we can also aid our brothers in the search for the true and the good in life, and, in aiding them, we find that we are also developing our own characters, are gaining a new realization of the better things of life and that we gain more than we give; for that is one of the laws that mankind is discovering anew, the law of Service, which is being practiced today

as it has never been before, the basic law exemplified in the Golden Rule.

Considering these signs of the times, as this New Year of 1922 enters upon the stage of world history, we may take courage and be ready to go forward justified in the anticipation that 1922 will be not only a year of promise but a year of fulfillment. Let us put fear and doubt behind us, look forward, not backward, look upward, not down. So far as the United States is concerned, there can be no doubt that the financial storm which threatened disaster last year has been safely weathered. Normalcy is still some distance ahead for commerce and industry, but all signs point to a steady improvement and a return of confidence. The business sky is brightening even as is the spiritual sky. A nation which forgets God will not long prosper as a nation, and a nation which fears God and seeks to obey His laws, will just as certainly achieve moral and material prosperity. The lessons of the past prove it and the lessons of today must lead us to the same conclusion. The clouds of uncertainty which were lowering over the earth after the World War are being gradually dispelled and the prayers of those who both pray and work for a return of the blessings of peace will surely be answered.

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A Sign of the Times

Atlanta, Ga., Dec. 12.—John J. Eagan, Atlanta philanthropist and church worker, has been elected president of the American Cast Iron Pipe Company of Birmingham by the directors on a platform providing that "the teachings of Jesus Christ are to be the ruling principles of the business," it was learned here today.

Mr. Eagan, who has many business interests here, has been connected with the Birmingham concern in an executive capacity since its organization in 1906 and is one of the principal stockholders. During the war he was vice president and later chairman of the commission on training camp activities of the navy with headquarters in Washington and chairman of the southeastern division of the National War Work Council of the Y. M. C. A.

To inquirers today he said the Birmingham concern planned to put into practice Christian teachings in its dealings with its employees and the public. He will take office as president January 1.



COZY CHATS



By GRACE M. BROWN

IT certainly is interesting to see how a finer and more distinct interpretation of life is taking possession of human minds of every grade and every position, and as I am sweeping over the miles this marvelous day, it seems that the air is more vivid and the sunshine more radiant because of the advancing consciousness of humanity.

Mike Reid isn't exactly the sort of a name you would expect to find attached to our very dark and very smiling porter, but it evidently belongs to him because he told me so, although I must confess I expected him to call himself Demosthenes, or something like that after the philosophical conversation we had last evening.

He was especially nice in doing some little service for me and I said, "Thank you, Porter; you sure are kind to me," and he said "Not at all, mum, I believes in being kind to everybody; it's my way of living; it's all the religion I've got."

"Well here is something interesting," I thought; "now I'll see if he means that," so I said, "I suppose that way of living is a financial advantage to you, isn't it?" "Of cose, mum," he answered. "When you does the best you know and serves people in the kind spirit, you's obliged to have more of everything good come to you but if I did it thinkin' it meant mere money, it wouldn't do me a bit of good. No'm indeed I doesn't serve folks that way. I gives the best I has to the poor as well as to the rich, and I'm just as glad to be kind when I knows I won't get a cent as when I see plenty of money comin'."

"**D**ID it ever occur to you," I said, "that your attitude of mind and your happy spirit is a great protection to you and keeps you from accidents and makes your work a success and a joy?"

"No'm," he replied, "but that's a great thing to think about, and I knows that life is just like this train. I often think about the folks who come on it—how they can make the trip so easy and comfortable or so hard and tiresome, just as they act, and how some trips go along so smooth, just

like some folks' lives, and then again there is trouble all along the way and I most always knows beforehand how it is goin' to be."

"How do you know?" I asked. "Oh, I feels it inside, just like I feels a heap of things and I sure do know that you got to live kind to everybody if you expect folks and things in this world to be kind to you."

Now that seems like pretty good doctrine to me. It's plain, simple and constructive science, and it certainly proves its power in practical demonstration because on his plane and his capacity and his demand, our porter is a remarkably happy and healthy and successful man.

* * *

IF WE could only realize that we must live the thing we perceive in order to prove its power in practical demonstration. As our friend, Mike Reid, remarked, "Of cose, folks are kind to you when you are kind to them," so life is kind to you when you are kind to life.

All the theories in the world are valueless unless they are expressed. Indeed, it is better not to know the method of true living if you are not going to practice it, because the more you know the greater your responsibility, the higher your vibration and the more rapid the reaction.

You see we do not realize that we are a part of life and that a destructive act lived is direct destruction to him who lives it.

Every student of truth who realizes this fact and who perceives the great power in constructive thinking is giving his support to the work of abolishing the destructive thought current from the earth atmosphere and so helping the human race to enter its natural condition of health, wealth, and happiness.

On every hand we see the evidence that this work is being done by the increasing consciousness of the great number of people who are rapidly freeing themselves from their burdens of sickness and poverty.

May the infinite love hasten the day when a world shall be free.

Ideas Make a Business

WE CAN all afford to stop right here and give this statement serious consideration—much more than the limited space here will permit even though we were able to say the last word.

As a fact there is no last word—the last word today might easily be the first word tomorrow, so quick are the changes—so fast do they follow one upon another in these strenuous times of ours.

Ideas make a business—grasp that thought and realize the possibilities within your reach. Realize, if you can, that the greatest business—the greatest success individually and commercially—has started from a simple idea.

It always has been and doubtless always will be more difficult to find ideas—talents if you will—to fill places than to find places for talents. If further proof be needed look about you and see the many businesses staggering along for want of a few good ideas—the men in simple positions and the many without positions because they have no practical ideas to express.

Ideas are greater than capital—they are capital and create capital. Yet in many instances they are easier to acquire than capital. They are on every hand—one must almost be a clam to shut them out.

To be sure great ideas may not be absorbed in a minute but you can start in a minute and continue until you acquire some of practical value.

The public is waiting for just such ideas—they are wanted in every line of business—*the reward is based on the service rendered.*

The difference between such and failure—between the strong and the weak—between ideas and the lack of them—is not so much in the brilliancy of a particular idea as upon a fairly good idea concentrated upon and carried through action to completion.

This is an idea and worth a good deal to the man who will act upon it. Try it.

How to Build a Business—or a Life —Upon Ideas

By ALBERT E. LYONS

First article in a series of Business Building Sales Talks

IDEAS make a business—that statement should at once start a flood of thoughts in your mind.

Ideas not only make a business but *they make a man*. If you were to make a comparison of men you would doubtless say that the difference in their abilities was owing to the difference in the ideas they possessed.

Some men are strong, aggressive and continually taking the initiative, while others are weak, doing only as they are directed and content to follow a leader.

Ideas come with cultivation—with development—with expression. We are all free to cultivate and to express.

New ideas are continually finding expression; new men and young men are assuming the responsibilities once carried by older men. You are as free as another to take a step forward—a leap if you will—and the crowd will reward you and compliment you by following.

PROVE that your idea is practical—that it is profitable—and you will not lack for followers; you and your work will be in demand.

Because you have never accomplished anything out of the ordinary does not prove that you cannot; more than likely it proves that you have not tried—that you have not made a determined effort.

Small ideas sometimes create great evolution in the business world. A new way of doing old things may cause an upheaval and make the man, who yesterday was one of the crowd, a leader today. These things are of frequent occurrence.

You have only to do your work a little better—a little more reliably—to lift yourself above your fellows, to secure the reward that goes with initiative. The higher you lift yourself the greater the reward. It is worth trying because you can not tell what you are able to accomplish until you put yourself to the test. Many a man has surprised himself when he has concentrated his best efforts on his work; when under stress of circumstances he was compelled to accomplish certain things; when he was compelled to swim or sink.

It is worth trying to lift yourself up if only to secure a better view of your sur-

roundings. With a broader view comes a greater appreciation of the possibilities within your reach—possibilities you could not see before, owing to the very limitations you imposed upon yourself.

ENERGY and imagination are two faculties the average man does not seem to realize he possesses; he certainly does not appreciate the value of his possibilities or the purpose they can be made to serve.

Every man who ever did a bigger thing than his fellows has undergone a struggle more or less severe. He developed his ability by the very difficulties he overcame—the very obstacles that appeared so large to others that they admitted their defeat or their inability before really putting themselves to the test.

This is one of the difficulties many salesmen and business men are laboring under. From numerous remarks I have heard certain salesmen make, I am satisfied that some, at least, are too much inclined to assume that certain things cannot be done—too willing to accept the opinion of a customer as final even when it is opposed to their own—when to let it go unchallenged means loss of business in the immediate present and an unfair and injurious impression to overcome in the future.

This is because you lack imagination to see your side with sufficient clearness to formulate an unanswerable, or at least a partially convincing argument; because you lack energy to drive it home. This applies to every man to a greater or less degree. You do not appreciate the possibilities of energy and imagination in proper relation. It will pay you to get them into good working order.

ANOTHER difficulty we are all confronting with is inaction. This is an embarrassment amounting almost to a misfortune. It rusts the very life out of ability. Lack of continued incentive to work makes a man content to drift along. He is too easily satisfied. He does not appreciate the necessity for the concentrated effort and the vigorous initiative that is the very life force of nearly every business.

He has so much time on his hands he loses his sense of direction. He secures about the regular amount of business with just about the same effort each year. If things break a little different and better he secures a little more business. If they go the other way he secures a little less but in any event he is assured of his salary and the difference in commissions is not sufficient to worry him very much.

This is fatal to individual growth and unless a man possesses sufficient individuality—enough strength of mind to rise above such conditions—he discovers when he finally takes account of himself that he is simply going along the lines of least resistance.

It may require some courage to acknowledge this. It generally does take courage to take stock of oneself and give due recognition to the depreciation of values. But your present worth is a balance sheet you cannot dispute; you do not need to take another's word for it.

YOU lack courage if you are not willing to measure up to all comers. You lack ambition if you are not determined to be the equal of the best in your line of work. You lack a proper conception of life and its purpose if you do not seek the biggest and fullest—the best—expression of which you are capable.

It is all a question of ideas. It is your privilege to choose. Read this over again and grasp its full meaning and possibilities—how they apply to you. Get leave of yourself to work; it is about the best you will receive in this world, therefore it is worth while choosing the kind of work you will do—the reward you will receive.

There is a chance of a choice while you have ideas; when you lack them you have no alternative but to take what is left—what chance throws in your way. It is the difference between a good and a poor preparation for your work—between system and carelessness—between success and failure.

THINK of the future; believe in it; what it means to you—what it will yield you if you work for it.

Past success is only the preparation for the future, not something with which to be satisfied.

The misfortune or lack of success you feel you should have achieved is also a preparation. You do not know what is right until you have learned what is wrong.

You cannot acquire experience or ability or common-sense by proxy. *You must work for it.* Therefore, if there are no dents in your confidence—no holes in your ambition—no flaws in your desire, you are ready for the struggle—to drive ahead despite all obstacles.

Always remember that *ideas are man-builders as well as business-builders.*

It should be your pleasure as well as your privilege to cultivate and to express them.

Build yourself and business will follow as a natural sequence.

A CODE OF BUSINESS ETHICS

1. The basis of all business transactions must be mutual confidence, fair dealing and mutual benefit.

2. A business contract is a solemn obligation, the provisions of which should be observed by all the parties thereto.

3. A financial statement should show plainly, conservatively and accurately the actual condition of a concern.

4. A moral obligation is just as binding upon a man of integrity as a written agreement, and as essential to successful business relations.

5. The square deal must be the aim and purpose of every business man who expects to succeed in any undertaking.

6. Sharp practice of any kind should never form part of any business transaction.

7. We are opposed to the making of false or derogatory statements concerning a competitor, his business or his goods.

8. We are opposed to the making of false statements concerning your own business or your product, either through advertising or by published or verbal statements. It is harmful to the customer as well as to yourself. Goods should be just as represented to customers.

9. We are opposed to the direct or indirect subsidizing of officials or employees, or any other similar action, commonly known as graft or bribery. There must, however, be a very clear distinction drawn between graft or bribery and service that is honorably sold.

10. We are opposed to the wrongful appropriation of trade marks.

11. Good service and prompt delivery will insure permanent business relations.

This code of ethics was prepared for the Frank Foundries Corporation, Moline, Ill., by A. E. Hageboeck, Secretary and Treasurer

The Principle of Service Viewed from Many Angles

Edited by CHARLES CLINTON HANSON

MEN

When the head of the greatest corporation in the world was asked the secret of his wonderful success, he replied: "Men." When asked on what the future of the gigantic concern depended he answered "Men."

The president of another successful company which sells the world its supply of a certain product, was asked to give three reasons for its success. He promptly replied: "First, men; second, men; third, men."

Yes, business and industry need men—men of judgment—will power—courage; of sterling character and perfect health. For such men there is ever a growing demand.—*C. C. Hanson.*

You must seek knowledge. Knowledge will not seek you.—*Madame Curie.*

A RULE FOR DETERMINING THE VALUE OF SERVICE

It is not what your services are worth to another, but what are your services to another worth to society, that counts; for Service is the only medium of exchange recognized by Universal Law; therefore, Service, not book-learning, college degrees or riches, determine your value of society, "as the world owes you just the interest on what you invest in the progress of humanity," and that great Universal Law of Compensation, or Cause and Effect, will collect all damages and pay all rewards without the help or hindrance of any third party or power.—*J. F. Wright, Pathfinders' Guide Post.*

* * * The position I took was that the "Law of Cause and Result" is an enabling law, and not a repressive or enslaving one.—*Eugene Del Mar.*

OLD CLOTHES

By Ella Wheeler Wilcox

As you go over your wardrobe in the spring or fall do not keep any old, useless or even questionable garments, for "fear you might need them another year."

Give them to the ragman, or send them to the county or city poorhouse. There is nothing will keep you in a rut of shabbiness more than clinging to old clothes.

It is useless to say that you cannot afford new garments.

Remember, that no matter how humble your station in life may be, somebody takes you more or less as their example.—*Henry L. Doherty.*

STOP, LOOK AND REASON!

Don't be too hard on the fellow who has made a mistake. If the truth were known it might disclose the fact that you, or your father, or your father's father would have been in a "helluva" fix if judged by a single act. Nearly everybody makes mistakes, and the fellow who disclaims having made one confesses, at the same time, to never having achieved anything worth mentioning. I never see one person trying to disclose the scarlet letter on another's breast that I do not wonder if he doesn't carry some mark of disgrace which would have ruined him for life, had justice overtaken him. Every time I think about showing someone up or tearing someone down I go out by myself and read Emerson's essay on "Compensation" again, for I know I need another injection of the truth it teaches. You might profit by the same procedure—I don't know!—*Napoleon Hill's Magazine.*

We can sing away our cares easier than we can reason them away.—*Becher.*

STRENGTH

Strength is a natural faculty of the body; it should be maintained and, or developed; this you can do through the application of the rule of law in right nourishment plus right use. Bodily weakness is about the worst hindrance that could stand in the path to man's success. It cripples and balks the worker at every step. No amount of energy, industry or spirit can supply the want of bodily strength. No apology can cover up weakness or atone for its shortcomings. It is only excusable in babyhood, sickness and old age. In the business world strength is so necessary that a man can hardly hold his own without it. The rivalry of commerce is very fierce, and the struggle for position or success often demands great sturdiness. Our schools, colleges and universities should bear in mind

that unless a man's body and its development are given full care his strength is sure to fail him in the hour of great need.—*C. C. Hanson.*

Every man can always have what he wants if it is within the laws of nature, and he wants it hard enough.—*Charles Henry Mackintosh.*

THE POWER OF OUR WORDS

Remember that your words have power. Words are constructive or destructive. The user of words has a great responsibility placed upon him. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "Death and life are in the power of the tongue."

Words produce effect after their kind. Constructive words are good words—words of life, health, wisdom, kindness, power, peace, plenty, happiness—these are blessings. Destructive words bring inharmony, unhappiness, ignorance, poverty, sickness and death—these are curses. Destructive words fall under the following classes: Angry words, fault-finding words, pessimistic words, impure words and complaining words; but of all destructive words foolish words are the most subtle.

By foolish words, we mean those words that are lightly and thoughtlessly spoken, but have a negative or destructive meaning. They are the careless words that one hears every day. They are foolish because they are destructive, and yet they have no purpose. They are spoken often without thought. Jesus said: "But I say unto you, that every idle word that men shall speak they shall give an account thereof in the day of Judgment."

One who understands the law of cause and effect knows that the day of judgment is every day, and that men are reaping, every day, poverty, unhappiness and sickness where they have sown idle, foolish words.—*Truth.*

The voice of the best men of all ages, expressing their sense of justice and of right, is and must be the voice of God.—*Abraham Lincoln.*

HAVE A DEFINITE AIM

Show me a young man who has set his mark, who has driven his imaginary stake, who has created within his imagination the position he proposes to fill twenty years hence, and I shall show you a young man who will work out in real life the picture he first created in his imagination. Set no mark, dream no dream, build no air castle, have no definite aim, no vision of a larger self and larger life, and you will be eternally doomed to drift and fail. You cannot avoid it. It is the law of life. This aimlessness is the canker that is eating into the heart of American progress. This is the poison that is chloroforming the vast majority of our men and women, young and old. It paralyzes initiative, progress and prosperity. You were made in the image of God! Assert your right! Throw off the imaginary shackles of impossibility! Dare to achieve! Get a vision of the blue sky above! Have an aim and an ideal! Look ahead, not back; up, not down; and press on.—*James Samuel Knox, A.M.*

There is always someone in every organization to whom the boss instinctively turns when he wants something out of the ordinary done—and done right.—*Simonds Guide.*

"CONFIDENCE" THE BASIC THING

I am of the opinion that the basic thing to be desired in business is the *establishment of confidence*. So long as human relationships exist, the *character* of those relationships is going to be the most vital thing that concerns mankind. One of the most noticeable differences between men is the difference in the degree to which they have established themselves in the confidence of their communities, or in the confidence of that part of the business world in which they operate. Whether our problem is an economic problem, or a religious problem, or a social problem, we must deal with men as we find them, and the measure of our success in the handling of these problems will be very largely the measure of the confidence of men in us, or the measure of confidence we can create.—*George C. Hubbs, Vice-President Grant Motor Car Co.*

No philosophy has ever improved upon the Golden Rule, and the most gorgeous tapestry of trickery looks like a rag alongside the simple beauties of a square deal.—*The Watchman.*

LIFE'S TRUMP CARD

If you come with a joyful song on your lips the whole world will welcome and applaud you, but if you come with a tale of woe you will find no listeners.

It will make a sight of difference to you whether you are a person with a message or a grievance. People will sometimes listen to a tale of woe, but they never cultivate the person who bears it. "I am too busy with my own troubles to be burdened with yours," says the world.

Nagging never reformed a wayward boy nor a night-owl husband, and it never will! Talk about men's virtues and you will get their undivided attention, but mention their faults and they will soon find business around the corner.

He is a wise man who finds out what people wish to hear and talks about it, but the reformer has a hard time holding his audience.

How strange that this psychological principle is not better understood and more often applied. If married women understood it there would be slim chance for the "other woman" to create the eternal triangle, and if parents applied the principle the back alley sports would be poor competitors for the fireside circle.

If you have troubles and must air them, do not speak them, but write them—write them in the sands, near the water's edge.

Many a man has sought companionship outside of his own home for no other reason than his dislike for the tales of woe his companion poured into his ears when he was around. The attractive personality is the one that speaks of the good there is in people, overlooks the bad and always gives more credit than is due, never less.

The most beautiful character on earth is the one that always brings along the old kit bag well filled with glad tidings, leaves all troubles at home, has at least one good word to say about the village loafer, and never forgets to smile when others frown. Oh, to be such a person.—*Napoleon Hill's Magazine.*

Die when I may, I want it said of me, by those who knew me best, that I always plucked a thistle and planted a flower when I thought a flower would grow.—*Lincoln.*

SYMMETRY

Symmetry is another natural faculty of the body. It should be maintained and, or developed. This you can do through the application of the rules of law in right nourishment and right use. This means due proportion of the several parts of the body; harmony of correspondence between the various parts of the body is of practical value. No one who gives the matter serious thought doubts the value of symmetry. Other things being equal, it is the "good looker" who is the winner. It is most powerful in accomplishing the first principles of all business transactions—securing favorable attention.—*C. C. Hanson.*

I do the best I know; the very best I can; and I mean to keep right on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—*Lincoln.*

WHAT TO READ

When you sit down to read a book, magazine or newspaper read to get something that you can adapt to yourself. Observe people with the idea of obtaining something applicable to your own career. Each man and boy should have books pertaining to his own business, and read the magazines or trade journals devoted to his own business or profession. He should read the periodicals that devote space to business in general and to stories of business life. Biographies, especially of men who have been leaders in your own chosen line, always are of value. In each you will discover some hint of conduct, some trait of character worthy of being set down in your own rules. Men do not always rise over the same steps, but the general upward course is the same, and knowing the steps others have taken will ease many for you.—*George M. Reynolds, Chairman Continental and Commercial National Bank, Chicago.*

No man can be truly educated or successful in life unless he is a reader of books.—*Benjamin Franklin.*

GETTING ON

The law governing what is called "getting on" is just as sure and inevitable in its operation as the law of gravity. Any healthy young man of average intelligence and education who sticks courageously, persistently and perseveringly to his job, who refuses to be overcome by obstacles but fights on until he has overcome them, who exercises all the industry and all the commonsense at his command—any man of right principles who puts forth sustained effort and application is bound to win recognition. He will get the reward he has thus won. It is inevitable. The rolling stone gathers no moss. The youth or man who is constantly shifting from one place to another is less apt to win out than the one who conquers the difficulties of whatever job he has and proves master of it. If the man has the right qualities and is doing notably effective work, either his employer or someone else will sooner or later note the fact and recognition and reward will be forthcoming.—*E. R. Stettinius.*

Most of us think it is the wave that makes the spray, but it is the rock.—*The Watchman.*

THE FORGOTTEN MAN

In estimating a civilization it is the neglected and forgotten man more than any other that must be taken into account.

When you build a house, you make the foundation the strongest part of it, and the house, however ornate its architecture, can be no stronger than the foundation.

A community is not rich because it contains a few rich men, it is not healthful because it contains a few strong men, it is not intelligent because it contains a few men of learning, nor is it of good morals because it contains good women—if the rest of the population also be not well-to-do, or healthful, or intelligent, or of good morals.

The common people is the class most to be considered in the structure of civilization.

Moreover, in proportion as any community in the organization of its society or in the development of its institutions lays emphasis on its few rich men, or its few cultivated men, it is likely to forget and to neglect its very foundations.

It is not these small classes that really make the community what it is, that determine the condition of its health, the soundness of its social structure, its economic value and its level of life. The security and the soundness of the whole body are measured at last by the condition of its weakest part.—*Waller H. Page.*

To perpetuate democracy educate all the people.—*The Watchman.*

DEVELOPING RESPONSIBILITY

A friend of mine tries to carry all the burdens of his business on his own shoulders. In his employ were some young men whom he intended to trust with responsibility within a year or so.

Without warning he was taken sick and sent to the hospital. It was thought for a time he would not live. A business friend was given power of attorney and went in to look after his business. This man knew nothing about the details of the business. He admitted this freely to the young men, and said to them, "You fellows go ahead and do what you think ought to be done." In two months my friend was back in his office.

"Being sick had its advantages," he said to me. "My business is now where I hoped it would be a year from now. My young men grew under the responsibility placed upon them and my affairs are in better shape than they ever were before."

The executive who does not delegate responsibility is a criminal. He is robbing his subordinates of their right to develop themselves, and he is robbing his business of the strength and wisdom which responsibility would give them.—*Tom Drier's Anvil.*

The world generally gives its admiration, not to the man who does what nobody else ever attempts to do, but to the man who does best what multitudes do well.—*Macaulay.*

SENSE FROM WALL STREET

What America needs most is a revival of *piety*, the kind mother and father used to have—piety that counted its good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half-hour earlier Thursday night, so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. What is this thing which we are worshipping, but the vain repetition of what decayed nations fell down and worshiped just before their light went out? Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge a trench.—*Wall Street Journal.*

A poor scrapmaker is generally a good workman.—*The Watchman.*

ACTIVITY

Activity is another natural faculty of the body; it should be maintained and, or developed. This you can do through the application of the rule of law in right nourishment plus right use. Activity means quick in movement, not idle or capable of idleness. Animation and dexterity are the positive qualities of activity. If the body is not active enough to carry out the mental purpose, then will the mental purpose weaken and fade from a lack of cooperation. When the body is highly active, it tends to establish the mental quality of push, than which there is nothing more precious in the industrial world.—*C. C. Hanson.*

To be popular at home is a great achievement. The man who is loved by the house cat, by the dog, by the neighbor's children, and by his own wife is a great man, even if he has never had his name in "Who's Who."—*The Watchman.*

COURTESY

There is no quality that will bring greater returns than courtesy. No one likes the surly, grouchy, gruff individuals who think they are doing you a favor by merely talking to you; everyone goes out of their way to avoid them.

Courtesy will command respect and bring good will; you may be an excellent foreman or workman and do your work satisfactorily, but one grouchy, thoughtless remark by you can kill all this advantage in a minute.

Don't forget that criticism can be given and to much more effect with courtesy. Faults can be emphasized to the good of many with courtesy. Complaints, grievances and even praise can be all met with courtesy.

A courteous person is remembered long after the grouch is forgotten. Have you ever read these lines?

"The reason people pass one door
To patronize another store,
Is not because the busier place
Has better silks, or gloves or lace,
Or cheaper prices, but it lies
In pleasing words and smiling eyes.
The only difference, I believe,
Is in the treatment folks receive."

Here you have a story based on courtesy. Being courteous has never hurt or cost a person anything, but people that receive courtesy never seem to forget it.

Reflect: Is every courtesy that is possible being extended by you to every person you come in contact with? Do people seek you with pleasure?—*Clipped*.

Swift kindnesses are best; a long delay in kindness takes the kindness all away.—*Greek Anthology*.

THE BOY'S EDUCATION

The boy, newsboy or millionaire's son, is the great raw material of the world. If he is already bad—society does an evil thing to posterity if it contributes to his further delinquency. If he is good—society is prodigally wasteful to thrust him into bad environment. If he has inherent ability and budding ambitions, society should take that boy to its heart.

The educated mind is the greatest producing agency in the world, without which fertile soil, timbered land, and mineral deposits are but so much useless material.

You prosper just in proportion to the prosperity of the average man with whom you are brought into business contact. If the masses of the people are poor and ignorant, every individual, every interest, every industry in the community will fall and register the pulling down power of their backwardness.

Every man who, through ignorance, lack of training or by reason of any other hindering cause, is producing or earning only half as much as he ought, by his inefficiency is making everybody else in the community poorer.

Schools are a paying investment for the state.

Education increases productive power. Education is not a charity, but an investment.—*Scott Hardy*.

Knowledge is like the vaulter's pole—it enables a man to rise a great deal higher than he possibly could without its aid. Learn the why and how of everything you can, but learn from facts. A man whose knowledge is based on guesses and rumors is like a vaulter vaulting with a cracked pole. He may get a fatal fall.—*Frank K. Foss*.

SLOGAN

Every organization should adopt this slogan: Keep correct time. Start on time. Arrive on time. Work on time. Finish on time. Leave on time. In this way ample time is allowed for thoroughness.—*The City Club of Memphis*.

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.—*Horace Mann*.

THIRTY YEARS FROM NOW

Let me say in regard to your adverse worldly circumstances that you are on a level now with those who are finally to succeed. Mark my words, and think of it thirty years from now. You will find that those who, thirty years from now, are the millionaires of this country, who are the orators of the country, who are the poets of the country, who are the strong merchants of the country, who are the great philanthropists of the country—mightiest in the church and state—are now on a level with you, not an inch above you, and in straightened circumstances now.

No outfit, no capital to start with? Young man, go down to the library and get some books, and read of that wonderful mechanism God gave in your hand, in your foot, in your eye, in your ear, and then ask some doctor to take you into the dissecting room and illustrate to you what you have read about, and never again commit the blasphemy of saying you have no capital to start with. Equipped? Why, the poorest young man is equipped as only the God of the whole universe could afford to equip him.—*T. DeWitt Talmage*.

If a man empties his purse into his head no man can take it from him. An investment in knowledge always pays the best interest.—*Franklin*.

PUT A GRIN IN EVERY GRIND

Someone says that if we would only put a grin in every grind, life would not be a bore or a failure.

If we put a grin in every grind there would be no grind. The way to take the drudgery out of our work is to put a grin in it. Grins and grinds don't mix. The grin destroys the grind, neutralizes it, makes it a pleasure.

It is the grind that bores; it is the grind that wears off the delicate bearing of life; it is the grind without a grin that makes life a dreary failure.—*Clipped.*

Cheer up! The best is within your grasp.—*The Watchman.*

ENDURANCE

Endurance is another natural faculty of the body; it should be maintained and, or developed. This you can do through the application of the rule of law in right nourishment plus right use. Industry is demanding men of endurance, the positive qualities of which are bravery, physical tenacity, pluck and health. Endurance as expressed in common language is the power of "staying." In every field of effort, as much depends upon this as upon the capacity to do the work. There is but little use in doing unless we stick it out to the point of achievement. Courage and energy may do the fighting, but it takes endurance to realize the victory. This is the law of industrial life as well as warfare.—*C. C. Hanson.*

Meditation: There is a light in my mind. I see and understand Thy law.—*Ref. Luke 11:34.*

SECRET THOUGHTS

I hold it true that thoughts are things
Endowed with being, breath and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings, or its woes,
Like tracks behind it, as it goes.

It is God's law. Remember it,
In your still chamber, as you sit,
With thoughts you would not dare have known,
And yet make comrades when alone.

These thoughts have life, and they would fly
And leave their impress by and by,
Like some marsh breeze whose poisoned breath
Breathes into homes its fevered death.

Then let your secret thoughts be fair;
They have a vital part and share
In shaping worlds and molding fate—
God's system is so intricate.

—*Ella Wheeler Wilcox.*

Meditation: I have no enemies, but every man is my friend and teacher.—*Ref. John 4:23.*

I don't want to take any of the joy out of life but, on the level, boys and girls, you're never going to get ahead unless some of that lil' old pay envelope stuffing goes into the bank as regular as clock work.—*The Night-Watchman.*

Nobody pays you for putting in so much time.
Your time isn't worth anything to anybody.
It's only what you DO that counts and that anybody will pay for.
A man might punch the clock at six o'clock in the morning and stay inside the works for eight, ten or twelve hours, yet not have earned a dollar.



Little Journeys in Applied Psychology

With Demonstrated Proof of Its Practical
Value in Everyday Life

By AGNES MAE GLASGOW

"In this Little Journey, the Law of Substitution is used to restore health. The substitution of a wholesome thought, which is a stronger thought, eradicates the weaker thought, that of disease."—Agnes Mae Glasgow, in "The Law of Substitution."

SOMEWHERE, someone has said "There is no vacuum in Divine Mind." Now if this is true, there is no vacuum in any mind, for after all is said, there is but one mind and we are parts of that whole, just as there is but one trunk of a tree, with its roots drinking in nourishment from the earth and its leaves from the air. Every branch and twig on that tree is a part of the tree; so are you and I parts of the Universal Mind and there can be no vacuum in our minds.

I believe that I have proven this mistaken idea that one could empty the mind and hold it so to be the reason that so many miss making a success of their efforts. All through my teaching I have tried to impart to my students the value and use, as well as the abuse of the Law of Attraction and its kindred law, that of Substitution.

To illustrate, let us consider a Little Journey into the successful recovery of health which a woman, a friend of mine, Mrs. Katherine Blasdell, once took.

Wrong use of the Law of Attraction—remember, like attracts its like—had brought this woman to a condition in life where death would have been a welcome release from pain, poverty and suffering in both mind and body.

Katherine was born into the world a delicate babe of whom doctors and nurses said it would be a miracle if the child reached adult age. But to womanhood Katherine did grow, lugging along the burden of this prophecy, until when I first met her she had attracted to herself every kindred condition, person, place and thing, which in the remotest degree re-

sembled hard luck, sickness, poverty, and such like things.

THE Law of Attraction had worked exceedingly well with this woman, but alas, it had failed to deliver to her the things her heart longed to receive. She expected one thing and desired another. Her house was "divided against itself," therefore it fell to the ground.

To be ailing, in poverty and unloved had been her habit of thought for so long that it was difficult to get her thoughts away from hard luck matters. But as a child, Katherine had known something bright and lovable. She had had a home in the country where there was an old-fashioned garden, where flowers bloomed, and birds sang, and the sun shone all day long. There were days, as a child, when she was allowed to play in that garden and chase the butterflies in the sun.

In her young girlhood, Katherine had married and moved away from the peaceful old homestead. Children were born to her, a son and a daughter. But her thought of sickness and poverty had become so thoroughly established in her mentality that it was not long before the new home was a place of gloom, disappointment, and much sadness. Her thoughts of such things attracted to her so much of a kindred nature that there was not room for anything else.

Then the daughter, little Alice, began reading of new thought and psychology. She was young, and youth longed for brighter things. She obtained and read everything she could get hold of that taught of the Law of Attraction and its uses and abuses. Ralph Waldo Trine's "In Tune With the Infinite" was a source

of great pleasure and delight to the soul-hungry girl. Gradually she gained her mother's interest and Katherine would listen for hours to things Alice read from those books. Finally Alice secured her mother's permission to call me in to talk with her.

I FOUND Katherine suffering intensely with what is called tri-facial neuralgia. It would be too long a story to tell how I went about it to teach her the value of the Law of Substitution and to show her how the Law of Attraction had worked unerringly to bring to her door the exact opposite of what she had desired and why this was so. It is enough to say that I did at last teach her how to get ease from pain, by getting hold of some more cheerful thought, or line of thought and following it up until she had become so engrossed in thinking the better thoughts that all sense of pain would have been submerged in the health-giving thought, and that holding fast to the health-giving thought after the pain-thought had become submerged, she could definitely eradicate the pain-thought forever from her consciousness and that *unless we are conscious of pain, pain does not exist.*

Now it is a fact that study does not perfect. We may read music, know every note at sight and feel positively certain of our ability to perform on the piano if given the opportunity, but we do not know that we can actually perform until we have made the attempt. This is true with every phase of the Law of Life of which that of Attraction and Substitution are only differing phases.

Hence the day came when Katherine was to put to use that which she had studied. It was a beautiful, sunshiny day, but the pain was worse than it had ever been. The spasm attacked the glottis and it was impossible to swallow. Katherine was not only tortured with pain but was weak from hunger. Her agony was pitiful to witness and she cried aloud, "Oh God, if there is anything in this that that woman has been telling me about, give me a cheerful thought now to take up my mind!" (That was the way she put it.) Then Alice wrapped her mother's head and face up in a warm woolen shawl and wheeled her chair close to the open tenth story window—for there was also a need of all the fresh air the sick woman could get. Again the pain tore her and she cried again, "Oh Alice, help me to think of something cheerful!" And Alice

said "Mother, see how wonderful the sun is shining; when you are better we are going to take a ride in the park and watch the butterflies flitting from flower to flower. Try to think how nice it will be driving through the park."

LIKE a drowning man catching at a plank, Katherine caught at the idea of watching butterflies flitting over the flowers in the sunlight. Her mind dwelt a moment on that, then as mind is a living thing, it passed on to even more pleasant thoughts and Katherine recalled her childhood home, the old-fashioned garden, the bees and birds and butterflies. She remembered how happy she was when she used to play there in the nice warm sun and chase the butterflies. She had worn a pink dotted sun-bonnet and it used to get very warm chasing the butterflies over the grass, the soft, warm grass, and there were times when the grass was very, very warm, so that Katherine would lie down on that grass and go to sleep. But the sun-bonnet was getting almost too warm. It had felt so cosy and comfortable at first, now it was too warm. She would take it off, turn over on the warm grass and go to sleep again and when she woke up maybe her mother would let her play tea party out there and have a bunch of the garden pinks on her doll's table. How very sweet those garden pinks were, but the bonnet is warm, too warm.

Then Katherine awakened, trying to pull the sun-bonnet from off her tousled curls, only to find that she was pulling away at a woolen shawl.

The cheerful thought had led her away from pain, back into her childhood and into memories of her happy days in the garden and up, and up, and out of her pain and nerve-racked body *and she was well!*

For the first time, perhaps in her life, she was free from pain, and what is more, that particular pain has never returned although more than nine years have elapsed since she asked to be given just the right thought in the Law of Substitution.

Luck means rising at six o'clock in the morning, living on a dollar a day if you earn two, minding your own business and not meddling with other people's. Luck means appointments you have never failed to keep, trains you have never failed to catch. Luck means trusting in God and your own resources.—*Max O'Rell.*

Have You a Big Idea?

By VERNE DeWITT ROWELL

HAVE you a Big Idea? Is it new, constructive and practicable? If it is really new and truly constructive, you can find a way to make it practicable.

All progress begins with and basically rests upon new and inherently forceful ideas. Are your ideas forceful? If they thrill you with an irresistible crying out for expression, if they stay with you from day to day, if they give you no rest night or day, but loom more clearly and more insistently in your vision as one day succeeds another, you will know that your ideas possess innate dynamic energies that make them valuable and marketable.

But you must turn them in the right direction. You must persevere in the right direction, once you are certain that you have found the right direction in which to send them off to market for your benefit, or for the greater motive of the benefit or service to society.

HERE is a simple formula for success. Ideas, plus direction, plus determination, compel success.

Without ideas you must go through life as a "drawer of water or hewer of stone." But with ideas, granting, of course, that they are constructive, new and helpful ideas, they are literally worth to you their weight in gold. For the heavier they weigh upon your own consciousness, waking or dreaming, the more forceful and valuable they will prove to yourself and to the world that is waiting for them and for all other new, constructive and helpful thoughts.

Perfect your thoughts as well as you can. Find the direction of your market, and send your ideas off to market, one at a time, the most developed and your best ideas first. It is easier to lead one cow to market than to drive a herd. And if you do not find a buyer the first day, try again. Not stubbornness but quiet determination always wins.

Introducing Some New Contributors

READERS of The Business Philosopher, both old friends and new, will be glad to know that in addition to the regular staff contributors who have done so much to make its pages interesting during the past year, all of whom will continue to write for the magazine, several other well known writers will be regular contributors during 1922.

Yet it is not necessary to introduce these new members of The Business Philosopher family to you, for they have occasionally written for the magazine in the past.

Among the contributors who will continue to write for the magazine this year will be Mrs. Agnes Mae Glasgow, whose "Little Journeys" have been such an interesting feature for the past twelve months; and Mrs. Grace M. Brown, whose essays are filled with spiritual insight and whose "Cozy Chats" will also appear regularly.

Dr. Orison Swett Marden will continue his series of inspirational essays during the year.

Henry Victor Morgan will also be a frequent contributor.

Among the new contributors whose work will hereafter appear each month is Dr. Dudley Bright Ashford, president of the Henry James Institute, Memphis, a psychologist of international reputation; Mr. Eugene Del Mar, of New York, a writer whose work has received wide recognition; Jerome P. Fleishmann, of Baltimore, a business philosopher prominent in advertising circles, who will contribute a special page to each number; and the Rev. Clyde Hyder, of Springfield, Mo., whose article in the December number attracted much attention.

Henry Thomas Hamblin, editor of the "Science of New Thought Review," published at Bosham House, Chichester, England, will also contribute articles from time to time.

Articles on business and finance, with special application to the Principle of Service, will be written by men who are in touch with every phase of industrial and commercial life.

The series of articles dealing with educational problems, which was begun last

year, will be continued. The leading article upon this subject this month is written by Miss Charl Ormond Williams, of Memphis, the brilliant young president of the National Education Association.

The editors are assured, therefore, that they will be enabled to make *The Business Philosopher* of real interest and service to every reader throughout the year and their intention is to make it more and more a true exponent of the Principle of Service and of the natural laws related to that great principle and of the application of those laws to all human activity.

WHAT'S HAPPENING TO INDUSTRIAL AMERICA?

(Continued from page 20.)

by us? Whatever is good for the men is good for the company. Let's give it to them." They decided to distribute the amount to the men on the basis of length of service with the company, and into the Christmas pay envelope of every man was put a check for his share.

The month following the distribution broke all January records in the making and selling of cars and the profits increased accordingly.

THEN later came the announcement that a minimum wage of five dollars would be paid to every worker in the Ford plant with the following results. During January, 1913, before the new scale went into effect, 16,000 men working 10 hours a day made and shipped 16,000 cars. In January, 1914, beginning six weeks after the announcement of the new scale, 15,800 men working 8 hours a day made and shipped 26,000 cars, and with the increase a still larger increase in profits.

In commenting upon the plan later Mr. Ford said, "Everybody helps me and I must help everybody else. If I do what is best for everybody, it will be the best for me in the end." Everyone knows of the millions of extra profits that have been distributed to the Ford employees since that time. He has given a practical demonstration of what men said was all right in theory, but what would never work in practice.

One of the most striking things about this whole Ford plan is the statement made by Mr. Ford. He said, "The time will come when I will make a better car than I have yet made and sell it for less

than I have ever sold one so that everyone who wants one can have it. A thing is not good unless it is good for everybody."

Mr. Ford has caught a glimpse of the fact that the chief aim of industry is not profits, not wages, but the interests of the consumer, and that if those interests are fully served increased profits are bound to accrue. It is not philanthropy. It is economics. It is based upon a principle of democracy. One must render service before he asks it. He must grant justice before he demands it. He must meet his duties and responsibilities before he fights for his rights.

THERE is in industry today a very general suspicion on the part of the capitalist and on the part of the workmen toward each other. The National Association of Manufacturers and the National Council for Industrial Defense are suspicious of everybody who has anything to do with the workingmen or their organizations.

The American Federation of Labor and other labor organizations are equally suspicious of the capitalist. The workingmen regard the capitalists as thieves and robbers and the capitalists regard the workmen in the same light. The attitude of the courts in the last few years has not tended very much to relieve this suspicion. The United States Supreme Court has declared the blacklist legal, which permits firms to list men whom they will not employ and furnish the list to other firms that they may not employ them.

The same Court has declared the boycott illegal, which prevents the workman making a list of the concerns from whom he will not buy and of sending the list to other workmen. The capitalists have denied advertising to papers favoring the workmen, they have placed spies in labor unions, had workingmen beaten up at Calumet, used private armies and gattling guns in Colorado and West Virginia. The workingmen's organizations have used dynamite and have committed murder. They have the walking delegates who create trouble for the employer. All of these things are contrary to anything that can be interpreted as a spirit of democracy.

In the face of all this the workingmen are demanding a larger share in the control of the industry into which they are putting their efforts and from all that we can see, indications are that they are bound to have it. It may take some time but the workmen are in the majority and ultimately

the majority will be able to control. It will be able to change the complexion of our legislative bodies and of the courts and so have set aside decisions which have hampered the workingman in the past.

* * *

THE important question in my mind is not as to whether labor shall have an increased control in industry but whether or not the laboring men are competent to operate the industries as successfully as they are now operated.

About twenty-five years ago one of the leading psychologists of America stated that the Nineteenth Century was a century a physical science, and that the Twentieth Century would be one of psychology, and I believe the application of a knowledge of the principles of psychology to industry will help us see further into a solution than will any discoveries or inventions in the line of physical science.

Every normal person has certain hopes, ambitions and desires which he expects to see realized. The capitalist has these ambitions, hopes, and desires which he expects to see realized through his industry. The humblest worker in the same industry has ambitions, hopes, and desires which he expects to see realized. Unless the capitalist can see his ambitions being realized through the industry he is not at ease, neither is the workingman when he cannot see a possibility of the realization of his ambition.

In talking with a vice-president of one of the large corporations recently I asked if any effort had been made on the part of the corporation to understand the ambitions and hopes of the workers, remarking that unless the men saw a possibility of a realization of their ambitions in the industry in which they were employed they were bound to become a liability instead of an asset to the concern. Perhaps these hopes and ambitions are not legitimate, perhaps there is no possibility of their being realized but the employers had made no effort to learn what they were. Somehow the hopes, ambitions, and desires of the capitalist and the workmen in the same industry must be so adjusted that there is a possibility of at least a partial realization of those desires.

THIS calls for an understanding of those fundamental motives which direct human behavior. It calls for one step beyond the study of processes and methods in industry to the understanding of the man who is to work the processes. This

means simply an understanding of the fundamental principles of life and its development and a recognition of the fact that while in the past men have been moved largely and unconsciously in response to the instincts, emotions, and desires, the race is at a point now where a conscious intellectual power can be brought to bear on the problems of life.

I say it is a question in my mind as to whether or not the laboring man is capable of operating the industry but I do believe that he is bound, in the near future, to operate them.

Democracy has made many blunders in its attempt to let every individual vote count one but of the blunders it has learned some things and we must expect that a wider application of the principles of democracy to industry will result in many unwise moves. But we ought to have learned some things from the experiments of political democracies that can save us a repetition of some of them in our approach to industrial democracy.

* * *

WE KNOW that the psychology of the crowd in its mental reaction is always below the average of the mental level of the individuals composing it. In industry these people come under the influence of the walking delegate who all too often is unscrupulous. He uses the mass of workers, not for their good but for his own. He stirs up hatred against the other class. This process is not confined alone to the workmen, however. There are indications of it in the National Association of Manufacturers whose propaganda serves to create in the minds of the unsuspecting a dislike and a suspicion of workmen and of workmen's organizations.

It is generally recognized that the article which one makes belongs to him to do with as he likes so long as he does not injure the health or interfere with the freedom of another.

Must we not go a step further before justice is done and say if we guarantee to the workman the product of his toil we shall also insist that he shall not have the product of anyone else's toil? It is just as broad as it is long. If I am to be guaranteed by society the control of what I produce, society must also insist that I shall not have control, without just compensation, of what anyone else produces. This question is bound to call for more consideration and the service rendered to the consumer, to the community, to humanity, is increasingly being made the

basis of the consideration. It is a recognition of this that is at the basis of a good deal of the industrial disturbances of today.

The workman insists on the right of collective bargaining. This right the corporations exercise. Thousands of stockholders in large corporations of the country select their representatives to carry on the bargaining for them and the workmen to see no reason why they should not be allowed to select representatives to bargain for them. The logic of the situation seems fair. But with these privileges must also come responsibility. If the corporate representatives can be held under a law to the fulfilment of their agreement some way must be found to oblige the workmen to live up to the agreement made by their representatives.

* * *

WITH a recognition of this situation seems to me that there must somehow be established in industry a confidence in intellectual leadership, one that will allay suspicion on the part of labor and on the part of the employer and that can be done only by men of pure motive and noble ideals. Some way must be found of bringing the employer and the employee to the same council table or the representatives of the capitalists and the representatives of labor to the same table.

If the motive of each is pure, if their ideals are noble, if they embody a real spark of democracy, if their aim is to serve humanity, if they realize that with intellectual leadership comes a responsibility which they must meet, there will be a possibility of their discovering a common ground of interest and often that compromise will result in agreement.

If there is to come a wider distribution of authority in industry we must have a clearer conception of freedom and liberty. Liberty does not mean that every man shall have the right to do what every other man does. It does not mean that every man shall have the right to live just as every other man lives. Freedom means to live according to the fundamental laws of life. Liberty means that one shall be granted an opportunity for the fulfilment of his best possibilities.

Equal rights do not necessarily mean the same rights. The parents and children in the home have equal rights but they do not have the same rights. Think of a man of the intellectual level of 12 years and of another of 19. Each one should have those things which minister to the

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best that he can enjoy. The second has an appreciation of art and secures a real satisfaction in certain etchings, tapestries, etc. The man of the intellectual level of 12 years has no appreciation of these things. Each is entitled to the things which he can enjoy, the things which will bring him as large a satisfaction as these things bring the other man.

THE successful operation of industry in the years to come, as the success of our political institutions, must depend upon those who are at the intellectual levels of Class B and A assuming a responsibility commensurate with their intellectual level. We do not permit children to run the home but we do allow them a voice in it and the home is conducted primarily in the interests of the children and secondarily in the interest of the community but the responsibility for the conduct of the home rests upon those who are intellectually capable of conducting it. So in our governmental affairs and so in industry. Those who have the ability must somehow come to recognize the responsibility and meet it. Men in industry who call themselves Christians and yet act like pagans are a detriment to the industry, whether they are in the capitalistic class or in the laboring class, but if industry, if society is to continue to advance the fundamental principles of Christian democracy must be instilled into it and those principles must be instilled by those who know them.

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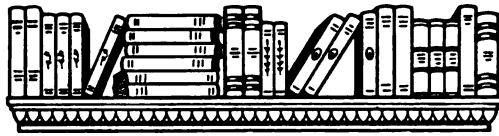
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REVIEWS OF BUSINESS BOOKS

A Book for Students of Life's Mysteries

A NEW book is soon to be published by THE BUSINESS PHILOSOPHER PRESS. It will deal with some of the inner mysteries of Life, which have been known to the occult scientist for ages; and when taught by them it was largely esoterically.

The author of the book, which contains a series of ten lessons, is Mrs. Grace M. Brown of Denver, Colorado. Mrs. Brown is author of "To-Day," "Life Studies," "The Word Made Flesh" and other books. She was for several years editor of "The Essene," a magazine devoted to the study of the higher realms of psychology and of metaphysics.

These lessons, under the title "Vivendi Causa," have been given by Mrs. Brown to a few persons, selected from among many applicants, she knowing that only those who have been qualified by preliminary study could understand and appreciate them.

Mrs. Brown has only recently become convinced that the time has arrived to make known exoterically the truths that are contained in these lessons, and she is now going to offer them in book form, but only to those who are interested.

The book will be entitled "The Inner Breath," and the lessons will deal with the almost unknown rules of law for using the "Inner Breath" for the control of the life forces, the improvement of health, and the bringing of life on natural and spiritual planes into harmony with the divine forces of the universe.

The "Inner Breath" lessons are to be printed on the finest quality of book paper, and bound in full leather.

"The Inner Breath" is not a book to be merely read, but it is a series of lessons requiring deep and thoughtful study. It will not be on sale at book stores. Only those whose studies have carried them into the higher planes of thought will be prepared to understand its messages and to put the lessons into practice.

"The Inner Breath" is now on the press and will be ready for delivery in early February.

HUMAN EFFICIENCY AND LEVELS OF INTELLIGENCE

By Henry Herbert Goddard

Reviewed by Austin P. Finley, Ph.D., Vice President of the Psychology Society, Memphis, Tenn.

THIS study of Dr. Goddard shows that the emphasis in the present day psychology is upon mental levels. Mental levels have become in these days something almost to conjure with. Not since Alfred Binet published his testing scale has the psychology of mind levels become so practically important as now.

We are beginning to think, according to Dr. Goddard, of our labor problems and the re-organizing of our social life in terms of mental levels. In addition to this there is set forth in this book the doctrine of human efficiency, in terms of intelligence gradations: pay for labor primarily with reference to the grade of the intelligence of the laborer, after that with reference to the labor itself. This will lead to the best social adjustment, for the greatest liberty and the highest happiness are only attained when each individual is properly adjusted to the rest, and the fundamental factor in that adjustment, according to this thesis, is the mental level. In other words, the work of the world should be so organized that every man can do just such work and bear just such responsibility as his mental level warrants.

In times past we allowed our emotions, sentiments, and other affective mental entities, to play a principal part in our social relations, but now we are beginning to recognize only the pure inborn mental capacity, apart from knowledge which is to be the determining factor of human conduct.

Every man working on his own mental level and for which he is receiving a consideration, corresponding to this mental level, will make for personal efficiency. Published by Princeton University Press, \$1.50 net.

Labor needs a few headaches to understand capital, and capital a few backaches to understand labor, while reform needs to get its hair cut to understand either.
—Irving F. Bush.

FIRST SPANISH BOOK

Reviewed by Lula P. Cullen, Spanish Teacher, Technical High School, Memphis, Tenn.

AN elementary Spanish text for Junior High Schools and for the ordinary four-year high school, By Lawrence A. Wilkins, A. M., Director of Modern Languages in the High Schools of New York City, Corresponding Member of the Hispanic Society of America, Henry Holt and Co., New York, XV, 259 pages.

The author says that the aim of the book is "to give in simple but idiomatic Spanish material that is both interesting and practical." He says he has followed the principles advocated in his book of methods, Spanish in the High School. He emphasizes "that learning a foreign language especially with young pupils is a habit-forming process," hence the need of "good models, much imitation, much practice, and little theory."

A commendable feature of the book is the group of hints to teachers which contains much valuable advice especially for those beginning their teaching career. Another notable feature is the pronunciation drills. Whole phrases are used instead of the usual isolated words. A novelty in beginners' Spanish books which teachers will appreciate is the memory work. Well chosen and carefully graded poetic selections form the major part of this work.

Just as carefully graded are the exercises to be translated to Spanish which are given after the reading material. Here are also an appendix on verbs and a list of proverbs with English equivalents. The vocabulary, Spanish-English only, is complete and accurate. Many attractive photogravures, pen and ink sketches, and maps add interest to the lessons.

Mr. Wilkins' book, as all his others, has received a warm welcome from Spanish teachers. It is especially adapted for Junior High School but can be very strongly recommended also for beginning classes in regular high schools.

SECOND SPANISH BOOK

Reviewed by Lula P. Cullen, Spanish Teacher, Technical High School, Memphis, Tenn.

LAURENCE A. WILKINS, A. M., Director of Modern Languages in the High Schools of New York City; XIV, 446 pages, Henry Holt and Co., New York.

The Second Spanish Book is a continuation of the author's First Spanish Book. The author handles the subject with an enthusiasm that cannot fail to inspire both teacher and student.

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HOW TO RUN A STORE

By Harold Whitehead (Thos. Y. Crowell Co., \$2.50 net)

IN A brief criticism of this book by Harold Whitehead, this statement is made: "It is not surprising that there are many failures year by year among the smaller retail stores—but the surprising feature is that this number increases rather than diminishes—in other words that this year's merchant does not profit by the mistakes of the other fellow. Here is a wise and witty record of small store management, not a page of which would it be safe to miss."

That statement is correct. Mr. Whitehead, who is head of the department of sales relations of the College of Business Administration of Boston University, has contributed a most valuable record of research. The book touches with authority upon almost every phase of retail store management and will be worth much more than its price to anyone who is in the retail business or who contemplates engaging in it.

THE ROMANCE OF BUSINESS

By W. Cameron Forbes (Houghton Mifflin Co., \$1.65 net)

HERE is a book in which one is carried to the ends of the earth in search of the sources of many forms of food-stuffs and commodities which go to make up the things which constitute the trade of the world. Mr. Forbes was the former governor-general of the Philippine Islands and has only recently returned from a survey of conditions there which he made in company with Gen. Leonard Wood, now the governor-general. In one of the opening chapters the author gives his view of his subject in these words:

"If one can tell of interesting things that happened to inanimate objects such as forks or butter plates, think how much more our interest could be piqued if we could get for a minute in touch with the lives of the people who did the work! How long ago were the plates made? Who conceived the idea that changed this bit of clay and other mineral substances to this useful and convenient form and substance? How did they learn to so mix the paint with which it is colored that it will last while many generations of men live and die? What a mine of hidden or lost romance lies about us." And in the succeeding chapters this hidden mine of romance is most interestingly unfolded. The book is beautifully printed and illustrated.

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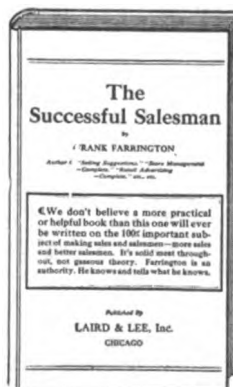
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THE DISCIPLINES OF LIBERTY

By Willard L. Sperry (Yale University Press, \$2.50)

HERE is a book that will reward the reader. Dr. Sperry is minister of the Central Congregational Church, Boston. It is in one sense a religious work, dealing with the problems of the modern church, but the business man will find in it much food for thought which will enable him better to understand the under-currents of religion which are today the causes of both the unrest and the revival of religious thought in the world of business. In his preface Dr. Sperry gives an idea of the thought of the entire book when he says: "The idea of Liberty, in one form or another, dominates the religious life of the present day. No matter how troubled the waters, the Freeman's spirit points true to his magnetic pole." Dr. Sperry besides his ministerial work and his work as a writer, holds the chair of practical theology at Andover Theological Seminary and no man is better qualified to treat of the subject. There are frequent quotations from leaders of religious thought of the recent past and of the present.

SUCCESS

By Samuel Hopkins Adams (Houghton Mifflin Co., Cambridge, Mass.)

MR. ADAMS' new book is a novel of business life, although it is concerned mostly with the rise of the hero in the newspaper profession. The plot moves rapidly. It is a story of struggle and achievement but it will seem somewhat overdrawn to men who are familiar with the newspaper profession; particularly in the rapid rise of the hero from station agent in some god-forsaken western spot to a \$50,000 a year editorship of a great newspaper. All the same, it's very interesting reading.

MAKING GOOD IN BUSINESS

By Roger W. Babson (Fleming H. Revell Company, New York, \$1.25)

MR. BABSON is one of the best known business men and authors in this country and business men have come to look for something interesting whenever he writes a new book. In this publication he gives a very thorough study of conditions, opportunities and obstacles, which mark the business world of today and which must be grappled with and solved by every man in business life.

It is an excellent book for the young man who is just entering business, and will doubtless have as wide a sale as have the others of Mr. Babson's works.



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IN this important book Miss Owen gives the methods by which she has four times won the world's typewriting speed championship. Every stenographer, every business office, every person who uses a typewriter needs this useful volume; for it is the first book to tell everything about typewriting. It will help anybody to completely master the typewriter.

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By Ralph Starr Butler and Henry A. Burd (D. Appleton & Company, New York, \$2.50 net)

HERE is a book that, unlike many others which are written for the use of business men, is thoroughly practical. It contains analyses of numerous forms of business letters and gives really constructive information as to how to write letters that will really be convincing. Letters answering complaints, collection letters, inspirational letters to salesmen and straight sales letters and follow-ups are all covered in a thoroughly practical way.

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Readers of this magazine will be glad to know that many of the important articles we publish will be covered by the new weekly, *The Industrial Digest*, which abstracts the informative articles from nearly six hundred leading trade, class, and technical publications. Digests from this magazine will appear under one of the following industrial classifications, and cross-references will be provided for articles related to other industries: Printing and publishing, transportation, advertising, economic, engineering.

An annual index will be issued, supplying readers with a comprehensive review of the most important articles in our paper as well as articles from each of the other six hundred periodicals. The new weekly will be issued by the Periodical Digest Corporation at 25 West 45th Street, New York City, is designed to save time and trouble for the busy executive and serve as a much-needed supplement to the industrial magazines which are the very backbone of our national industrial information.

Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can.

Tomorrow is a new day, begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays. —Emerson.

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Thrift

"Gather ye rosebuds while ye may;
Old Time is still a-flying,
And this same flower that smiles today,
Tomorrow may be dying."

HUMAN life, from the point of view of production and acquisition, divides into four periods.

The first is that of childhood. Here we are only consumers, dependent upon others for food, raiment and shelter.

The second is that of youth. Here we are partly dependent, being able to produce about as much as we consume.

The third is that of adult manhood, beginning at about twenty years of age and going on to sixty or seventy. This is the true period of production and accumulation. It is during these years that we are able to produce a surplus over and above all personal needs. This surplus constitutes a sacred fund for the preservation and perpetuation of the race through the institution of marriage and the family.

In this surplus also rest the sole possibilities of savings which are to provide for old age or to be handed on by inheritance or by will to the next generation.

If this surplus is wasted, or unwisely used, the family suffers, and old age becomes a time of misery and anxious dread.

Here, then, in the third period of life, the habit of saving and wisely investing must be early formed and strictly adhered to.

THE first principle of money-making is money-saving. Save and see your capital grow. A good bank account gives a sense of power.

Don't wait. Begin now.

Money placed at interest works day and night—in rainy weather and in fair. Waste not, want not. Be particular about little things. It is said that the average American throws away—wastes—enough each year to support two Russian peasants. If true, this is a terrible indictment. Are you guilty? Just as the prudent man will not waste his own substance, so the honest man will not waste the substance of his employer, but will guard and care for the property and goods of the employer as he would for his own.

Stop the little leaks, lest they become a great devastating stream.

Learn true economy—not stinginess or niggardliness, but that real thrift which is sturdy growth.

Fourth and last comes the period of old

age, when one again becomes only a consumer, and is once more dependent like the little child. Now the days of growth, of production, and of saving, are no more. Gone are parents and the friends of youth. There are none ahead to look to for support, and children and grandchildren should not be burdened with the financial care of second childhood.

The wise man has provided for himself by the thrift of his years of production. A moiety of his savings and accumulations is at hand to render old age venerable and endurable until Mother Earth again claims her own.

"All fortunes have their foundations laid in thrift."—From a Q. Q. M. Bulletin.

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BUSINESS SCIENCE DEPARTMENT

THE influence of the Business Science Society will this year be more widely disseminated than ever before through the admission to associate membership of thousands of men and women who wish to aid in spreading a knowledge of the principle of service.

This principle is the basis upon which rests all of the Sheldon Philosophy of business success—through service—and from which radiate the natural laws governing the Science of Business as taught by Mr. Sheldon.

The benefits of Mr. Sheldon's research work have heretofore been available only to active members of chapters of the Business Science Society. Now that all who are interested may become associate members, it is possible through their added assistance and influence to bring the meaning of the principle of Service to many thousands of persons each year.

HOW may both active and associate members of the Business Science Society help in bringing about the benefits which will follow a general knowledge of the principle of service?

How may they aid others in reaching a decision to put it into practice?

Some methods by which this great movement may be aided are set forth in recent bulletins sent out by the associate membership division.

From the bulletins the following is quoted:

* * *

HOW CAN YOU HELP?

The answer to that question is as follows:

By coming to see very clearly these three facts:

(a) That **SELFISHNESS** is an almost universal disease—**DIS-EASE**. It is unquestionably the cause of universal world unrest, and the basic cause of the three great enemies of progress, namely: poverty, disease and crime.

(b) An understanding of the **PRINCIPLE OF SERVICE** is the cure.

(c) That the administration of the cure rests primarily with the six great classes of teachers, namely: parents, school instructors, religious leaders, employers, office-holders, and writers.

CIVILIZATION is sick—it is very sick. Many very sick individuals get well—then they are often stronger than ever.

Twentieth century civilization is going to get well—then it is going to be stronger and more virile than ever.

Civilization's sickness is the sin of selfishness.

The cure is an understanding of the fact that the way to survive and acquire is to serve.

THE LAW OF THE SURVIVAL OF THE FITTEST IS THE LAW OF THE SURVIVAL OF THE MOST SERVICE-ABLE. (See reference Edinburgh Address printed in the Business Philosopher, August, 1921.)

Have you read that address?

* * *

If so you probably clearly see the importance of the following points:

First: Man is not naturally selfish.

Second: Man is not an animal.

Third: Self-interest has been mistaken for selfishness.

Fourth: Man simply wants to survive.

Fifth: He has been laboring under the delusion that in order to survive, he must be selfish.

Sixth: As soon as mankind understands that the way to survive is to serve, man no longer wants to fight or to be selfish—he then wants to serve and does so in order to survive. For example—

Seventh: Employers must serve their employees, not selfishly exploit them.

Employees must serve their employers, not selfishly fight them.

Together as a team employers and employees must serve the world. That is the path to peace and power and plenty for all.

Eighth: The fact that at one time everybody in the world believed the earth to be flat did not make it flat. It was just as round then as it is now.

Ninth: Because nearly everybody has believed that the way to survive and acquire is to selfishly fight for self does not make that belief true.

Tenth: It is a false belief. It is hoary with age and slimy with falsehood. It must be done away with.

It has done the race enough damage.

And the work of doing away with this false belief rests primarily with:

THE BIG SIX.

THE remedy which will cure **THE BIG SICKNESS** of **SELFISHNESS** is an understanding and application of the **PRINCIPLE of SERVICE**.

The physicians who are to administer the medicine are all **TEACHERS**. There are six general classes of them:

* * *

FIRST: PARENTS.

Parents teach their children. Many parents are good teachers—many are not.

But very few parents teach their children the **PRINCIPLE of SERVICE**.

Very few parents understand it as *the basic law of life*.

This is not said to the discredit of present day parents.

Science has only recently turned its attention to the discovery and organization of the natural laws of successful human relationships.

The law of gravity has always existed.

It always was, is now, and always will be.

But it was not discovered and stated as a law until Sir Isaac Newton's time, which was only a short time ago, relatively speaking.

Some day all parents will understand the natural law of **SERVICE** and teach it to their children.

Will you help us hasten that day?

* * *

SECOND: SCHOOL INSTRUCTORS.

THE school-room is the "House of Commons" of all humanity.

In these days of compulsory education, practically all children go to school and meet other children and their teachers in the student relationship.

At the school age, the mind is plastic and receptive to impressions.

It is then that the seed of understanding of the **PRINCIPLE of SERVICE**, as the basic law of life, planted by parents, should be cultivated, nourished, and caused to take firm root and grow, in the mental light of growing understanding.

The day is coming when all school instructors will be teachers, by precept and example, of the **PRINCIPLE of SERVICE**.

Will you help us hasten that day?

* * *

THIRD: RELIGIOUS LEADERS.

WHILE at home and in the school room many children go to church and to Sunday School—all should.

There, they gain more or less of religious truth.

Until relatively recently, our religious leaders in church and Sunday School have very largely taught religion in its relationship to the life to come.

As a matter of fact, the basic truths of religion are expressions of natural laws of successful human activity.

They are among the most important of the natural laws of success here on earth.

Many religious truths, beautifully express the one *basic law*—the **PRINCIPLE of SERVICE**.

Some day, all ministers of the gospel and other religious leaders will teach religion in the light of natural law.

Will you help us hasten that day?

* * *

FOURTH: EMPLOYERS.

ALL employers are teachers.

Some recognize this fact—many others do not.

Five per cent of the people of the world are employers—ninety-five per cent of the people of the world are employees.

Every member of the five per cent, or employer class, should teach the **PRINCIPLE of SERVICE** and other natural laws, to his employees.

There are two general groups of facts which all employers should teach personally, or have taught, to their employees.

FIRST: Technical knowledge of that particular business in which the employer and employee are engaged.

SECOND: Universal facts, such as the **PRINCIPLE of SERVICE**.

Nearly all employers, when they teach at all, confine their teaching to the "hard facts" about their own business. That is important, and goes far, but it does not go far enough.

The day is coming when all employers will understand the **PRINCIPLE of SERVICE** and other natural laws of successful and harmonious human relationships, and will teach them to their employees by precept and example.

Will you help us hasten that day?

* * *

FIFTH: OFFICE HOLDERS.

NEARLY all who are elected to office, whether national, state, county, city or town, do more or less "electioneering."

Thus, they teach more or less of political truth and alleged truth.

"Politics" in the hands of either the ignorant or the vicious, or the selfish, is a dangerous factor.

(Continued on page 56.)

A Business Woman's Creed

Celia Manasse Believes in Real Service and Strict Integrity as the Foundation of Success,—so she Tells

AGNES MAE GLASGOW

WHAT are the keys to success for the young woman in business?"

I asked that question of Celia Manasse, a woman who has reached what her friends and business associates regard as almost unexampled success for so young a woman. She is a partner and half owner in the firm of Rose and Company. And this is what she told me.

"Friendship is a far greater asset than money, even in modern business. To win success in business, men or women must first know what they want to do; then must learn by study and experience how to do that thing. When they have learned the details of business, it requires hard work and planning, an absolute faith in your own ability and a sincere wish to do good work and give real service.

SIMPLY wishing for success, will not bring success.

"One must strive to make and keep friends. Self-respect and strict honesty in all one's dealings is the greatest asset in making friends that anyone can have. No firm that will permit any irregular business practices can have the right to self-respect. Was it not you, Mrs. Glasgow, who said, 'When a man or woman can look their own conscience in the eye and say "I approve of you," that man or woman will never lack friends?' "

These words were spoken in Miss Manasse's private office in Rose and Company's suite in one of the tall office buildings, 50 Broad Street, New York, where inside of four years their business has grown from a little one-room office, with three people, to six offices with nearly fifty

employees. It is interesting to know that out of the fifty, besides Mr. Rose, the head of the firm, only one other man is employed. Miss Manasse is general manager of the entire business.

NOT many years ago, for Miss Manasse is still in her earliest thirties, a little girl in Anderson, S. C., made up her mind that as long as the fairies had allowed her to come into this beautiful world—for Celia thinks this world is truly a good and beautiful one—a poor little girl, that it was up to her to stop being poor. The aforesaid fairies had been thoughtful enough to give her good looks, a kindly disposition, intelligence and above all a will and ambition to use that intelligence, both in the service of others and in winning success for herself.

The first step with Miss Manasse was to get an education. Early and late she

studied to fit herself for the position which she felt she was one day to fill. Arithmetic was her chief delight. She loved to compute interest, and to work out intricate problems that held high financial values. She dreamed of some day being a banker. Why not? She knew that women could direct great commercial and financial matters just as well as could the men.

After finishing her studies she sought a position where she could get a thorough training in business methods. Her work at that time was with a mail order business. Beginning in a small way, she helped the man for whom she worked during a number of years to build up a large mail order house, with a yearly sale far into the hundreds of thousands of dollars.



MISS CELIA MANASSE

BUT, this was not big enough. Both Miss Manasse and her employer felt that they had grown far too big to remain in that business. Coming to New York they decided to branch out, in fact to change their line of work. They opened a small office where they sold, both by mail and to those who came to the office, bonds and guaranteed securities. They now have about 5,000 regular customers and most of their patrons come to them because of being sent by other customers who have dealt with this woman financier and obtained the most courteous and genuine businesslike treatment. They are satisfied, therefore they recommend their friends to go where they were well treated. The motto of the house is that of Daniel Webster, "Politeness and kindness is courtesy."

Asked if she liked her work—a useless question—she laughingly replied, "I am doing the work. If I did not like finance I would not be in finance. But I have always loved to handle money. Money is not evil. If people would forget that old saying that money is the root of all evil and get busy fitting themselves to earn the money they secretly desire and openly pose as despising, they would be better off and there would be less misery in the world."

"WE ARE here to make money and we are making it, thanks to our increasing number of friends, but, Mrs. Glasgow, money is not the only thing. Not for all the money on this street would I allow one irregular practice in this office. That is why our old friends come back year after year. Why during the last two years when the daily papers were quoting failure after failure, our business was steadily growing. Friendship is a far greater asset than money."

"We began in a very small way and we had to work early and late. No eight-hour day for either of us. Sixteen hours was more like it, but we had made up our minds to reach the goal we started out for and we are nearing it."

"Mrs. Glasgow, please do not think that I am boasting. I am so glad, so grateful for our success that I wish I could reach every struggling woman in the world and tell her what I have done she can do. It is just knowing that if you try, a way will open for you to do things and if you do the little things that are given you to do greater things will come your way to be done."

"See these girls in here? They were all new to this sort of business when they came to me. Indeed, I would rather take a girl who does not claim to know much about finance and teach her myself. Well, from the least little girl at the telephone to the highest head of a department, they all know that I demand the best from them. They also know that they are going to get the best from me."

"A THING that is worth doing at all is worth doing well. You know about the 'Little drops of water, little grains of sand.' It is so in this business and I believe it is equally true in any other line of business. The slightest error in calculation will throw the whole estimate out of order."

"You know that there are so many and a certain kind of ingredients in a pan of biscuits and a certain way of making them, and if you omitted any one of these things your biscuits would not be good," Miss Manasse laughingly added, for she knows my hobby for cooking."

"Women can make money as well as men if they would be as thorough and as painstaking as are the men. But most women only look on the surface of a thing and instead of using their own judgment and doing a little hard thinking they are too ready to accept what some one says and buy at once when a man would make careful inquiries and get a line on what he was doing before he invested. Facts regarding any good security are just as available to women as they are to men, if women would only take the trouble to look up the facts."

"I WISH that women would only try to learn. It is so easy. Why I do not think that any woman is too old or too poor to learn to make money and to make it honestly. Every day we hear of new avenues for earning that are open to women. This is a woman's age. We are learning to think for ourselves. We are learning how to think. The time has gone when the majority of women will accept even that which her lord and master has to say without giving it a thought and arriving at her own conclusions as to its real merit."

"And it does not detract from the real womanliness of woman either. I believe that a woman can do big things in business and remain a sweet, womanly, motherly woman as well. I think it only wise to dress simply in the office. People do not

come to this office to look at my clothes, but just the same, I love beautiful things as well as any woman and, perhaps that's one reason I decided to be a financier.'

In proof that Miss Manasse really practices in her personal and business life her belief in service to others and a strict adherence to the highest ideals of honesty, I happen to know that the calls of charity are rarely ignored.

I know also of more than one instance where she took a heavy loss upon her own shoulders before she would allow one ignorant of the ways of business to suffer loss.

OF ONE instance alone have I space to write. This was the case of one of those women who did not at that time think for herself. She accepted the advice of one whom she thought ought to know, just because he was a man. She did not even question why the man should know more about the investment than herself. She bought a certain security from Miss Manasse's firm one day when Miss Manasse was not there. Miss Manasse would never for a moment have allowed the woman to buy that security, for it was even then in a precarious condition.

A few days later the firm which issued this security went into the hands of a receiver. What did Miss Manasse do? She called up that woman and told her that while she had been unwise to buy the security without consulting her, nevertheless the woman must not suffer because of having bought a security from her firm and that she was sending back to the woman her personal check for the amount the woman had invested—an almost unheard-of proceeding for any banking house to do. But Celia Manasse says she prefers her own self-respect to making money, and that she believes that getting friends is a sure road to success. Therefore she gets the friends and the money-making takes care of itself.

Labor is paid out of labor. When labor loafs, the bread line looms up. The law of supply and demand steps in and imposes its own sentence.

Unfortunately this law of supply and demand is no respecter of class. Unfortunately the laboring man, who can least afford it, must pay the price.—*The Silent Partner.*

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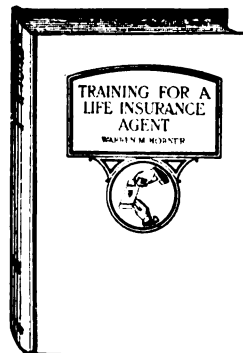
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BUSINESS SCIENCE DEPARTMENT

(Continued from page 52.)

We have some great statesmen and true leaders.

In all we have many truly great public servants.

We need more—many more.

All who hold office, thus enjoying a public trust—all who have anything to do with the making, interpreting or enforcing of "man-made law" should understand "natural law." Each should certainly understand the PRINCIPLE of SERVICE.

The day is coming when all will.

Will you help us hasten that day?

* * *

SIXTH: EDITORS AND OTHER WRITERS
FOR THE DAILY PRESS.

THE public press is a power—that power is daily increasing.

Our newspapers and magazines are great public educators.

Their editors and other writers are among the world's greatest teachers.

Our public press could, single-handed and alone, soon make an understanding of the PRINCIPLE of SERVICE universal among the adults of the world.

Some day, one of the necessary qualifications of an editorial writer will be an understanding of the natural laws of human relationships.

Each should certainly have a thoroughly scientific knowledge of the PRINCIPLE of SERVICE.

Some day, all will.

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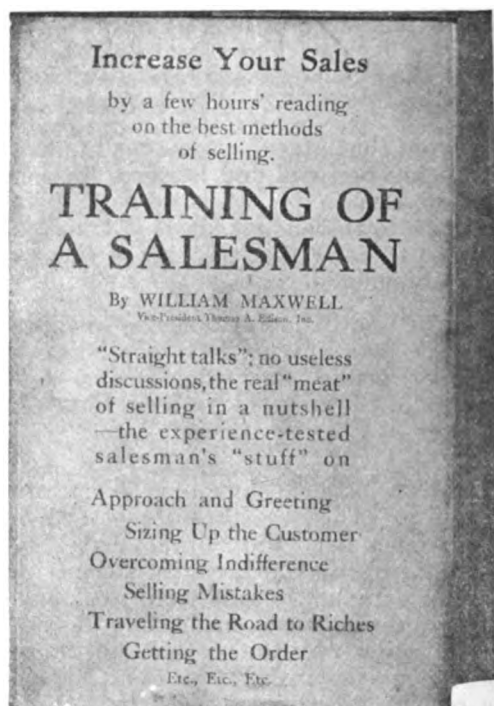
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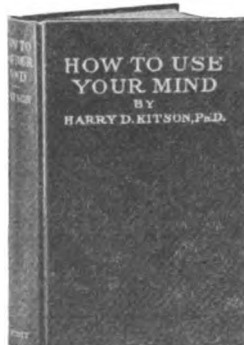
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You can be with him when he tried to cross the Red Sea at the point where Moses led the Israelites and where he came near being overwhelmed as were the Pharaohs of Egypt.

You can be with him when he escaped his banishment from Elba.

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The Monthly Business Quiz

Conducted by B. J. Munchweiler

No. 6.

Question No. 1—What redress are you entitled to if a tenant fails to pay his rent?

Question No. 2—By what action is a lease terminated?

Question No. 3—What is meant by an injunction?

Question No. 4—How many kinds of paper money are in circulation in the United States?

Question No. 5—What is meant by a "balance sheet" in business?

Question No. 6—What are the fundamentals of successful advertising?

(Answer to above in next issue.)

Answer to Business Quiz, No. 5.

Answer No. 1—To keep windows free from frost, bore a row of holes in the top and bottom of the casement, start an electric fan, which will keep the moist air in circulation and prevent it freezing on and glazing the glass.

Answer No. 2—The "P. M." for compensation means paying the sales force a premium on damaged, shopworn, or goods you want to close out. It is seldom ever given on new, clean, salable merchandise.

Answer No. 3—A credit guaranty consists of having some responsible firm or person guarantee the account to the seller against loss and the prompt payment of all bills.

Answer No. 4—To effect a saving on card board and always have same clean, use a black card letters in white instead of a white card with the usual black printed letters or figures.

Answer No. 5—The terms, "2% 10 days E. O. M.," means goods are sold with the privilege of deducting two percent discount ten days from the end of the month the goods were billed. Thus a 40-day dating is established.

Answer No. 6—On goods sold outright the title passes from the seller to the buyer. On goods sold on "consignment" the title remains in the possession of the seller up to and including a specified date or settlement day.

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The table of contents of the book includes these subjects: How to Develop Concentration, How to Put Your Mind in Order, Rules for Clear Thinking, How to Find Facts, Practical Plans for Study, The Development of the Will, Building a Retentive Memory, How to Analyze an Argument, and so forth.

The author not only explains how to get these results, but gives practical exercises, diagrams and drills.

He claims that the key-note of his book is that the mind is the supreme originating constructive force in all human endeavor, and that right mental culture is the only direct means not alone to worldly advancement but to refinement and nobility of life. He goes directly to the roots of things, and shows that concentration is simply interest, that self-discipline is the first rung in the ladder of success, that nothing is too insignificant to be utilized in the upward climb, that greater progress may be made by resting at intervals, and that mental honesty is the most valuable asset a man or woman can have.

It is a good book for any-one, but especially valuable for those whose opportunities for schooling have been limited."

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An Open Letter

Do you recall one of those rare moments in life when the veil is lifted for a moment, when a breath of inspiration comes like a flash, when the future seems to be suddenly illuminated, when you feel a mastery stealing into hand and brain, when you see yourself as you really are, see the things you might do, the things you can do, when forces too deep for expression, too subtle for thought, take possession of you, and then as you look back on the world again, you find it different; something has come into your life—you know not what, but you know it was something very real?

Winning victories is a matter of morale, of consciousness, of mind. Would you bring into your life, more money, get the money consciousness, more power, get the power consciousness, more health, get the health consciousness, more happiness, get the happiness consciousness. Live the spirit of these things until they become yours by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he rules them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it, so that you can go forward and carry the world before you.

And what is this world that you would carry before you? It is no dead pile of stones and timber; it is a living thing! It is made up of the beating hearts of humanity and the indescribable harmony of the myriad souls of men, now strong and impregnable, anon weak and vacillating.

It is evident that it requires understanding to work with material of this description; it is not work for the ordinary builder.

If you, too, would go aloft, into the heights, where all that you ever dared to think or hope is but a shadow of the dazzling reality, you may do so. Upon receipt of your name and address, I will send you a copy of a book by Mr. Bernard Guilbert Guerney, the celebrated New York author and literary critic. It will afford the inspiration which will put you in harmony with all that is best in life, and as you come into harmony with these things, you make them your own, you relate with them, you attract them to you. The book is sent without cost or obligation of any kind, yet many who have received it say that it is by far the most important thing which has ever come into their lives.

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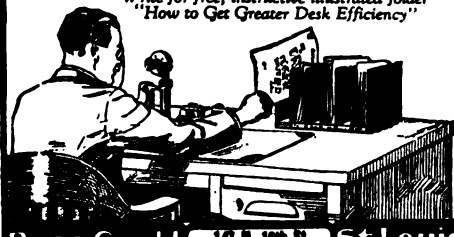
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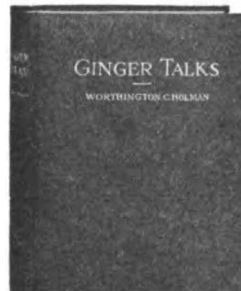
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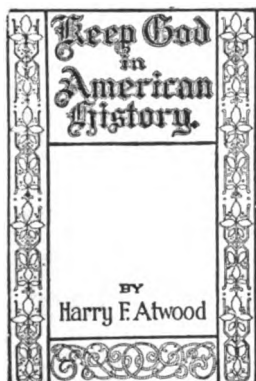
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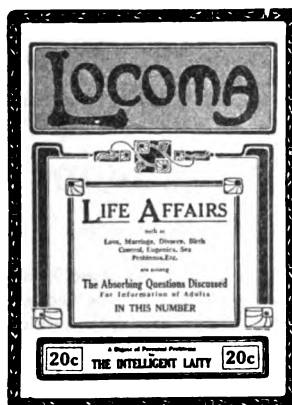
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Number 2

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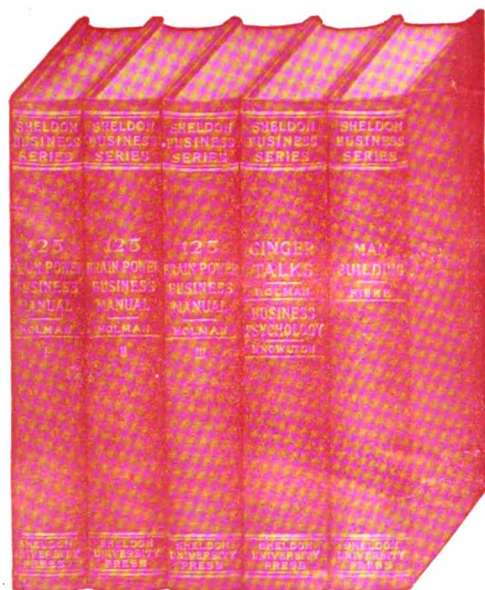
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Lights and Shadows

Are cast along life's pathway by the appreciation or criticism of our friends. Here are a few high lights, showing what some readers think of The Business Philosopher.

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My dear Mr. Zook: I read the Business Philosopher with much interest. It is a very interesting magazine to me. It seems to me that there is a place for it and that it has a mission at this time.

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C. F. STUHLER.

By The FIREPLACE WHERE We TALK THINGS OVER

By A. F. Sheldon

The Spiral

BRING up your chair a little closer to the fire place. I want to talk to you about *The Spiral*. I refer to the upward climb of the race.

Man is climbing—climbing slowly, it is true, but still climbing—his journey is upward.

Yes, the human race is moving forward, not backward—up, not down, in the scale of being and becoming—the voice of pessimism to the contrary, notwithstanding.

A few years ago I heard the late great actor, Tree, of England, play the leading role in the Shakespearean drama of Henry The VIII, or rather the tragedy. Henry's life certainly had much of tragedy in it.

I saw that human personification of sensuality tire of first one wife and then another—cut her head off and try another who looked good to him.

As I watched, I wondered what would happen to King George if he attempted to treat Queen Mary that way. No, I did not exactly wonder what would happen—I knew what would happen and so do you—he would soon go out of the King business.

Public opinion does not permit of wholesale adultery, and semi-legalized murder these days, not even on the part of Kings. The world knows that the old doctrine that Kings could do no wrong was an utter fallacy. The world has awakened to the fact that Kings and Presidents and "such like" can do a great deal of wrong, and that a good many have; and the people do not want bad men at the head of their government any longer.

RACIAL conscience has evolved since the days of Henry the hungry for the handsome. This evolutionary climb of man is not confined to morals in the sense of obedience to the Sixth and Seventh Commandments; it, also, applies to the Eight and Tenth Commandments, which pertain to property rights.

As a race, we have passed through two distinct cycles of evolution in this regard. I refer just here to the upward climb of man in regard to ethics concerning the matter of getting and keeping material things—property.

In the stone age, the cave man knew no rule but that of physical prowess—the strongest physically prevailed. He who could take "forcibly" had the right to possession. Physical possession obtained any old way, including that of physical force, was not merely "nine points" in the law, it was "ten." It was the whole business in the eyes of man-made rules of society in the relationships of primitive man with his fellowmen. |

This was likewise true in periods even later than that of the cave man.

"In days of old when Knights were bold and Barons held their sway," the Baron who could conquer his neighbor by force of arms was entitled to the spoils of force, and the Barons of those days were some spoilers. But man evolved from that, the lowest spiral of ethics as to recognized standard of material possession, long since. I refer to the standards of individuals, and commercial and industrial institutions. I wish I could say as much of nations but, of course, I couldn't say that without lying about it. It is a strange thing that the ethics of nations seem to evolve less slowly than do the ethics of institutions and individuals. However, the evolution of the ethics of nations naturally follows the evolution of individuals and private institutions. I suppose it is a case of large bodies moving slowly. The piracy and recognized murder and robbery of nations will within the next few years be as much out of date and as thoroughly abhorred as are similar practices on the part of individuals—witness the present Washington Conference and its efforts in that direction.

FROM the physical plane of development, where physical strength made right as to possession, man evolved to the mental plane. On this plane the strength born of physical prowess alone was no longer recognized in the eyes of man-made laws. He who took property by means of physical power was recognized as being weak, not strong—he was known as being so weak morally that he was considered dangerous to society and shut up or, in the earlier days of the mental age, cut up, or cut off just above the shoulders. If not cut up, he was strung up for taking property which did not belong to him.

However, in the age of intellectual strength through which we have been passing, wits have made for material wealth. Possession has meant about nine points in the law provided the property was obtained in any other way than by means of physical force, or such other methods as come under the class of stealing, picking pockets, etc.

MAN in his greed for material gain has hired lawyers and kept them busy figuring out ways and means for making the possession of property acquired by mental strength quite all right in the eyes of man-made laws, regardless of the righteousness of the thing. To some extent at least some people have been busy seeing to it that man-made laws themselves tended in that direction. Wherever this can be arranged, retainers' fees are considerably less.

That which the cave man and old-time Baron took and kept by means of physical force modern man has taken and, to an extent, succeeded in keeping, (for a time at least, and in many instances for three or four generations) by means of mental force. But the age of mental force and its recognition by our courts and by society is passing away.

The *genus homo*, like the Chambered Nautilus, is ever seeking a "yet better chamber for its soul." Even as long years ago man emerged from the physical to the mental plane, he is just now emerging from the mental to the spiritual plane. By the spiritual plane, I do not mean that man is becoming a "spook" or anything like that. The spiritual aspect of man's nature functions in love of the good, the true, the beautiful. Its standard is righteousness in the matter of daily dealings of man with man.

The standard on the mental plane is Ability. The standard on the Spiritual plane is Reliability.

WE, as a race, are being born again. We are emerging into a new age. We are at the parting of the ways. Scientifically speaking, we are passing out of the age of Pisces into the Aquarian age in this spiral climb of ours.

There is a great deal of trouble in the world just now; a lot of misery; a whole lot of pain. These evidences of distress are the birth pangs of the race while man is being born into a new and better cycle. Birth is always painful; sometimes it is fatal to both mother and child. Let us hope that this birth shall not be so. Personally, I do not believe it will. I do believe, however, that the birth of the age from the mental to the spiritual plane will be fatal to many individuals and to some institutions, and even to some nations. There is even the possibility of racial destruction through a widespread transgression of natural laws. The old regime of the mental age is fighting hard for existence—it is dying hard but it is dying—it is almost dead. I do not believe that the race as a whole, will be wiped out. I cannot agree with those who think that the end of the world, as a whole, is at hand. The "closing days," the end of the world, so vividly prophesied, I do not believe is yet.

WE may possibly suffer a recession of civilization for a while into the mental and spiritual darkness of the dark ages, but I do not believe even that. Personally I believe that the "darkness" of the trying years through which the race has just been passing is due to the fact that "it is always darkest just before dawn." The morning and the noon time, and the evening and the night, of the day of mental strength—we have passed through all of these. We are standing in the gray of the early dawning of the new day—the day of spiritual power. The night of the day of mental strength is slowly slipping into the big ocean of the Past. Or, to change the figure, the fires of the age of mental strength and its domination are burning out, and there is much "weeping and wailing and gnashing of teeth" of individuals, institutions and nations, but from the ashes of the regrets of disappointed disciples of physical and mental force, there is to spring a more virile race: a race which knows Power instead of Force.

WE are emerging from the mental to the "spiritual" spiral in the evolutionary climb of man. In this age right-

eousness shall be the test of legality of possession. Right shall come into its own as Might. Strength of hand and head will no longer be considered to belong in the realm of Right.

Mental and physical strength will no longer be considered Might when selfishly exercised with righteousness left out; it will be considered weakness—not strength—an evidence of very great moral weakness and those who exercise it will be cut up, or hung up, or shut up just as the disciples of possession by means of physical strength and stealth have been and are.

There is a vast difference between *Might* and *Strength*—a vast difference between *Power* and *Force*.

Spiritual energy is lasting Might and Power. Physical energy and Mental energy constitute temporary Strength and its exercise is "Force." "Power" is the kernel—"Force" is the husk, the shell.

THE vast sea of the infinite in which man lives and moves and has his being is exhaustless—it is infinite omniscience and omnipotence and infinite presence. He who opens the pores of his mental and physical shell and permits the light of Infinite Truth and Love to enter his "temple" becomes, literally, the "temple of the living God." Then he has "Power" and plenty of it, and is a stranger to mere *Force*; then he has *Might*—not just "Strength." Individuals here, there and yonder down through the ages have done this.

In time "religion" (re-ligion) in the true meaning of that term, will be the means of opening the pores of the mental and physical shell of man and enable all mankind to enjoy the possession of "Power." Re-ligion is that which re-binds man to God and man just now is in the process of being re-bound to the source from which he came. He has largely been disconnected in the Physical and Mental ages through which we have passed. He seriously needs being re-bound to God.

AND God is Spirit and Spirit is omniscience or Infinite Wisdom—Omnipotence (All-Power) and Omnipresence (everywhere).

The whole objective world is Spiritual Substance objectified.

Every visible thing was once invisible and is headed towards invisibility again.

All seen things were once unseen and unseeable on the physical plane and will again become unseen and unseeable, but

that does not mean that the seen and seeable of today is to be destroyed—nothing is destroyed.

Matter is indestructible because Spirit is indestructible. Spirit is the Alpha and Omega—it is all and in all; and was in the beginning; is now and forever will be.

But someone says the Christian religion is very old and yet what little progress has been made in the matter of re-binding man to God, the infinite reservoir of "Power."

He who so says is mistaken. The Christian religion is very young. It is, in fact, only about two thousand years old—less than that—and with God "a thousand years is but a day"; so then as to length of days, measured by the eternal standard, the Christian religion is only less than two days old.

It seems to me that it has accomplished much for such a youngster in the family of religions—re-binders or re-connectors of man with God, the source of all wisdom, all love, and all substance.

And from this time on progress will soon begin to take place by geometrical progression.

If we "make the grade" from now until 1925 without suffering a recession, man will progress more in the matter of spiritual evolution in the next twenty-five years than he has in the last one hundred; he will progress more in the next fifty years than he has in the last two hundred; and more in the next one hundred years than he has in the last thousand.

Yes, we are growing; we are climbing; and I do not believe we are going to fall.

I believe we are going to go through with the "orning" process all right. Many are even now enjoying fully the gray of the early dawning of the day of the Spiritual age.

The race, as a whole, is sleepy yet, it is not wholly awake, but *genus homo* is opening his shell of the intellect through which he has seen as through a glass, but darkly, and the light is coming in—the light of Truth, and man, O man, "ye shall know the Truth and the Truth shall make ye free."

Like the Chambered Nautilus of the Sea, so beautifully and graphically immortalized by Oliver Wendell Holmes, man in his spiral climb "leaves the past year's dwelling for the new; steals with soft steps the shining archway through; builds up its idle door and knows the old no more."

It seems to me it would be a good plan to close this evening chat by the fire place

by refreshing our memories with a review of Dr. Holmes' "Nautilus." Will you kindly bring me that book over there in the book case just to the left with Oliver's poems printed in it? Thank you. Yes, here it is; let me read it to you:

"This is the ship of pearl which poets feign,
Sails the unshadowed main—
The venturous bark that flings
On the sweet summer wind its purple wings,
In gulfs enchanted where the siren sings,
Where the cold sea-maids rise to sun their streaming hair.

"Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl.
And every chambered cell,
Where its dim dreaming life was wont to dwell;
As the frail tenant shaped his growing shell,
Before thee lies revealed—
Its irised ceiling rent, its sunless crypt unsealed.

"Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new;
Stole with soft step its shining archway through;
Built up its idle door;
Stretched in its last found home, and knew the old no more.

"Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap forlorn;
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn;
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:

"Build thee more stately mansions, O my soul,
As the swift seasons roll,
Leave thy low-vaulted past,
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

Service Brings Success

"ANY man who goes into anything in life and does it better than the average will have a successful life. If he does it worse than the average his life will not be successful. And no business can exist in which success cannot be won on that basis. If it did exist and nobody could make a proper success or get a proper return from it in life, the business would tend to go out until it would reach a basis on which it could be profitable."—Charles M. Schwab.

Happiness is Internal

WHEN Pyrrhus was about to sail for Italy, writes Dr. George L. Walton in his helpful book, "Why Worry?", Cineas, a wise and good man, asked him what were his intentions and expectations.

"To conquer Rome," said Pyrrhus.

"And what will you do next, my Lord?"

"Next I will conquer Italy."

"And after that?"

"We will subdue Carthage, Macedonia, all Africa and all Greece."

"And when we have conquered all we can, what shall we do?"

"Do? Why, then we will sit down and spend our time in peace and comfort."

"Ah, my lord," said the wise Cineas, "what prevents our being in peace and comfort now?"

A number of people I know are too busy at the job of getting old in a hurry to stop long enough to make the years yield them something real along the way.

The lust for money, fame, power is the flame in which we human moths finally incinerate ourselves.

We pass up the worth-while pleasures of life for the glitter of make-believe.

You can't buy happiness. It begins and ends in the heart.—Jerome P. Fleishman.

Boldness

I WOULD rather attempt and fail a thousand times at something in which I had put my heart, than to win with a single bound at something that held only some temporary thrill.

Somehow big, bold things grip my heart and being!

It was a big, bold thing to think out a way to cut a water road across the Isthmus of Panama. But it was done—by big, bold men.

A few years ago, those who thought the time would come when we would be safely sailing through the air and sending messages round the world merely by way of space, were termed dreamers and fools. They had big, bold visions—the kind that always come true!

The big, bold things in the world's progress are planned by big, bold men.

Big, bold things! They are the only inspirers. In them may we delve and sweat and thrive. For though we may temporarily fail—we can never lose.—George Matthew Adams.

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.—Horace Mann.

The Fundamentals of True Success

Part 1—"Success"—The Power Within

By HENRY THOMAS HAMBLIN

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TRUE success, like wise enjoyment, brings no regrets; like true happiness, it is lasting; being based upon equity, justice and service, it does harm to no one, but, rather, brings benefits and blessings into other lives.

The writer believes whole-heartedly in successful action. If a man is in business, then let him not rest satisfied until that business is well grounded in success. If a man is a public speaker, then, for the sake of others, if not for his own, let him be as able and successful a public speaker as it is possible for him to be. If a man desires to be a philanthropist and altruist, then let him see to it that he is a good philanthropist, and as successful in his altruistic aims as it is possible to be. "Whatsoever thy hand findeth to do, do it with thy might," said a very great man long ago; in other words, be successful in the true sense of the word.

It is necessary for every man and woman to be successful. One who is not successful is a hindrance and burden to his friends and a source of constant irritation to his relations. Is there anything more pitiable than a failure, either in man or woman? What a sad thing it is to see a wife or mother who cannot keep house or bring up children. What a misery is the man who is a failure at his "job," or, who, having failed in business, has not the pluck to try again.

MEN and women, we must be successful; we must accomplish, overcome, build up, laugh at difficulty, rise from our failures, and live a life of purpose and true achievement. We cannot afford to be failures; we dare not let things slide; we must be up and doing; we must overcome and conquer, and the time to begin is *now*.

Consider what happens to the one who fails miserably in the battle of life. Instead of striving and struggling and thus becoming strong and stalwart, he lets things slide; he chooses the easy path of least resistance. He drifts and "flops" through life, becoming a mere plaything of fate and circumstance. His will-power gets less; his moral fibre weakens; his inefficiency increases; his health declines. He shirks responsibility; he cannot face trouble; he finds it impossible to make de-

cisions. Is there anything more pitiable in all God's beautiful universe than a failure?

Listen to his tale of woe! He is the most unfortunate of men. His brother was sent to a better school; was a favourite of the "governor"; and now look at him, rolling in money, while he—the failure—is kept by his friends. "Pity me!" he cries, "see in me the victim of an unkind fate. I was born under an unlucky star; circumstances have been against me; the current of life has been too strong for me; fate has become my master. It is not my fault; other people failed me; things went wrong at critical times; ill luck has dogged my footsteps."

SO WE leave him, still explaining why, although it is not his fault, his life has been a failure. He thinks, poor fellow, that the cause is in circumstances; he cannot see that the cause is within himself.

He may have been born under an unfavourable star; he may have had, what Theosophists call, an evil Karma; he may even have had the disadvantage of unfavourable birth and parentage, but these need not have doomed him to failure. The worst failure the world has ever seen could have made a success of his life, if he had only realized that within him was a Power that is greater far than any difficulty, which would, if it had been called upon, believed in and made use of, have revolutionized his life.

Men and women all, there is no difficulty in life too great for us to overcome. The Infinite One has arranged life so perfectly that no trouble or difficulty is of such magnitude that we cannot overcome it, by using the Power that is within each one of us. Difficulties and drawbacks are only to test our metal, and *all who believe that they can succeed*, and will trust in the Power within them, will succeed, and there is nothing on earth that can stop their progress.

I WISH that I could make all of my readers understand the greatness of the Power within them. There is no greater Power in a successful man than in an unsuccessful one, the difference is that the former makes use of It, and believes in It, while the latter does not.

Did you ever meet a successful man who did *not* believe whole-heartedly in his inner Self and the Power within him? Did you ever meet a failure who *did* believe in his inner Self and the Power within him? Never, for such a thing is impossible.

The difference between successful people and unsuccessful, is one of mind, of mental outlook, of belief, of faith, of vision, of principle, of character.

Success does not depend upon circumstances, for if it did, then all who were born into good or easy circumstances would be successful; yet the reverse is frequently the case, and poor boys mount the ladder of success, and the well-born slide down to the mud at the bottom.

Success does not depend upon education, for if this were so, the educated would always succeed and the uneducated fail; yet it is not so, as we all know. Working lads educate themselves in their spare time and rise to the highest positions in the land, while educated men with university degrees sell bootlaces and matches in our streets. Neither does success depend upon brilliant intellect, for the men of highest intellectual attainments are often passed in the race of life by those less brilliantly endowed.

SUCCESS comes to every one who who realizes that a Power, that is unlimited, is within him, and that therefore, in the long run, he can never fail.

Men and women, we can all succeed. We each have this Power within us. It is unlimited, inexhaustible and can never fail us. It is greater than any difficulty, stronger than any opposition; all that is needed is faith in Its potency and a willingness to trust It and make use of It. No longer need we be inefficient, or our lives lacking in true success, for within us we possess *a something* which will, if we trust It, make us victorious over ourselves, our weaknesses and our circumstances.

Efficiency and success are Divine qualities. Look through Nature and tell me, do you find God a failure? Can you imagine God as a failure?

"Be ye perfect, even as your Heavenly Father is perfect." Thus spake the Great One. Can a failure be described as Perfect?

(To be continued throughout the year.)

The world pays us interest in the exact proportion to the amount of service we have invested.

Encouragement

I DO not want insincere compliments; I cannot thrive on honeyed commendation. Nor yet will harsh criticism help me along the way.

What I need—and what every human being has need for once in a while—is for folks in the grandstand of life, watching the game, to rise up generously and shout "Attaboy!"

Encouragement, honest comprehending, well-timed encouragement, is the greatest little enthusiasm-breeder ever invented.
—J. P. F.

Thrift

YOU may have hoped for the time when you could have a few thousand dollars laid aside. You want that fund to work for you, to bring you, say, \$60 a year for each \$1,000 invested. But don't talk about such a gain from interest while you are even now spending uselessly or needlessly \$60 or \$600 in a year. That would be interest on \$1,000 or \$10,000, and you are throwing it away. Your carelessness is evidence that you don't want that income you are dreaming about. If you do want it prune your expense account.—*Alfred T. Hemingway.*

Reading and Study

GEO. M. REYNOLDS, chairman of the Continental and Commercial Banks, of Chicago, says of the need of self education: "When you sit down to read a book, magazine or newspaper, read to get something that you can adapt to yourself. Observe people with the idea of obtaining something applicable to your own career.

Each man and boy should have books pertaining to his own business, and read the magazines or trade journals devoted to his own business or profession.

He should read the periodicals that devote space to business in general and to stories of business life. Biographies, especially of men who have been leaders in your own chosen line, always are of value.

In each you will discover some hint of conduct, some trait of character worthy of being set down in your own rules. Men do not always rise over the same steps, but the general upward course is the same, and knowing the steps others have taken will ease many for you."

The Larger Life of Service

By EUGENE DEL MAR

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THE world is on the lookout for large views and big ideas; it is hoping for the "unexpected," which is said to usually happen when not foreseen. During the past few years human thought has expanded to greatly increased dimensions, and that which formerly was responded to with alacrity and a fair degree of emotion, now stirs up but a languid interest. The world is looking for thrills.

Humanity has awakened somewhat from the emotional sleep in which it indulged during its intellectual and scientific spree of the last fifty years, and is now eagerly groping for something that will take the place of the stirring appeals that were almost every-day incidents of the World War.

The pulse beats of humanity were rapid when life or death, prosperity or disaster, success or ruin stared them in the face, with serious doubts as to which was to remain in the ascendant, and with the result seemingly as uncertain as the throw of dice; with hope and disappointment alternating rapidly, with victory and defeat chasing hot on the heels of each other.

The heart-strings of humanity were then attuned to heights and depths that had seldom before been reached, the ideals of friendship, devotion and sacrifice were eagerly responded to, and perhaps as readily were they lost in those of enmity, hatred and revenge. The World War covered a wild orgie of emotional excesses, but man was thereby awakened perhaps as never before; and despite the croakings of the pessimists, he is about to enter upon a higher plane of consciousness than he has ever yet reached.

IT is a wondrous fact that all diseases generate their own remedies, and that all actions have their counter-balancing reactions. From the physical or material viewpoint, every condition must run an allotted course, and may not be cut short to advantage. So the world ignorance—breeding fear and hatred, prejudice and superstition—had to reach its climax of explosion before it could accept a new basis and make a fresh start.

The new start is being made and the soil has been carefully prepared for it.

Almost simultaneously with the opening of the *scientific age* that was ushered in by the wonderful discoveries of Darwin *et als* and the acceptance of evolution as the basic explanation of all present conditions of existence, there was also inaugurated the *spiritual or religious age*, which found expression in the discoveries of "Mental Science," as later developed into Christian Science, New Thought, Applied Psychology, Psycho-Analysis, etc.

While science was astonishing the world with its wonders of invention and discovery, religion was equally busy but more silently at work, preparing the minds of men for the spiritual antidote to materiality. Intellectual man was searching into the depths of things, unmasking the secrets of existence, taking from the Infinite the further care of creation, and at the same time benumbing his heart in his pride of head; while emotional man was looking within the Self to the invisible Reality, disdaining the intellect, but opening his heart to the Infinite.

THE scientific age had not even the tendency of depriving humanity of religion; it merely removed the excrescences, creepers and parasites that were crushing out the heart of religion in the embrace of a theology that suppressed and stifled the humanities, and froze and petrified the rising aspirations of the race. Modern, present-day religion, the religion of humanity, dates its birth from the union of religion with science.

Without science and the scientific spirit, intellect is subject to uncontrolled and unguided emotion, i. e., to emotion that takes on the passion, prejudice or superstition of the day. Without religion and the spiritual realization, the emotions are cold, frigid, unresponsive, and as immovable as are the materialistic aspects of existence. It is only when science and religion really coalesce and become one in purpose and interest, that their union in the minds of man is creative of a more exalted humanity. This is one of the great accomplishments of the past fifty years.

There is an evolution of words accompanying the development of ideas. Ideas are superbly radical, words are supremely

conservative. Man finds it as easy to change his ideas as it is difficult to change his words; but when the unchanged word lags too far behind the expanded idea, the more progressive minds reach out for the laggard and capture it that it may serve as an exponent of the new idea.

IT IS but a comparatively short time since the peoples of nearly every country of continental Europe were both practically and theoretically chained to the soil; they were chattels, the title to which passed with the land; they were slaves; they were serfs. In time, this condition changed in one country or another, and the serfs secured the right to come and go, to change their residence, to secure a new master; but wherever they were, still were they enslaved and in service.

As humanity became further awakened, a greater mutuality of rights and duties obtained, and in time the relation of master and servant—of superior and inferior—became well defined in the laws and customs of the more civilized countries. This denoted a considerable advance; but the world kept on revolving and progressing, and trade and commerce brought about an ever-increasing equality of human rights, until not only had chattel slavery been abolished, but even the recently established relation of master and servant had become antiquated and irksome.

The time had come when, with greater freedom of choice and opportunity, the mass of humanity were no longer slaves or serfs, or in service, nor willing to be servants; when with the exercise of political rights and religious freedom, men asserted their equality before the law, in business, and in society. It came to be realized that rights and duties were reciprocal, that mutuality was of the essence of all relations, and that the law of action and re-action prevailed in every aspect of life.

IT HAD come to be recognized that in order to receive, one must give; if one demanded service, he must serve; if one required a return he must send out that which was to react; if one looked for courtesy he must express it; and it dawned upon the consciousness of man that it had outgrown the degraded conceptions associated with the word "service"; and then he proceeded to blot these out of his memory, and to substitute for them a higher and more inspiring significance.

Now the word, service, possesses a certain dignity and character of freedom, hav-

ing been divested of all intimation of force or coercion, having become rather a free-will offering by way of inducement to a return in kind, a something that is worth while to give for the return that it is expected to bring, and which—speaking largely—it always brings, either directly or indirectly.

In short, service—general goodwill, kind words, thoughtful actions, and helpfulness to others—has come to be regarded almost universally as a paying principle of business activity, and it is being taught and accepted today as one of the paths to business prosperity and success. It is advocated because of the returns that it is expected to bring in the way of "securing progressively profitable patronage." Looking for success in business, one is advised that service is the essence of the asset of "goodwill."

THINK of the tremendous advance indicated by the contrast of a few centuries—or is it a few decades?—one picturing an enforced servility accepted because of necessity and inability to resist, and the other a willing and unasked service adopted voluntarily; the former a condition of acknowledged inequality where one compelled an inferior to minister to his pleasures, and the latter an admitted state of equality where the one who formerly commanded that service be rendered to him without expectation of his making any return, now himself renders it freely and in the faith that an equivalent recompense will be forthcoming.

A startling change indeed! Not that the idea is at all new, for it has great antiquity; nor, of course, could there be any innovation in the Law, which is eternal and changeless; but the novelty is in its common acceptance and practice as a working business principle. This change has not come unrelated to other progress, but rather as an incident to a larger social development that it has accompanied.

This larger social development is itself but an expression of the greater unfolding of the spiritual or universal in the minds of men. It was the more clarified ideas of humanity that rendered it receptive to the higher concepts of truth, and inspired activities more nearly in correspondence with spiritual ideals. It was the radicalism of universal concepts that expanded the minds of men, and it has been the conservatism of science that has defined and limited this expansion within the safe confines of accepted practicality.

A WONDROUS partnership is that of religion and science! Religion inculcates living the ideal of infallible and universal truth, and science accepts this to the extent that it has secured tangible results that are the equivalent of the causes set in motion. Religion has the faith that knows without the evidence of results, while science accepts that only which has been so demonstrated. After careful and deliberate investigation, science has assured us that service brings commensurate returns, and business now accepts this conclusion.

The great religious Renaissance which has blossomed out during recent years accommodated itself to human individuality, so that man's higher aspirations might be satisfied along the line of thought to which he was most receptive; and while the movement is representative of fundamental conceptions, its methods of approach to them have varied considerably; and its formulations, platforms, banners, inscriptions and designations have been many and various. At present, the two great popular and progressive branches of the movement are known respectively as New Thought and Applied or Practical Psychology.

COMPARING these two streams of progressive thought, considering their predominant characteristics, and whereon each places its particular emphasis, it may be said that the New Thought represents religion as compared with the science of Applied Psychology, using these two terms in their most inclusive sense. However, their statements of fundamentals, principles and teachings differ, if at all, only in phraseology. As always, the religion antedated the science, the theory preceded the practice.

Another graphic contrast is that, New Thought represents the feminine aspect, and Applied Psychology the masculine, the favorite approach to the former being through the intuition, while the road to the latter takes rather the direction of reason. The methods of the New Thought are preferably deductive, while those of Applied Psychology are dominantly inductive; the former stresses the subjective and the latter the objective.

While these comparisons may be true in a general way only, they indicate the respective courses of these two great streams of constructive thought, representing two correlated aspects that together are destined to revolutionize the thoughts of hu-

manity, and thereby galvanize it into a dynamic activity that it has never yet experienced.

These two streams of thought seem destined to answer a mighty purpose, although at present their influence may seem but slight, and perhaps the vast majority of mankind has not as yet come in contact with either. But the vast majority never initiate, but always follow; and progress is dependent ever upon the more enlightened few, and the wisdom of their leadership, the breadth of their vision and the depth of their understanding.

IT WOULD seem that the great purpose both of New Thought and Applied Psychology has yet to be achieved. Although all that each has is contained within the other, although as masculine and feminine they have a natural affinity each for the other, although each realizes the nearness of its approach to the other, although a continual flirtation has been going on between them, they do not seem as yet to have had in mind a closer union.

As has been stated, the world is on the lookout for big ideas, and necessarily these must be impersonal ones. As long as the personal element predominates or persists strongly in evidence, the idea is a small one and has no thrill in it. To save my soul or to succeed in my business, however important this may seem to me, is of but slight interest to humanity. My success concerns it but little, unless—unless it includes humanity in its prosperity, unless it is divested of its limitation of personality, unless it has a humanitarian inclusiveness.

Is this possible? Is it practical? Do the principles of New Thought or Applied Psychology admit of such a conception? May these principles be interpreted into practices that will enure to the general advantage of the community? Must the individual always look to his own personal advantage, exclusive of the interests of others? Must the gain of one always involve a loss to another? May he not derive greater advantages than at present from practices that are of essential benefit to all?

THE fundamental principles of Truth, the basis both of New Thought and Applied Psychology, lend themselves peculiarly to universal advantage, but these principles are impersonal and require an impersonal and therefore impartial interpretation. All that is keeping apart New Thought and Applied Psychology is per-

sonality—personal claims, conceptions, interpretations, systems, designations and words, the combined effect of which is to foster separation and antagonism where there should be unity and friendship.

The conception of service has been traced briefly from that rendered by the slave of the soil to that offered by the master of business; and we find, great as is the advance, that throughout its transmutations, the essential of service has been personal advantage. The motive of the slave's service was his own personal advantage, proved to him by the unpleasant result of another course of conduct; and the business man of today renders service for exactly the same reason, he having been convinced of the unfortunate effect of not so doing.

IS THIS the aim and end of human progress? No; it is merely a stepping stone to a higher conception of service, the theory of which has been stated and its principle formulated long ages ago, and again and again demonstrated by individuals throughout the centuries. This larger conception is that of Service (with a capital S), impersonal Service, universal Service, Service that not only benefits its exponent but all others. This Service is impersonal in that it is both masculine and feminine and therefore predominantly neither, that it is the product of intuition and reason, that it is both religious and scientific, and that it is the fulfillment of the fundamental principles of both New Thought and Applied Psychology.

How is this conception of Service to be expounded, practiced and demonstrated? Through the united, enlightened leadership of New Thought and Applied Psychology, coming together under a banner equally inclusive of both, in an understanding of loving fellowship, leaving each and every individual leader and follower complete

freedom of thought, but cooperating not only for their own individual and combined benefit, but also to the general direct advantage of humanity—under the all-inclusive inspiration of Service.

It is true that there are movements, organizations, centers and individuals other than those accepting New Thought or Applied Psychology as their banner, but forming part of the same procession of inspired thought; also it is true that those now under the same banner have a diversity of creeds, sects and denominations. It is true and good that it is true; but all may subscribe to the same ideal even while differing in interpretation. And, irrespective of name, designation, creed or sect, each one that is worthy of fellowship must of necessity be inspired by the ideal of Service, and find it to their interest to unite under that all-inclusive banner.

SCIENCE is slow in its reasoning while religion is quick in its intuition. Humanity has had quite enough of religion that is devoid of science, and more than sufficient of science that is lacking in religion. Today feminine humanity is being accorded a position of equality with the masculine, and it seems inevitable that feminine intuition will be accorded a similar equality with masculine reason; in order that, together, each may be perfected in its union with the other.

Throughout the ages mankind in its conception of duality, has persistently relegated to a subordinate position one of the two equally essential factors of the universe. It would seem that the time has come for a marriage of religion and science, and it is believed that the practical and harmonious cooperation of New Thought and Applied Psychology will afford a mighty demonstration that a New Age is now dawning for humanity!

YOU say "I won't," and we understand you perfectly. When a man says "I can't," there is nothing to understand about him. Brain service can be bought. Lip service can be hired. Physical service can be contracted for. But heart service is the kind you get when you pay in the coin of appreciation, kindness and consideration. Service is the true basis of all good business, and until you get the heart-throbs of your organization working with you and not just for you, you lack one element that is of more importance than you perhaps think.

Some Expressions from England's Educators

By MARTIN L. ZOOK

READERS of THE BUSINESS PHILOSOPHER, who have followed the series of constructive criticisms on our public schools by Mr. Hanson, the business man, and the article by Miss Charl O. Williams, President of the National Education Association, have certainly entertained the thought that our ideas of education and our methods of realizing the education of our youth are making strides of progress.

While such thoughts of development and growth occupy our minds the opinions of England's leaders of public instruction and their suggestions as to plans for progress will certainly be profitable by way of contrast or comparison. The following expressions from English sources are digested from Carolina F. E. Spurgeon's article in the January Atlantic Monthly:

The English, Miss Spurgeon asserts, have failed to conceive the full meaning and possibilities of national education as a whole. This failure is due to the lack of any clear idea as to what the true nature of education is. The great majority of English people still identify it with imparting information; others value it as a means of obtaining increased wages or other vocational advantage. Education is regarded as a suitable occupation for the years of childhood, which, in a vague way, prepare for the adult's struggle in a world of material interests.

THESE ideas are passing. Thinking people, stimulated by the urge of after-war problems, are saying that future civilization depends not on diplomats, politicians, leagues or princes but upon the education of the children of the world.

This education must subdue the old forces of materialism and self-seeking and give an enlarged vision of social duty—create an individual and collective purpose to render the largest possible service to the community and to the individual task.

From the reports of a number of expert educational committees we may glean the essence of varied viewpoints:

The classical experts recommend that all boys and girls, even in elementary grades, should study the great chapter in the progress of mankind which is comprised

in the history and literature of Greece and Rome.

The Worker's Educational Association declares: "Since the character of British Democracy ultimately depends on the collective wisdom of its adult members, no system of education can be complete that does not promote serious thought and discussion on the fundamental interests and problems of life and society." The reader will observe that an excellent objective is defined but the process of attainment is not apparent.

THE committee on Natural Science makes extensive and specific claims for their subject: "Science can arouse and satisfy the element of wonder in human nature; it opens and disciplines the mind, quickens and cultivates observation, trains judgment, teaches reasoning power, method and arrangement, stimulates curiosity and interest, awakens thoughts, stirs imagination, cultivates reverence and provides intellectual refreshment. All this is in addition to its practical utility and necessity to modern industry, commerce, war and peace, which is so obvious that it needs no argument. It is recommended, therefore, that natural science should form an essential part of general education of all up to the age of sixteen." What more could be claimed for all educational facilities and progress combined?

A wonderful suggestion would be to study along the line suggested by each. But life is too short; average student capacity is limited and teachers are bounded by certain human limitation which critics are sometimes careless about regarding,

THE long accepted theory that education is getting information and preparing for life needs to be abandoned for the concept that education is a drawing out and training of existing faculties and powers by guiding the observations and experiences of the student in a real world, an actual community, made to resemble as far as possible the world of adult reality. For the gaining of experience, physical, mental and spiritual, is the one thing that matters; this is the very essence of life itself and the assimilation of this observation and experience into maturity of judgment, richness of spirit, keenness of in-

telleet, usefulness of body—a unit of life developed to the highest degree of serviceability may be stated as the high aim of progressive educators.

The International Association of Rotary Clubs in convention at Edinburgh, Scotland, in June, 1921, passed a resolution which is significant, not only of English trend of thought on the educational problem, but of the leaders in the industries and professions of the principal nations. The resolution is quoted in full:

"Whereas, It is the conviction of Rotary that the Principle of Service, for which Rotary stands, represents the controlling natural law of human relationships, and

"Whereas, We are convinced that the

greatest public service Rotary could possibly render lies in our opportunity to exemplify and promulgate the Principle of Service, and

"Whereas, We are also convinced that the best method of getting this principle universally understood and applied is by teaching it to the youth of the world, therefore it is

"Resolved, That the International Association of Rotary Clubs in annual convention assembled hereby affirms its belief in the Principle of Service as an educational factor, expresses the hope that it will one day be taught in the schools of the world and counsels the friendly auspices of Rotarians everywhere to that end."

Efficiency

By TRUMAN HENRY MINER

THE demands of modern business are for higher efficiency and the mastery of all difficulties, by means of the driving power of constructive thinking.

Ability and speed are what count and the efficient worker must employ both. First of all, a man must enjoy his work and be enthusiastic in its execution, if he would succeed, and with each step of progress there will be found an inspiration which will spur him on to higher accomplishments.

One hears much about a fixed purpose, but my belief is that the aims should always be in advance of the attainments and should be readjusted from day to day and from year to year.

The efficient person is systematic, industrious and logical and readily subject to discipline, whether it be self-imposed or otherwise. He possesses initiative and expresses the highest degree of intelligence or which he is capable, in every thought and act.

Details are necessary and have their proper place, but should not be permitted to cloud one's vision, so that he cannot view himself and his undertakings with the proper perspective.

THE errors of past performance must be discovered and brought to the surface through self-examination and reflection in order that improvement may be made. It is not the mistakes one makes, but the use he makes of them that counts for success or failure.

One should strive to be a little better than anyone else in his line of duty and not be satisfied to do barely enough to enable him to hold his ground.

In a business organization where the efficiency of the individuals averages high, little supervision is required, because of the ability of each person to do his own thinking in harmony with the general purposes, thus admitting of the co-ordination of all units to the attainment of the chosen objective, but where much supervision is needed, there is invariably a low degree of efficiency.

Therefore, if adequate results are not being obtained, there is but one thing to do and that is to reorganize the forces, eliminating such as do not come up to a high standard of mental, moral and physical activity.

From the office boy to the manager, every person should strive to be an efficiency expert in his line; at least, he should be susceptible of becoming efficient with a reasonable investment of time and effort.

Idleness never won distinction in the world, and never will. The world does not owe us a living, but every man owes the world work. God made man for employment and we cannot dodge the issue.—The Road to Recognition.

The Awakening of a Plodder

By *WALTER T. WILLIAMS*
Cincinnati, Ohio

ONE characteristic of every plodder is that he does not know it, and it takes a jolt to wake him up to the fact that persistent, hard work, with long hours, is one thing, while well-directed effort—the kind that gets one some place—is quite another.

In order to make my story clear, I must explain that at the time of this happening I was the editor of a prominent trade journal. The particular trade to which my efforts were directed has a national association, in which it resembles most other trades. For many, many years, I wrote columns and columns of matter that earnestly urged our readers to cooperate, affiliate, negotiate, investigate, assimilate and so forth and so on.

But my pet piece of advice was to quote the trite-but-true saying, "Use your head more and your hands less." On one occasion a facetious reader replied that he was no goat, to go butting in, and at another time a humorously-inclined man informed me that he had been doing this for a long time, because he had lost both of his arms. That is, he got someone to write for him.

Years ago, when a young and inquisitive reporter on a daily newspaper, I was sent to interview a missionary who had spent most of his life in trying to convert the heathen. "How many souls have you saved in all these years?" I asked. The good man pondered, and then he said, with an air of sadness that I never will forget:

"I do not know. Perhaps my life's work has all been in vain. If I could only know that I have caused one—just one—soul to be saved, I should be fully satisfied. Yes, I would die happy!"

I WAS feeling about the same way while en route to the annual convention of our big trade association. If I had converted one member of that trade, I did not know it. In fact, I had a sneaking idea that my batting average was even less than that of the missionary. During the war, I wondered why the government did not notify me to do something useful, like holding down a swivel chair in the Ordnance Department, or performing some other light work that a middle-aged man of sedentary

habits can do without increasing his blood-pressure. Sadness was my lot, and great gobs of gloom surrounded me.

But the darkest hour is just before the dawn. At least, I have been told so, although I never have seen the necessity of getting up early enough to prove it, and I always go to bed a little too early to find out. However, we will accept the statement as a truism, and let it go at that. Anyway, I was shown the light, and this is how it happened.

After the train had been under way for an hour or so, one of the delegates to the convention gave me the high-sign to come into the smoking compartment. I came; and there I found two others. My friend was from Massachusetts, which means more in the show-me way than being from Missouri, although few know it. This man was noted for his reticence, but he lit a big, black cigar and said:

"Friend Trimble, do you know that a letter which you wrote to me caused me to cease to be a failure and become a success?"

My heart jumped up right behind my Adam's apple. Had this conversation medicine gone to my head, or to his head, or to both of our heads? Seeing my flabbergasted look, he continued:

"No, I'm not crazy, and I'm not jollying you. I mean what I said. You woke me up when I was plodding along, and you caused me to be a success. I have the money, and I want to give you the credit, with three witnesses present. Listen, men! This is the story—Trimble has forgotten it, but I have not:

"About ten years ago, I was secretary of our state association. Just before our annual meeting, Trimble wrote me a letter, asking me to send him a report of the gathering, as he could not come. Now, I am not a writer, so I did not know how to prepare a report. But a happy thought struck me: Why not hire a newspaper reporter and get the job done right?"

"I did this, and I sent the report to Trimble. Back came a letter from him, saying that it was the finest report that he ever had received from an association secretary! After these words of praise, he said that on publication of the story he

would remit to me at regular rates.

"The praise was not coming to me, it seemed, and I was sure that I was not entitled to the money. So I wrote to Trimble and explained that I had not written the story. I further stated that I had only paid the newspaper man one-half as much as he was going to pay me for the story. Here is the letter that woke me up. I will read it."

WHEN my friend produced and read the following letter, signed by me, I wondered whether I was dreaming:

"Dear Mr. Towner: Whether you wrote that story or not is immaterial. We wanted a story, and you secured a good one for us. All of the credit is due to you, for you located and employed a man who knew how to do the work, and you saw that he did it. When a man sends work to you to be done, he does not care whether you do it or not. In fact, he expects you to hire some one to do the work. But he gives you credit if your man does a good job, and you are entitled to it. And he blames you if your man does a bad job, and he has a right to blame you. The less work you do yourself, the more workers you can superintend, seeing always that all of it is done right. 'Use your head more, and your hands less.' I do not know who said this, but it is good advice.

"As to the payment, the profit on the transaction has been honestly earned by you. Keep it. If you do not need the money, give it to somebody who does. But if I am not mistaken, you need that money in your business, small as the amount is. I know that you need more machinery, so you can increase your working force. Your field is growing, and so will your competition. I hope you will not think me impertinent when I tell you that you must become more of a manager and less of a worker at your trade. Hire people to do the work, and then see that the work comes to them; see that it is done right, and then be sure that you get reasonable compensation for it.

"That is what you did in case of the convention report. Apply this principle to your business and you will win."

"Great jumpin' Josephus!" I exclaimed. "Did I have the nerve—the impudence—to write that? The idea of me presuming to give advice to a successful business man—one who is the leader in his trade in his section of the country!"

BUT I was neither a successful man nor a leader then," was the quiet rejoinder. And you knew that, for you had visited my place of business more than once, each time finding me doing work that could have been done by a worker whose time was not as valuable as mine was—or should have been, perhaps I should say. Now, was not that fact in your mind when you wrote me that letter?"

"Yes," I replied, "but I had written so much and so often on this subject that it had become an obsession with me. As I have said, I had, like the missionary, been working without confidence that I was accomplishing any good."

"Like a good doctor," said Mr. Towner, "you gave me a prescription; and like a good patient, I took the medicine according to directions. It was what I needed—not a body tonic, but a brain tonic—and it cured me.

"Then I 'saw the light.' I had but little confidence in so-called business papers, because I had seen one or two things in them with which I did not agree. At last it occurred to me that the different editors did not assume to present matter as being 'the law and the gospel,' and finally I realized that various views of every subject are presented to business men, in order that they may be able to see every side of the matters under discussion. In other words, I at last comprehended that the reader of a magazine is supposed to have brains enough to make a wise choice, after having all of the facts of the case, pro and con, placed before him.

MY OLD attitude was that the editor of a trade paper should be a super-man, who could always tell a subscriber just what to do in all circumstances. I thought that as he was infallible, so would every writer for his paper be absolutely correct and beyond criticism. Now I know that my assumption was wrong, and that the editor presents different views of debatable subjects, from different writers, in order that the reader can form his own conclusions. Things which work well in one plant or office may not work at all in others, as all of us should always remember when studying our business literature."

"Thanks to the letter you wrote me," continued my friend, "I began to study your paper. Note that I do not say that I 'read' it, but that I 'studied' it, which is

(Continued on page 44.)

Partnership Waiting For You

By *ORISON SWETT MARDEN*

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BEFORE me is a letter from an employee in a large business concern in New York, who complains that he has remained in the same position over eight years with practically no advancement in salary or prospects. "I do just as well as most of the other men in my department," he says, "but everyone else gets along while I remain at the old stand. Can you tell me what the trouble is, and how I can get ahead?"

My friend, if you are dissatisfied with what you have so far done in life, who's to blame? Do you think you have been cheated because you haven't achieved the success you thought you would? Do you not know that you have gotten what you have paid for, and that there would have been a much larger success for you if you had paid the larger price? For every effort you have made the law of cause and effect has paid you accordingly. You have no one to blame for your mediocre position but yourself.

YOU cannot get anything that is worth while without paying the price. Perhaps once in a million times, luck may strike you—just as lightning sometimes strikes an individual. But what are the chances of your ever being struck by lightning? An insurance company would regard the chance as practically infinitesimal. A similar thing is true of luck.

Luck is such a negligible quantity that successful men do not regard it. Can you imagine Charles M. Schwab or Thomas A. Edison waiting around for luck to give them a push or a pull?

In your youth you perhaps thought that when this time arrived you would be a person of some importance, that you would stand high in your community and would be wielding great influence. How bright and beautiful and glorious the future looked to you years ago when you pictured this very spot where you are now. What a wonderful mirage your imagination threw upon the years then ahead of you!

Young, full of ambition, determined, there seemed almost nothing that you could not accomplish. But what is the matter? What has become of the mirage? Where is it? You have arrived where the foot of the rainbow rested then, but the rainbow is not there.

Has your ambition cooled? Have your ideals faded out? What has become of your tremendous enthusiasm, your exuberant zest for life, your great expectations? What makes your present existence so tame? Why haven't you won out in a big way?

WHILE the year is still young, it is a good time to take account of your personal stock, to examine yourself carefully, and to ask yourself the question "What's the matter with me, anyway? Why am I not a success?" Find out what your qualifications for success are, whether your methods of procedure are tending to drive it away from you or attract it to you.

Every employer will agree with John E. Hewer, that "As a rule, the employee who is promoted quickly takes more pains with his work than the others associated with him do; does it more rapidly, shows more interest in his employer's affairs, evinces more intelligence and originality in his methods, or, in some other way, especially commends himself to his employer's attention as one worthy of promotion."

Are you this sort of an employee? Or are you more concerned with what you get in your pay envelope than with your work? Are you doing blundering, slipshod, slovenly work, or are you putting your heart in it, doing it with vim and enthusiasm, producing the best of its kind? Are your mistakes and blunders costing your employer dear, or are you adding to the success of his business by the interest you take in it? Are you studying evenings, attending classes and lectures to make yourself bigger, broader and more efficient, or are you going out with your friends to have the sort of good time that unfits you for business next day?

"I want you," said Philip D. Armour to one of his employees, "to grow into a man so strong and big that you will force me to see that you are out of place among the little fellows."

INSTEAD of embittering your life and wasting your energy in useless repining and in envying others what they have probably attained by hard work; instead of longing to be someone else or to have

someone else's opportunities, make the most of those you have. Do the best you can where you are, and you will be surprised at the strength you will develop, and how the obstacles that now discourage you will be overcome.

Remember, there is a partnership waiting for you somewhere if you are big enough and determined enough and have pluck enough to take it. If you do not, there is probably someone very near you who will do so, someone who, perhaps, has not had nearly as good an opportunity as you have had. And in the years to come, if you do not take advantage of this opportunity to climb, you will, no doubt, grumble at your "ill luck," and wonder how

Billy or Johnny or Joe, who worked alongside of you, managed to get the coveted position.

Why be afraid to demand great things of yourself? Affirm your ability to do and be and powers which you never dreamed you possessed will leap to your assistance. "Trust thyself. Every heart vibrates to that iron string."

There is no one that can shut the door which leads to any legitimate ambition, to a larger, fuller life, but yourself. There are no obstacles, no power on earth but yourself that can make God's promise to man void: "Behold, I have set before you an open door which no man can shut."

Sources of Power

By JOHN R. BONNETT

Helena, Montana

A FULL and unqualified realization of an all-powerful center of radiation gives us our full results as a success.

Our results will not be unlike our creative center that we consciously or subconsciously send our power out from. If we want good, which means harmony, we must have good or harmony to send our working principle from as a home or center. "Like attracts like" and not its opposite. If we would see harmony physically we must realize that it is back of and forming the foundation of our physical recognition through the eye. Let your eye be single to the Truth and not divided in a sense of separateness of opposing forces.

Job said and physically realized, we are told "That which I feared the most has come upon me."

That which we concentrate on and have full faith in is stronger than a mere belief. We breathe the living life into it and it becomes to us a living entity. We have given it a certain degree of power, according to our knowledge of that power, to produce its effect and then we wonder why we realize that effect.

"A stream cannot go higher than its source" is a physically demonstrated truth and it is just as much so mentally and Spiritually. We have but to try it to fully realize this truth.

"Truth is that which never opposes itself." If it did it would at no time and under no conditions be the absolute truth, and the effect would show just that portion which was in harmony with the

great and harmonious creative principle.

This knowledge is a working basis and foundation for all of our physical activities. First, by means of thoughts and their deeds.

Thoughts are the winged messengers sent out to do the work of their source or master and cannot culminate in producing a different result than their master intended, because they are born of that master.

We think; we reason; then we have faith, and next we act with that faith as a center of force. It will create according to its kind.

This is true on the physical plane as well as on the spiritual plane.

"All things are possible with God," but God works through His created medium, materiality, to make us, as physical entities, to understand and realize this through our physical senses and draw the final conclusion, which culminates in a priceless pearl, embodying the principle of all truth.

Let us then be hopeful with the thorough realization of the nucleus of all possibilities as a radiant force working to produce its kind.

Choose your thoughts wisely, hold them as most precious realities to serve you.

As mankind thinketh in its most inmost source so things will work out in the objective world where we are now placed to express the will of our Master.

God hath made us for Himself and we sense a restlessness, dis-ease—or lack, until we find our Source or center of Power in Him.

Making Goodness Attractive

By CLYDE K. HYDER

MOST surprising to the student of literature is the dearth of great books dealing adequately with the subject of goodness. Many dull books have been written upon that subject, but with the exception of the Bible, Bunyan's "Pilgrim's Progress," Dante's "Divine Comedy," and Hugo's "Les Misérables," the great masterpieces of literature have dealt chiefly with the evil phases of existence, the moral teaching being largely negative.

Many people of the present generation can recall the time when small boys delighted to read secretly of the hair-raising exploits of the James boys. I do not refer to the two James boys whose names are familiar to the American public to-day, Henry James, the great fictionist, and William James, the eminent psychologist; but to Jesse and Frank James, the great outlaws. How well do children enjoy stories of pirates and Indians! And even business men like to seek relaxation in detective stories.

All of this serves to emphasize the fact that writers of the past have, speaking generally, lacked the ability to make goodness attractive, or even interesting.

AND what should be said of the appeal of the pulpit? What of the power of the men whose life work is to make goodness attractive? Truly, the results of observation are often a sad commentary upon the followers of One that was listened to with eagerness, whether he enunciated truths in a straightforward fashion, or whether he spoke in parables. His personality and his life were alike the most powerful evidence of the attractiveness of the goods which he, the Master Salesman, had on display. If the occasion had arisen, what wonderful books on the subjects of salesmanship and the psychology of advertising he could have written! How well he based his appeal on the elemental facts of human nature!

If the slight evidence which we have on the subject is to be trusted, Christ had the physical personality which is conducive to good salesmanship. He was a young man of almost perfect physique and abounding vitality. His words were backed with eyes that flashed with the exuberance of physical energy, a clear complexion, and all the outward evidences of good

health. But most important was his inner personality. Was he not full of enthusiasm, tact, sincerity, resourcefulness, self-confidence, a knowledge of what he was selling, and all the other qualities of the successful salesman? And such was his confidence in that which he had to sell that he was glad to sell it to the world at the expense of his life.

THE most prominent factor in his success was the surpassing worth of this abstract and concrete, this universal and individual, this human and divine, this ineffable and simple, essence which he sold. There were no newspapers to advertise his wares. But what could be a more effectual advertisement than living examples of the effectiveness of Christianity? When pain was changed into peace, sorrow into gladness, suffering into wholeness of mind, body, and soul, men did not hesitate to pay the price which every one must pay—the price of consecration, loyalty, self-mastery, and consistency of conduct.

Modern religion is still unemancipated from the influence of the outworn theological dogmas of the past. The old appeal to the fear instinct, which set forth the natural depravity of man and his inevitable punishment in a physical Hell unless he took some measure to be redeemed from that depravity, is still relied upon to an appreciable extent. A more positive note is seldom sounded.

OF COURSE, many modern thinkers do not understand how such an approach to Christianity was ever justifiable. Fear is evil. Why attempt to accomplish good results through an evil instrumentality?

Religious thinkers of the past have not approached the problem of good and evil from a scientific standpoint. Their moral sense has been warped and stunted. In many cases they have been too rigid in their attitudes; in other cases their moral blindness has been the result of prejudice. In the delicate scales of the universe there can be no crude method for weighing the things of the spirit. The scientific thinker may now and then refer to "the world, the flesh, and the devil," but he knows that all three are inextricably knit

Who shall say that the soil is a less holy subject for contemplation than the soul?

Indeed there is something about the soil which makes one think of the soul. A modern American poet, Richard Kirk, has said much in two lines:

"Who kneels to weed his garden kneels in prayer
Though only God in daffodils be there."

THE very flowers seem conscious of the texture of one's soul. Plants which wither and die in unfavorable human surroundings will flourish beneath the care of loving hands.

Good and Evil are patterns by which are spun the warp and woof of destiny. A child is born in kindly circumstances, and trained by enlightened parents who furnish him the right kind of mental and moral nourishment. There can be only one result: a well-balanced life.

Victor Hugo has furnished an example of a man who surmounts his evil environment in the character of the greatest hero of fiction, Jean Valjean.

Valjean was born in poverty and reared in adverse circumstances. Surrounded by evil influences, he grew to young manhood. When an hour of privation came, and in order to save his parents from the pinch of hunger, he attempted to steal a loaf of bread. He was sentenced to the galleys, and became a hardened criminal. When his sentence was completed, he left his native town and came to the house of the Good Bishop who treated him kindly. In the dead of night, violating the Bishop's hospitality, Valjean took some of his silverware, and departed. He was suspected, captured, and taken again to the Bishop's home; then the Bishop permitted him to go free. This act changed Valjean's life into one of sublime self-sacrifice and nobleness. Henceforth, goodness became a thing to be fought for heroically.

THE problem of man's moral nature may best be approached from the psychological angle. An appeal must be made that will divert into wholesome channels the biological instincts that are opposed to goodness. William James has pointed out that war is due to the innate pugnacity of men. He suggests that universal peace will be possible only when a way is found to direct this hitherto destructive energy into more constructive expression. The idea of warfare in behalf of society, the idea of battle against things that destroy the peace and happiness of

men must be substituted for the idea of antagonism toward others.

Perhaps we are inclined to become weary of the precepts of the copy-book philosophers. The admonition to "Be good and you'll be happy" may grow dull from repetition. But after all, is not goodness attractive because it is profitable?

This is far from Swinburne's heterodox cry:

"A creed is a rod,
And a crown is of night,
But this is God:
To be man with thy might,
To grow straight in the strength of thy spirit,
and live out thy life like the light."

IT IS not a hedonistic attitude; and it can not be called an exclusively utilitarian one. Neither is it merely wise self-interest, for it is conceived in a considerate regard for the welfare of society, and it is founded on the immutable law of common sense.

The world has not yet learned that the divinity of the greatest of philosophers and the wisest and best of men was not manifested through sermon and song, creed and ritual, *but in thought and conduct*. It does not yet possess the constructive imagination that sees religion in a business office, practiced by business men,—it is still absorbed in the dream of the Holy of Holies, and the priest in pontifical robes.

Most impressive is the universality of the message which has been interpreted to meet the needs of every age. To the apostles, Christ was a companion; his appeal to the medieval mind was aesthetic as well as religious; to Luther, he was Christ the warrior, battling against the forces of evil; to Calvin, he was theological; to the men of the eighteenth century, he was rationalistic.

THIS is an era of business, and to-day we are beginning to grasp the meaning of Christianity to business.

During the last few decades of American history there has been an enormous commercial expansion, a vast industrial development without precedent in the annals of any other nation. Because of the very rapidity of this development, many great industries developed a trend toward monopoly and cut-throat competitive methods. Business has been a struggle for the survival of the fittest, with a none too careful adherence to ethical principles.

(Continued on page 46.)



Little Journeys Into The Realm of Success

By AGNES MAE GLASGOW

*"I am the architect of my own destiny, the master
of my own fate."*

"I am the architect of my own destiny, the master of my own fate."

THUS said a man to me not long ago. I said to him, "Have you not mixed your quotation a bit?"

"No, and yes," said he. "I changed the quotation to fit my own needs. If I have drawn the plans and furnished my own specification for destiny, I am in a position for selecting or mastering my own fate. You see, Mrs. Glasgow, if I have made a mistake in those plans and specifications, I have the power to get busy and correct the mistakes I have made. I am the master of my own fate, you see. It's up to me to know what I want and how to go about getting it, and if I make mistakes and fail to correct them, I cannot blame anyone but myself if fate hands me a lemon."

"Then you have stopped dealing in lemons?" I asked, for I remembered some ten years ago when I first met this man that his whole cry was that the world held only hardships and disillusionment for him. At that time he boldly told me, almost bragging about it, that of all men he certainly thought he was the most badly used and most unfortunate.

It was at that time that he complained: "I have never had a well day in my life; my education had to be limited because of ill health and when I was just about ready to enter college, father had to fail in business. Then it was 'every man Jack for himself.' I haven't any trade. I have no profession. I am at the mercy of the 'bosses' and clerking in a store was about all I could get to do. Even that was more than my feeble strength would bear and I have broken down. Now I am out of a position and getting along toward that age when business men do not want to employ me. 'There is nothing left for me to do but tread the cinder path I guess.'"

"And think, and work, and live," I added.

I CAN almost hear that man's teeth gritting while I write this. I have met some desperate men and women in my day, but from the look that man gave me and the way he grated his teeth, I knew he longed to swear at me—almost made me afraid.

But he had come to me for help and he had to have that help before he left my office so I kept right on by asking him if he thought that my suggestions would be difficult to follow."

"Woman," said he, "I have never quite lived in the true sense of the word, but I have worked so—ah, so hard, that I am too weary to sleep nights and as for thinking, I'd give all I possess just to stop thinking for a few minutes."

"Yes stop thinking the way you are thinking now, but look around you and see if you cannot find something nice and cheerful to think about. You might begin by using your imagination a bit. Just imagine that you possess the neat little sum of, say a million. A whole million dollars. Take one hour off from thinking about your ill health, your hard luck and such gloomy things and spend that hour wallowing in the lap of luxury. Get a good, mental hold on that million. Get busy and spend some of it. Enjoy yourself for once in your life. Just see what your imagination can do for you. Is it a bargain? Will you accept my suggestion and spend one hour, sixty whole minutes, in playing being a millionaire. That's just what I'm going to have you do. You get a mental hold on that million. Here's a pencil and pad. It's now ten minutes to one. I am going into my study to write. You get hold of that million and you write down all you think of that is in the power of a millionaire to do and at ten minutes of two I will call you. Get busy. Don't ask questions. Watch for results. Here, this will be a starting point for you. This picture is of a

man worth several million. Begin by imagining that he has given you a million; then see what you can do with that million mentally."

I GAVE him the photograph of a millionaire and went about my writing, at five minutes of two, for I had been so busy that time slipped by quickly, but from time to time I had heard that man chuckling over his "lesson." He had not begun by chuckling, but gradually his sighs had changed to a more cheerful tone and at five minutes of two I called "the class" and what do you think that man had written on his paper?

"GEE, IT is good to be a millionaire, even in thought. My, what will I do first? I know; I'll just enjoy the sensation. Gee, time will soon be up. I've got to do something with all this gold, silver, and paper stuff. I'll buy a house and get Margaret and mother some nice things. Gee, those two ladies shall have the best there is. And—and, oh, I'll pay all my bills. No, I guess I don't owe any bills. Being a millionaire, I'm free of debt. Somehow, I just can't feel burdened by debt with all this money lying around. And Little Mite—God bless her—she shall have all the toys she wants, dolls that go to sleep. Oh hum, now I'm going too fast. But I don't have to economize. Where this million came from I can get more. I'm going to get this woman, Mrs. Glasgow, the neatest little place she ever saw, where she can cultivate flowers to her heart's delight—and to think that I was swearing under my breath at her!

"Oh is our time up? as I came back into the room. "Would you like to see what I have done with my million?"

"I do not need to see your paper, Mr. Dale," I said. "I see your face and I hear your voice. Was using the Law of Substitution such hard work after all?"

"Is that what you call the Law of Substitution? I thought you mental scientists taught the Law of Attraction, but I never could understand what there was in it."

"**Y**OU are using the Law of Attraction all the time," I said." The trouble is you have not realized how powerful your habitual thought has been to pull to you the very things and conditions you did not desire. The right way to use the Law of Attraction and get the results you desire is to substitute a helpfully constructive thought, in place of the injuriously constructive one—for all thought is constructive in some way, creating evil or good.

The evil thought is often called a destructive thought, because it destroys good—but just the same it is busily rearing up, in and about you, evil conditions. To eliminate evil from your body, or environment, choose deliberately some line of thought which is directly opposite in character to the thought or thoughts which have been piling up disease and hardship and stick to that new line of thinking until you have revolutionized your manner of thinking."

"Now when I first gave you this lesson of the millionaire, you perhaps thought I was trifling with your feelings. You came to me in desperate need. There was no doing anything with you as long as you were in that mood. The only thing that I could do was to show you by some practical illustration or lesson that you could if you so desired use your will power to eliminate every hurtful thought you ever held, and if you will practice this work for any length of time, and watch for results, it will not be long before you will find conditions changing. *For thoughts are things, absolutely, and soon or late* the thoughts you think will become so embedded in your consciousness that they will become a part of yourself and being part of yourself will help you shape the niche, or position in life you are to fill. You will have become, by the law of your thoughts, the master of your own destiny."

"Try it. In this one hour's work you have found surcease from physical pain. Yes, you have—now, now, do not feel your head, hunting for a pain, for it is said 'that which we seek, we shall find. Seek blessings, Mr. Dale. You will find good and sweetness just as easily as you have hitherto found evil. You are now free from pain. For one hour you forgot that you were out of a position. Your mind and body is refreshed by just this one hour's recreation taken mentally."

IT WAS something more than ten years ago when this conversation took place. Two weeks ago Mr. Dale came in again to see me. Oh, I have seen him many times during the ten years. He worked under me for more than a year. But two weeks ago he came in, quoting the words you have read at the beginning of this article. He is well in body and mind—never even thinks of swearing at me any more.

He has not gotten the million dollars—says dollars don't mean so much to him any more. But he has a million other blessings. A nice little home not far away

(Concluded on page 44.)

Business Indices

By FRANK H. TUBBS

Business Counsellor, Woolworth Building, New York

DURING the week ending October 1, buying and selling of bonds on the New York Stock Exchange amounted to 103 million dollars. The preceding two weeks had eighty-three and eighty-two million; the following two, ninety and eighty-two million. In a little more than a month, therefore, that business had a total of about 440 million dollars.

In the same five weeks transactions in stocks totalled about thirteen million shares. Approximate estimate of the price per share would be \$87. So that stock-trading amounted to more than a billion dollars.

The total bank clearings for those five weeks for New York city, were about eighteen and one-half billion dollars. Business on the New York Stock Exchange furnished about nine per cent of the total, as shown in bank clearings.

Probably transactions in other investment and speculative securities, "over the counter" business, was fully as large as in those on the exchange. That business, added to that done on the exchange, makes about eighteen per cent of the total.

Here, then, we find a tremendous traffic which must, from its very size, be a controlling factor in finance and business. When we consider that housing, feeding, clothing, insuring, educating, entertaining and transporting, to say nothing of the many lesser needs which must be financed, make up the amount not used in investment and speculation, the bigness of the latter becomes more apparent.

Except in bonds, the period named was not exceptional. This tremendous turnover is continuous. Yet, how many, even among those classed as big business men, know anything about it or even that it is going on? Absorbed in our own little line, we neglect environment, even when that has strong influence on our own little business.

DURING the last two years the biggest men have had surprises which have all but ruined them, and many lesser men have fallen by the way. It is unquestionable that shocks to business, surprises, come from neglected environment. The unexpected happened because

working causes were not perceived until the effect of those causes made itself felt.

As has been demonstrated lately, when the effect came, provision to receive the blow was so inadequate that business was compelled to suffer. The "handwriting on the wall" was as plain in 1919 as an electric sign could blaze it. It was seen by only a few until too late to prepare for a gale.

Financial influence, which uses eighteen per cent of all of New York's business, is something which cannot be ignored by any business man. Yet, how many think of it, to say nothing of know about it? One reason why the subject is not studied, and deeply, is that deceptive idea, "The stock market does not concern me. I never speculate."

That is illusion. Every business man speculates, knowingly or unwittingly. He may not buy and sell bonds and stocks, but the science and art of investment and speculation run through everything, from swapping jack-knives to issuing Liberty bonds. You can't get away from it. Any man, who thinks he can, deceives himself and must pay the penalty of self-deception, or ignorance.

The crisis and depression of 1921 is penalty for not seeing working causes in 1919.

Can such an influence as eighteen per cent of total business move itself, by itself, of itself? Impossible. Newton's first law of motion, "Every body perseveres in its state of rest or of moving uniformly in a straight line, except as far as it is made to change that state by external forces," applies to all motion. Price changes are motion. If you think the law does not apply, buy bonds or stocks when there's a popular craze for it. In a little while you'll realize that the price has moved.

That which has caused it to move is another subject—a pretty large one—too. What we should realize now is that this financial influence is moving. It is constantly changing. It is alive and it works nights, Sundays and holidays. And, it influences all business. Yours, even if you make shoestrings.

THIS is true or it is untrue. When you've studied it for a time you'll see it is true. For now, let the thought hold attention that that powerful eighteen per cent is alive, seething, it never stops; it touches every dollar in business. Respect it, and save and make money by doing so.

In studying environment, influences, correspondences, compensations and the other subtle influences which make the man and his business, one must begin somewhere. Oh, if every one would but begin! But one in a thousand is awake to his surroundings and the first thing is to shake shoulder—give a jolt. And, that has a big thought, for the response to an awaking jolt is in self-preservation. Begin somewhere. Know that the stock market is the great barometer—more, the governor—of all business. That is the place to begin. You've never known that. You've thought to ignore it because you never buy stock. Don't fool yourself any longer. Begin right there to correct your vision. Get that kind of spectacles, if you can't read the financial book.

HENRY WOOD says "The universal reign of law is the grand truth, which, if everywhere recognized it, would transform the world. Law will not and cannot bend to human caprice for its lines are immutable." Solomon said: "Where there is no vision, the people perish." When the express train comes thundering along, we step aside, believing it will follow the rails. The stream of autos keeps to the right, expecting the other stream to keep to its right. We eat dinner, believing the food will nourish the body.

Has a thing grown so big that it does eighteen per cent of our business, law and order? It certainly has. Were it not so, it would run off the track, knock off the mud-guard, or produce indigestion, if it did nothing worse. Even those minor accidents or sicknesses are avoided with greatest care, partly, lest the greater shall come. It has laws. It moves. More, it moves in waves. Some, who plot statistics, call them curves. They are regular—almost as true to nature as rise and fall of tides.

They move in cycles and within all cycles are intensely interesting lessons. And, there are cycles and cycles; cycles within cycles. Bonds have cycles; stocks have cycles; money has cycles; business has cycles. Each separate, yet related.

The bond cycle leads; the business cycle is fourth to move.

Just here, it is well to remark that the present business cycle demands further recession and depression, for some months to come. This is not pessimism. It is viewing natural law which inevitably works. Do you believe it? Just reason upon it. Answer yourself by yes or no, if so big a thing as eighteen per cent can run through all business, lawlessly.

Then, there is something on which to put vision. Solomon knew what he was talking about. Now, every business man, lest he perish, must find out where trading in stocks and bonds touches his business. The sooner each begins, the sooner he'll know something valuable.

DEDICATION TO SERVICE

By ROGER N. BURNHAM

WHAT is Service? We hear the word applied in a variety of ways—from blowing up a tire to offering your life for your Country. It is rapidly becoming the rallying word of the new age.

What is Success?

Our magazines are full of articles and advertisements on the quickest and easiest way to achieve it. Is it the acquirement of wealth, power, fame or happiness?

To be complete should it not include all of these? It can, if it comes through Service.

Recently, in the name of Service, we have seen our nation, fired with enthusiasm, gather up its energies and go forth in the necessity of hate and destruction.

Imagine for a moment that same enthusiasm leading our energies in the cause of construction and fellowship.

Wouldn't that be Service?

Wouldn't that bring a thousand fold more wealth, power, fame and happiness to everyone?

Wouldn't that be *Success complete*?

In what way could you share in this complete Success?

Simply by recognizing that whatever be your vocation, it is primarily a Service to your community and not just a means to Success.

By putting all your enthusiasm and energy into this Service you will reach Success as surely as reaping follows planting.

When the world reaches this understanding the rest of our problems will be behind us.

The Psychology of Labor

By CARLOS S. HARDY, LL.B., LL.M., D.C.L.

Berkeley, California

WE are hearing much these days about the "fight to a finish" between capital and labor, and about the "death grapple" between capital and labor, but all of these reports are but descriptions of labor and capital antagonisms which have flourished since men came out of caves and began to build houses in which to live.

And without doubt, the contest between capital and labor will continue until men learn to know and respect the laws controlling achievement and success as disclosed by the new psychology.

At the present moment the industrial world seems to be divided into two hostile camps, the issue being the cost of production. Capital demands that the cost of production be lowered by the old method of a reduction of wages to labor. Labor resists this demand and retaliates with lowered per capita production.

In other words, labor says, in effect, that it will not accept a wage reduction until the cost of living is reduced to pre-war standards, and this is obviously impossible of accomplishment as long as wages remain at war and post-war scales. A lowering wage scale is being forced as inevitable, and this is met by labor reducing its per capita output. Everywhere one learns that labor's per capita output is far below what it was in pre-war days and that it is steadily lessening under the influence of union standards. The fact may be accepted as established that the union standards of maximum output are much lower now than formerly and that there is an effort on the part of union labor to meet wage cuts with cuts of per capita output of labor.

IT is readily perceived that if this effort of labor is successful, nothing has been accomplished in reduction of living costs, because living costs rest upon the combined production of capital and labor. When production is low, commodity stocks become low, and in some instances are depleted, and in consequence, the cost of such commodities rises, carrying all other costs in sympathy.

And so the struggle goes on unendingly without ever advancing to a solution.

The purpose of this article is to present a study on the effect of labor's lowering standards of per capita output insofar as it lessens labor's ability to produce. Other phases of the situation are interesting, but this is the most interesting.

Let us put the issue in the form of a question, and as follows:

"What effect does labor's standardization of minimum output have upon labor's ability to produce?"

If the correct answer to this query will demonstrate, as it will, that labor is destroying its powers for maximum production capacity by following minimum standards of output, then will it not be easy to convince labor that its policy is not only keeping the cost of living at a maximum, but that ultimately it will reduce labor to the serfdom state from which it has been laboriously emerging for centuries?

THERE are laws controlling the situation, which Psychology discloses. One is the law of self-appreciation. The man who forms the habit of conforming his efforts to a minimum standard of production will inevitably mechanize mentally and physically into a man of minimum standard capacity, and as time advances, all ability to conform to a maximum standard of production will be lost.

The familiar illustration of this law is seen in every athlete and every person who develops super qualities in any of the physical organs or extremities. When the efforts that were made which produced the athlete, or the super qualities are no longer made, then there is degeneration and a return to minimum ability. Disuse brings lowered abilities.

The man who refuses to respond to self-appreciation, divorces himself from his spiritual and mental ego. His efforts no longer attract the ego, because they are admittedly unattractive to even the lower self. Self-appreciation must, of necessity, be based upon consciousness of innate power, and this consciousness is lost unless the effort is made to express the powers of innateness.

THE sub-conscious nature of man repeats the habits forced into it under the influence of objective consciousness. When labor informs itself that the minimum standard of per capita production is just, and it brings all its units under the minimum scale, instead of using the forces of nature to develop the innate capacity of the poorest producer to become a maximum producer, it reduces the maximum per capita producer to a minimum producer, and thereby it holds back evolution among its units.

The continuation of this attitude of labor will result in a constant lowering of labor's capacity, and, in consequence, a lowering of labor in the human family. The only way the superior types within labor can advance will be by leaving labor, as is often seen to be the case at the present time.

IF the big employers of labor would give their men an hour a day of Psychology, presented by the teacher in language that labor would understand, the minimum standards of production would be rejected by labor, for labor would clearly see that it is the minimum standard that now defeats its purpose and will ultimately enslave it.

The only standard of production that should be employed is that one which would be measured by the maximum abilities of labor.

Each unit engaged in production should be taught the laws disclosed by Psychology, whereby it would see that its highest interest lay in maximum production, in quality first, and quantity, secondly; and then the adoption of a wage scale to conform to the unit's output would inevitably follow.

Tips on Salesmanship

IT IS an exploded theory that a good salesman is one who can sell a man something he does not want or need. Perhaps a good salesman could do that, but he would not.

It is a wise salesman who knows what to say and when not to say it.

If you show your goods with a "Take it or leave it" air, you will find that they generally leave it.

You may get to telling your story in a mechanical way without knowing it. Get somebody to check you up on that. Nobody falls for that machine-like style any more.

If you ever expect to come that way again, don't promise more for your goods than they will perform.

Don't do all the talking. Give the customer a chance to speak once in a while. He may want to say "I'll take that."

The gift of gab may be a wonderful thing but unless you curb it, you will

make your prospects too tired to handle, a fountain pen on the dotted line.

IF YOU cannot make sales without cutting the price, it must be that you are not making the quality look good enough.

Salesmanship is nothing you are going to pick up some day ready made. You will get it by hard study and the practice of what you learn.

Never be tempted into telling prospects your troubles. Instead listen to theirs when you think it will gain you their good will.

Don't be so anxious to make a sale that your customer will notice that anxiety. Anxiety on your part will breed caution on the customer's part.

The old-fashioned, insistent, persistent type of salesman may bully a few people into buying, but he will weary more into showing him the door.—*Frank Farrington.*

IT IS the stout heart that triumphs over the difficulties that block the progress of many a well-intentioned man. If you would succeed, take courage, grit, and perseverance as your watchwords. These will help you to overcome the most formidable obstacles that crowd the pathway to your goal.

Dollars and Health

By GRACE M. BROWN

A DOLLAR is a small thing.
The lack of a dollar is a mighty thing.

Health is a commonplace matter.

The lack of health is the supreme misery.

Dollars adjust human desire with human necessity and serve as the medium of exchange for the quality of attraction and the power of assimilation.

Health harmonizes the soul forces with the flesh forces and balances them in human consciousness.

Dollars are not things to be despised, neither are they things to be made supreme—they have a vital service to perform. Their service is of deep spiritual import.

No problem ever confronted the human creature, which he could not solve if he wanted to, so we will not delude ourselves by thinking we are incapable of any sort of accomplishment.

We are positively and absolutely capable of balancing ourselves in health and dollars and we are equal to maintaining that equilibrium forever if we so desire.

Never mind what we have not done or why we haven't done it.

The question is, what are we going to do now and how we are going to do it?

So, let us plunge into the heart of alive things and not reiterate the thousand things we know, concerning the thousand things we know, concerning the whys and wherefors of such imbecile conditions as sickness and poverty, but relate ourselves directly to the is-ness of things and as we are desiring to enlarge our reach into the opulence of the universe, we shall find and operate the exact process for that accomplishment.

BECAUSE as we already know, there is no thing concerning which we can think that we cannot have and do whenever we are ready to assume its responsibility, which means when we are willing to pay its price.

And it is beautiful to pay the price. Who does not love to spend money? And suppose the price is beyond mere money, who does not love to do other things, to give and to work and to create beautiful things?

Yes, it is glorious to pay the price when we mix our intention with love; and prices for real things, which are the things we

want, are easy and the burden is light.

You and I may not quite comprehend the law of life externalization; we may know very little of its balancing process, but having assumed our part of life, it is in justice to ourselves and the thing which we have assumed that we find the method of balancing ourselves in absolute good, which means in health and wealth and joy.

There is a certain force upon the earth planet which is of the utmost value to the earth body.

It is called magnetism.

The occult student says that magnetism is life without motion and that electricity is motion without life and the occult student has a wonderful way of defining wonderful things.

Love is the cohesive substance of the entire universe, belonging to every planet in the degree of its planetary power to attract it.

Magnetism is one of the attributes of the cohesive substance belonging to the earth planet alone.

Each planet has its own quality of attractive energy and its own individual atmosphere, which attractive energy is its especial attribute of the cohesive substance and enables it to hold itself in its orderly position and to draw to itself its share of the life current which on this planet is known as the attraction of gravitation.

WHEN any form of life loses its magnetic connection with the earth, it assumes the force which corresponds to the earth magnetism of its next plane of experience.

It is then enabled to disconnect from its earth relation, to die it is called, and, to enter its next plane of life manifestation and whatever form of life manifestation has encased it, simply dissolves into the earth element, there to remain until another soul entity may remagnetize it for its earth, journey.

If the soul desires to remain in the earth body, which it has selected, it need only know how to generate and radiate the earth magnetism.

If the soul desires to go on to other realms, it need only demagnetize its body and let go of it.

Should the soul desire to attract to itself the earth opulence there is always the pro-

cess through the breath intelligence whereby the man always attracts the thing which belongs to his quality.

It would be well for us to understand this magnetic energy and some of the methods of its activity that we may balance our bodies with health and our desires with dollars.

The human form of us is indeed a marvel of accurate power in action, only we are not aware of very much of its external wonderfulness, to say nothing of its inner depth and finer intelligence.

The flesh body is so attuned to the life wave that it vibrates and operates with its varying qualities and these qualities form different centers, ganglionic homes, as it were, sometimes called brains, as points of attraction and assimilation for these different qualities and attributes of the life current.

There are several of these brains in the human form. They are a form of intelligent thinking machines, and so arranged that they balance and equalize our earth bodies.

THE one which concerns our health and our dollars is the spleen which is the ganglionic machine for the accumulation and radiation of the magnetic current. It is not recognized as being of any vital value to the human creature and any organ or any part of the human creature which is ignored becomes weak and disqualified to do its work, so many are lacking in magnetism. They are tired and lazy and make every one around them tired because they do the things, or do not do the things, which would give awareness to the spleen.

The simplest, most childish actions, which cause us to breathe deeply, awaken the magnetic consciousness.

When you laugh you exercise the spleen; dancing and every sort of play gives it strength and attractive and radiative force.

Joy thoughts are born in the magnetic brain and thrive therein, and there was never a joyful soul who was not a dynamo of health and accumulative power.

It is rather odd when you really consider it, how vague and indefinite and almost fearful most people are in their thought concerning themselves; it does not occur to them that it is their Divine duty to manifest health of flesh and health of environment and that it is their human duty to possess as many dollars as they need to use and use freely and joyfully.

No, indeed, the average thinker is not entirely sure but that it is a sort of a vir-

tue to be sick and as for poverty of purse, they not only claim it but accept it as a part of their life lack.

TO THINK that you cannot afford something and to voice that belief makes the lack very real and helps to demagnetize the body rather than to magnetize it. And if you and I have health of body or health of purse we have it and we will hold it by filling our life forces with magnetism.

We may not realize just how we are doing it because it is the natural thing to be healthy and happy and all sickness and poverty and every other lack comes from being unnatural somewhere along our life line.

You are never conquered until you believe that you are, and you never believe it while your spleen brain has the power to operate and while you have the power to breathe. You are master of every situation; you have the power to attract so long as you keep the destroyer fear out of your thought.

Conscious thought travels on the breath.

Therefore the breath carries the entire motive energy of the mind action; so in any conscious connection with the life forces we will think very accurately.

While we can strengthen our magnetic brain so that it will relate us to money and every other material thing that we think we want, it is wise to be perfectly constructive and to use discrimination of a very fine quality or the result of our effort may be destructive, that is, we may gain what we think we desire at the cost of something else which may make the cost heavier than is necessary.

THERE is always differentiation in every intention. There is always the soul quality in every motive and there is always a process in every attainment and we shall master our part of life and its conditions according to our conviction of truth, thereby being true to ourselves.

There is no bondage to truth and no limitation to knowledge except that which the soul places upon itself through its own lack of Divine desire.

We will be true to ourselves in our desire to know God's truth and to abide in His realm. We will abide in God's realm by doing our part in His service and sharing in His opulence.

We shall share in God's opulence by giving opulently of all that we have and by sharing opulently in all that we are.

Belief and Unbelief

By CHARLES HENRY McINTOSH

Chicago, Ill.

WHAT is this unbelief, the rapid spread of which present-day theologians regard as so serious a menace to the common good? Upon impartial observation it would seem to resolve itself into simple incredulity and become a natural and necessary expression of our growing intelligence.

One by one, science has removed the mysterious veils behind which nature has been hidden from man until the dawn of this last century; resolving chaos into ordered plan and demonstrating those natural laws through which all natural things have their being and obtain their development.

As the findings of science filter down through the masses of mankind, winning through logic the approbation of intellect, it is inevitable that men should come to look with increasing doubt upon whatever essays to convince them other than through their reasoning faculties.

Emerging from intellectual infancy, they must use that power of reasoning, the possession of which proves their right, to oppose the *Thou Shalt Not* with the *Why Not*.

They are no longer ready to accept anything which cannot be proved in terms with which they are familiar, which has not, in short, its foundation on natural law.

NOR does this state of unbelief imply disbelief; it implies rather a stay of judgment while awaiting further evidence of an understandable kind.

Man has the reasoning faculty in order that he may reason for himself; to ask him to deny that right and accept the apparently irrational statement of any other is to ask him to deny his own right to exist.

Men are perceiving this and in the face of that perception it is becoming increasingly difficult to make a successful appeal to credulity.

Nor need men necessarily lead lower lives because of this unbelief; in effect the appreciation of natural laws leads men to live up fully to their beliefs, in the assurance that they will gain higher beliefs as they acquire the intelligence to comprehend them.

Without this comprehension there can

be, in truth, no belief; credulity there may be, but who will class credulity among the virtues!

IF IT must always remain impossible for man in his natural body to comprehend the laws of the spiritual world, then he must be resigned to awaiting whatever natural transition will eventually permit of his approaching them upon their own plane.

Intelligence will always meet with a decided negation the presumption that individual avowal of belief in unproven authority is a necessary forerunner to admission into the spiritual world.

As well might Nature demand of the caterpillar before it retired into the chrysalis an expression of faith as the price of butterfly-existence!

Equally it passes belief that God will demand belief as the price of spiritual existence from those to whom he has not yet granted the power of perception; for man knows that belief which is worth anything cannot come before capacity to understand and shall he not ascribe at least equal intelligence to his Creator?

The thinking man, then, cannot but regard this admitted growth of unbelief as an expression of truest Progress.

Nor does he fear to have it become general lest, as some will insist, it subvert the idea of personal responsibility; he believes rather that it will greatly forward this idea, training men to live up to their beliefs.

NO man can break natural law, so there needs be no fear of Chaos during the transitory period between credulity and belief.

The Law is the life of a man, he lives through it and by it, nor can he ever evade it in the smallest degree.

Man is a manifestation of the Law, and a Law cannot deny itself.

Man's very unbelief itself is but a manifestation of the Law, since none will deny that he was meant to reason who has been provided with ever-increasing power to that purpose.

From unbelief men come to disbelieve error and to believe truth, as each is

demonstrated through believable evidence.

It is not the part of prudence to jump wildly at a chasm rather than to lay a bridge; prudence will be better satisfied, mental industry will be encouraged, and rational certainty more widely established by the latter course.

WHERE one or two may leap across in safety, the mass can not follow, or, striving to do so, will inevitably be plunged into error.

Better to wait and help forward the building of the bridge of Law between

natural and spiritual worlds, than to leap wildly in the dark and be lost; or, crossing safely, to see our brothers on the further brink, incapable of following and beyond any help of ours.

Unbelief is the first and necessary step to true Belief, universally accepted because demonstrable in terms of common human understanding. Following it will come the passing of our jangling creeds and the establishment of our brotherhood upon the common rock of Law, which cannot be denied.—*The Gyrator*.

Cashing in on Failure

By R. J. STRITTMATTER

WHEN Abraham Lincoln was a young man he ran for legislature in Illinois and was badly swamped. Then he entered business, failed, and spent seventeen years of his life paying up debts of a worthless partner.

Entering politics, he ran for congress and was badly defeated. Then he tried to get an appointment to the U. S. land office, but failed. He became a candidate for the U. S. senate and was badly defeated.

In 1856 he became a candidate for the vice president and was again defeated.

And this same man later held the most enviable and respected position that this country offers—President of the United States. Not only that, but he became one of our foremost Presidents.

In salesmanship, as in all walks of life, we enjoy rehearsing our successes. We like to sit down at the completion of a day's work, look at our orders, pat ourselves on the back and admit it was a pretty good day's work. But how few of us keep a record of our failures, the sales we did not make, study them and endeavor to profit by these failures.

YET when we analyze the successes of men in business, in politics, in science in any line, we usually find that the experience gained through previous failures was directly responsible for their eventual success.

For the man who loves his work, who is earnestly striving to succeed, it is no great task to analyze the sales he has lost and profit by his mistakes. We may kid ourselves that a certain sale could not have been made by anyone else but when we let it go at that we have learned not a single thing.

A great percentage of lost sales are

sales that might have been made. When we go over a sale of this kind we usually find that a different approach, perhaps a little more enthusiasm, a better demonstration, or a slightly different argument might have turned that particular prospect into a purchaser.

You know how personalities appeal to different people in different ways. One of your friends may like you because of some unusual mannerism; another may like you because of some kindred taste, or because you belong to his lodge, or because you are his ideal of what a salesman should be.

SO it is in selling. You may present the same sales talk to a dozen prospects, and sell to all of them, yet the first sale may have been accomplished because you showed how much leisure time a cleaner, for example, would afford the buyer; the second because you emphasized how easily your cleaner was operated; the third because you laid so much stress on the cleaner's mechanical perfection that she was convinced it was better than that of some neighbor's of whom she was just a trifle jealous. The omission of these salient points, in your solicitation, would have prevented your sales to these particular prospects.

Did you fail with some prospect today? Sit down and think over her temperament. Try to fathom what it was you failed to do that kept her from signing her name on that dotted line in your little book. Decide to your own satisfaction where the trouble lay, and next time, with a similar kind of prospect, you will be on your guard.

A wealth of knowledge exists in our failures. By studying them, we can profit by them all.

Economic Loss Through Disease

By **HELEN V. WILLIAMS**

Assistant Publicity Secretary, National Tuberculosis Association, New York

THAT illness is always the source of financial loss either to the person ill, to his family or to those on whom he is dependent, is an indisputable fact. The illness of children is an expense to their families; the illness of the very poor is an expense to the community or the state. The illness of workers is usually an expense to themselves. But that the country itself suffers a loss through the illness and unproductiveness of its citizens is often not considered.

Every year 132,000 people in the United States die of tuberculosis and about 1,000,000 are ill from the disease. If all of these people were engaged in some one occupation the amount of economic loss due to tuberculosis would be easily visible and would appall the entire civilized world. But because it is distributed through innumerable trades and professions we not only see it less distinctly, but we are hardly aware that the loss is going on.

We have all of us been brought to adult life through years of unproductiveness, and if at the end of our long preparation we are unable to contribute something to society, in our chosen field the efforts of our parents, the state, as well as our own struggle, have been wasted. And tuberculosis is the disease above all others, that incapacitates most people during the productive years.

PROFESSOR IRVING FISHER of Yale published a few years ago an estimate of the annual cost of tuberculosis through the illness of people of all ages and both sexes. It came to the grand total of \$665,000,000 of direct loss to those who die of this disease each year. Of this huge sum \$145,000,000 was estimated to be due to the expense of illness and loss of wages during the illness. The rest, \$530,000,000, was the wages that those who die of tuberculosis would have earned had they lived their normal span of life.

But since the cost of tuberculosis in a family is in many cases partly borne by others than the individual himself, an effort was made to estimate that amount. It appeared that \$570,000,000 was so lost. Of this amount \$220,000,000 was the actual cost and loss due to the illness,

while \$350,000,000 was the probable loss to others, of the support that would have been theirs if those who died of tuberculosis had not died but kept on living and earning. Under these different heads are included what the patient or somebody else pays out for his care during illness, the wages he loses or somebody else loses who has to give up work to take care of him, the support that his family does not get that it would have received had he continued to work the average number of years.

This grand total of \$1,235,000,000 loss, through those who die of tuberculosis annually, is so huge that it is difficult to grasp. Yet other writers have come to similar conclusions. Dr. Hermann M. Biggs estimated that the annual loss in New York City alone was \$23,000,000 annually. And even in that enlightened city not half a million is spent annually to fight this terribly wasteful disease.

BEAR in mind that tuberculosis is a preventable disease. The person who dies of it may be considered as likely to have lived and worked seventeen years longer, if he had not had tuberculosis. The capitalized earning power of each individual cut off by death from these seventeen years of production is \$7,900. A low estimate of the cost of the illness to himself and his family is \$2,375. The total roughly \$10,300, can reasonably be considered the amount that is lost on account of each death from tuberculosis.

In one generation we lose, through tuberculosis, as much as the entire amount the United States spent for the carrying on of the war.

Financial loss is always accompanied by added suffering and there are ways that cannot be represented in figures in which the unfortunate victim of tuberculosis suffers.

The National Tuberculosis Association, with its 1,200 affiliated agencies, carries on a country-wide fight against tuberculosis by means of education in the ways of preventing and arresting the disease. In the fifteen years since the association began its work, the death rate from tuberculosis in the United States has fallen from 200 per 100,000 of population to 120 per 100,000.

Cozy Chats

By GRACE M. BROWN

HOW easy it is to wish for things, isn't it?

I wonder how many of us realize that a wish is a formulated thought as well as a desire thought and that it is well to be very guarded about definitely wishing for something unless one is quite sure that he really wants that particular thing with all its unexpected and differing attributes.

Once I knew a woman who wished that she might die; and she declared that earth life had no charm for her and she was ready to die because she was unappreciated. Within twenty-four hours she was close to the border land through an accident and she made a most desperate effort to remain right here on this planet. She had many weeks to decide and several opportunities to go on, but she is still here and quite content to remain.

Another thing which some of us may not consider of any importance is, that the more we recognize the power of thought the more powerful does our thought become and a concentrated desire expressed may incite into action some of nature's finer forces which may not result exactly as we have planned.

We do not always understand ourselves and just exactly what we do want. We may scarcely understand the conditions which environ us and when we pray intently for a certain thing, we may stir into action an unexpected force which may respond to our prayer and yet result quite contrary to the thing we really desire.

* * *

THAT is the difficulty with a number of folks who call themselves, and believe that they are, students of truth. They fancy that they are studying truth when in reality they are studying the opinions and conclusions of other people.

So they take one phase of science or one system of ideas and opinions and build a mental fence around it and formulate a creed and set up some sort of an idol about it, and then charge so much an idea or so

much a think and then they imagine they have a sort of a corner on the truth.

The fact is we cannot personalize or limit the truth; we cannot control it and we cannot put a money value upon it.

And when you finally decide that you want the truth in all its bigness, that you want to be stripped of all your delusions and that you want to stand free as a child of truth, fearless in the sight of an Infinite Intelligence, be very sure that you mean what you say, because I can give you a little tip on the side, that the stripping process is not a comfortable process.

It is the elimination of the delusions which makes us free; it is knowing ourselves as we truly are and not as other people, and perhaps what we ourselves assume that we are that gives us freedom. It is the actual being free from the standpoint of our own convictions that relates us to all things worth while.

And no human being but yourself can set you free.

Because in truth alone is freedom, and in you is truth.

* * *

DID you ever think how very helpless these wee bits of human creatures are before our big human suggestions? Wouldn't it be wise and kind to always think the constructive thought in the atmosphere of a child?

Why should we put our sensitive darlings to bed with the words "If I should die before I wake" in their ears? I don't like to hear them myself, do you?

Life is so full of love and kindness and so sure when we think kindly and surely and lovingly, and why not be sure of the sureness of life without doubt and fear, or any suggestion of any other thing?

Let's have another prayer for the babies and let us suggest to our babies that God is life and that life is sure.

In thy arms, dear Lord, I lay me;
Keep me safely through the night.
Let Thy holy love enfold me,
Help me always to do right.

Of course, we do not expect anybody to control his thoughts all the time, but we want you to know the more you do the better it will be for you. If every man would set aside fifteen minutes or a half-hour each day and practice thinking about one thing only, shutting out any other thoughts, he would soon find it easy to control his thoughts.
—Arthur Gould.

The Principle of Service Viewed from Many Angles

Edited by CHARLES CLINTON HANSON

APPREHENSION

Apprehension is a natural faculty of the inherited natural element, *Intellect*. Its positive qualities are (1) *observation* and (2) *concentration*. The new born child does not apprehend distinctly because its physical senses are still undeveloped. It has no knowledge because it has no apprehension. Its mental faculties are there but are not ripe for action. It looks but it does not see; it hears but does not understand; it has no apprehension of things—and we are finding many high school, college and university applicants for work in business and industry who seem to have halted at this infantile stage so far as apprehension through the senses is concerned. They failed to use this inheritance for all it is worth. Their attention seems not to have been called to the processes of thought or the proper training of the senses with a view of acquiring knowledge. The cry of the business world is "Give us men of ideas." There can be no *ideas* unless one has trained senses.—C. C. Hanson.

He who cannot forgive others breaks the bridge over which he himself must pass, for every man has need of forgiveness.—*The Watchman*.

INSPIRATION OF BOOKS

I prepare myself by the study of history and the practice of writing. So doing, I welcome always in my soul the memory of the best and most renowned of men. For whenever the enforced associations of daily life arouse worthless, evil and ignoble feelings, I am able to repel these feelings and to keep them at a distance by dispassionately turning my thoughts to contemplate the brightest examples.—*Plutarch, Preamble to the Life of Timoleon*.

I learned to cultivate the qualities of courage and patience when I was sixteen years of age. Soon my employers knew that I wanted to do the right thing. Bankers came to have confidence in me, and then my success followed, step by step.—*John D. Rockefeller*.

THE TRUE TEST

The true test of civilization is not in the census, nor the size of cities, nor the crops—no—but the kind of men the country turns out.—*Ralph Waldo Emerson*.

Happy are the parents whose son is in love with a good girl.—*The Watchman*.

COMMUNITY SPIRIT

Every community has its spirit. With some it is a spirit of honor and integrity and progressive intellectuality. With others the spirit of greed, gouge, repression and retrogression predominates. The first attains its aim in life, while the latter aims no higher than that which it attains.

This community has its choice. We can progress with the march of time, or we can procrastinate while time marches by. This is an age when men do things, or they do nothing. The community that has the will to grasp its opportunities also has the power to make them.—*Morven Sentinel*.

God never made a gymnasium. He did, however, make a garden.—*The Watchman*.

HOMES OF COMMON MEN

The great voice of America does not come from seats of learning. It comes in a

murmur from the hills and woods, and the farms and factories and mills, rolling on and gaining volume until it comes to us from the homes of common men.

Do these murmurs echo in the corridors of our universities? I have not heard them.—*Woodrow Wilson.*

Which casts the darker shadow, a white man or a black man?—*The Watchman.*

THAT SOMETHING

Man yearns for the good, the true, and his yearning is backed up by unnumbered hosts of power, for he feels the desire of attainment. How desirable is the flower beyond our reach. Pluck and use the flower of truth nearest you and you shall gain the spiritual power to attain those blossoms of truth that seem most unattainable.—*Right Thinking.*

Every duty well done makes the next duty easier to do.—*The Watchman.*

THE BEST COLLATERAL

The great commercial agencies, like Bradstreet's and Dun's, say that a man's habits have as much to do with his credit as his business ability, and that squareness is not only his best asset, but the highest recommendation he can have. The greatest financier this country has produced, the late J. P. Morgan, used to say that character is much more important than collateral, and, in making loans, he always looked to a man's character first. He loaned millions on character alone.—*Success Magazine.*

A man with push can get there, but it takes the men with character to stay there.—*Shepard.*

THE PLACE IN WHICH WE LIVE

I like to see a man proud of the place in which he lives. I like to see a man live so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands aright. Stand with him while he is right and help him when he goes wrong.—*Abraham Lincoln.*

Take care that the face which looks out from your mirror in the morning is a pleasant face. You may not see it again all day, but others will.—*The Watchman.*

COULDN'T AFFORD A BAD BARGAIN

Nathan Strauss, when asked what had contributed to his remarkable career, said: "I always looked out for the man at the other end of the bargain." He said that if he got a bad bargain himself he could stand it, even if his losses were heavy, but he could never afford to have the man who dealt with him get a bad bargain.—*Clipped.*

The result of a selfish purpose of any kind is defeat.—*The Watchman.*

DISSIPATING THE ILLS

There is no physician like cheerful thought for dissipating the ills of the body. There is no comforter to compare with good-will for dispersing the shadows of grief and sorrow. To live continually in thoughts of ill-will, cynicism, suspicion, and envy, is to be confined in a self-made prison hole. But to think well of all, to patiently learn to find the good in all—such unselfish thoughts are the very portals of heaven; and to dwell day by day in thoughts of peace toward every creature will bring abounding peace to their possessor.—*James Allen.*

Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance, is an aim.—*Massini.*

IDLENESS

There is coming a time, not far distant, when it will be as much of a disgrace for those who are affluent to remain in idleness as it is today for those men who go about the streets in our cities and towns in idleness and begging.—*Calvin Coolidge, Vice-President of the United States.*

Do good with what thou hast, or it will do thee no good.—*William Penn.*

CAUSE OF RURAL PROSPERITY

Wherever *rural prosperity* is reported of any county, inquire into it, and it will be found that it depends on *rural organization*. Whenever there is rural decay, if it is inquired into, it will be found that there was a rural population but no rural community, no organization, no guild to promote common interests and unite the countrymen in defense of them.—*George W. Russell.*

Billy Sunday rightfully says, "There is something as rotten as hell about the man who is always trying to show some one else up.—*The Watchman.*

OBSERVATION

Observation is a positive quality to *Apprehension*. It is constructive in character. Its opposite or negative quality is heedlessness—destructive in character. Our schools, colleges and universities should give special attention to the development of the power of Observation through a careful training of the physical senses. Train the eye to see the needs and conditions of others. Train the ear to detect slight shades of meaning in vocal expression. Cultivate the senses of touch, taste and smell so that they will aid us in obtaining right image impressions from one's study, business and daily experience. Man's sense—image—impressions constitute the lumber yard of his thought. Right sense—image—impressions supply good material. Right thinking and useful ideas can only be builded where right sense—image—impressions and concepts are recorded.—*C. C. Hanson.*

A man who lives right and is right has more power in his silence than another has by his words. Character is like bells which ring out sweet music and when touched accidentally, even, resound with sweet music.—*The Watchman.*

PHYSICAL NEARNESS TO OTHERS

There is a type of individual, a pretty common one, too, that doesn't understand the repugnance which very many persons have toward a physical nearness to other people. A great many men, when they go into an office, pull a chair close to the man at the desk, lean forward when they are talking, and perhaps tap him on the knee to emphasize their points. If they are standing, they get hold of the lapel of the man's coat, or put their hands on his arm. This sort of thing is irritating to a person. I once heard a man who had stood it as long as he could burst out and violently exclaim: "Don't maul me! I don't like it!"—*Roger W. Babson.*

Once upon a time there was a king who bought a goose that laid one golden egg each day. The king got the get-rich-quick fever and cut the goose open to get his eggs faster. He "cooked his own goose," and got no more golden eggs. Moral: Safe profits never come fast.—*The Night Watchman.*

HOW TO MAKE FRIENDS

Friends don't make a man, but if a man has the right qualities, the right personality, the right caliber, he cannot help making friends; they just feel drawn to him. The thing to do is not to set out to cultivate friends who, you figure, may prove useful, but to cultivate and develop qualities and abilities that increase your own usefulness. If you do that, and do it, of course, on the square, the friendship part will take care of itself.—*Albert H. Wiggin, President Chase National Bank of New York.*

That which I am comes to me by the law of attraction.—*The Watchman.*

HOW TO READ

When you sit down to read a book, magazine or newspaper, read to get something that you can adapt to yourself. Observe people with the idea of obtaining something applicable to your own career. Each man and boy should have books pertaining to his own business and read the magazines or trade journals devoted to his own business or profession. He should read the periodicals that devote space to business in general and to stories of business life. Biographies, especially of men who have been leaders in your own chosen line, always are of value. In each you will discover some hint of conduct, some trait of character worthy of being set down in your own rules. Men do not always rise over the same steps, but the general upward course is the same, and knowing the steps others have taken will ease many for you.—*George M. Reynolds, Chairman Continental and Commercial National Bank, Chicago.*

Some men treat books as they treat lords—learn their titles, and then brag about having been in their company.—*Dean Swift.*

A BETTER CHANCE

The "little red schoolhouse" of our father's time does not now contain the same kind of teacher that it did in days of yore. What was good enough possibly for us is not good enough for our children. They must live under conditions constantly becoming more complex. Then give the country child a better chance.—*Selected.*

The creation of a thousand forests is in one acorn.—*Emerson.*

SUCCESS

Success is not dependent upon any personality or combination of personalities for its Being.

Success is not dependent upon any condition, place or environment for its Being. Success is Being.

God is always Success, never failure.

The Success which shows through me has nothing in me to oppose it.

The unchanging Success which shows through me has nothing in me to oppose it.

The unchanging Success which shows through me every instant of this day, wherever I am, is greater than any condition about me.

Therefore, I turn away from conditions, away from personality, away from environment, and fix my thought on the stream of perfect Success, universal Success, which is pouring through me now and here.—*Daily Studies in Divine Science.*

Absence of occupation is not rest,
A mind quite vacant is a mind distressed.

—*Cowper.*

THE JOY OF BEING ALIVE

The law of right thinking results in feeling an action of every nerve of the body. Feeling is a response to our law of thinking, and as you think in your heart, so do you get a response in healthy, strong, vibrant nerve power, and vice versa. It is no honor to be the nervous, fretful type.—*Right Thinking.*

If love is life, and hate is death, how can spite benefit?—*Hubbard.*

WATCH YOUR STEP

A circus man says that an elephant is always careful where he steps. He goes forward one step at a time and doesn't lose hold upon one place of security until another is gained. If many of our business men had acquired this elephant philosophy and

had followed it they wouldn't be hanging over financial precipices now.—*Tom Dreier's Anvil.*

Our grand business undoubtedly is: Not to seek for that which lies dimly in the future, but to do that which lies clearly at hand.—*Carlyle.*

THE VALUE OF PATIENCE

The thing that has helped me most on the road to so-called success has been, not some positive talent, but the correction, after years of struggle, of one great fault. That fault has been impatience.

I have learned how futile a thing impatience is; and I have all but rid myself of it.

If a young man is impatient, he will render too swift judgments. He will hurt himself through his passionate desire to arrive at a certain place before the proper time. He will dismiss people from his life before he has had a chance to really know and understand them. I have learned to like people whom I frankly detested on a first, casual meeting. *I was impatient that they did not reveal the best in them at once.* I mistook their modesty for stupidity. Having seen my mistake once, it was easy to recognize it a second and third time.

In one's zeal to get ahead, be patient. And, once ahead, be patient with others, and they will likely be patient with you.—*Charles Hanson Towne in Touchstones of Success.*

If Failure trails your footsteps, go out to some quiet spot and read the Sermon on the Mount. It may give you a clue.—*The Watchman.*

GREAT PRINCIPLES

Dimensions are limitless. Time is endless. Conditions are *not* invariable. Terms are *not* final.

You cannot speak of the ocean to a well-frog—the creature of a narrower sphere. You cannot speak of ice to a summer insect—the creature of a season. You cannot speak of Tao to a pedagogue; his scope is too restricted. But now that you have emerged from your narrow sphere and have seen the great ocean, you know your own insignificance, and I can speak to you of great principles.—*Chuang Tzu.*

Napoleon visited those sick of the plague in order to prove that the man who could vanquish fear could vanquish the plague also; and he was right. It is incredible what force the will has in such cases: it penetrates the body, and puts it in a state of activity, which repels all hurtful influences; whilst fear invites them.—*Goethe.*

CONCENTRATION

Concentration is also a positive quality to *Apprehension*. It is constructive in character. Its opposite or negative quality is diffusiveness—destructive in character. All success depends upon *concentration*, because without it one's other powers could not be exercised in the right way, at the right time, and at the right place. *Concentration* assembles one's powers in the lumber yard of thought—the storehouse of sense-image-impressions—combines two or more of the sense-image-impressions, making something new. It centers one's powers upon a single task until it is finished. Without concentration nothing could ever be done with completeness. Without completed action there could be no success.—*C. C. Hanson.*

Thought is energy. Active thought is active energy; concentrated thought is concentrated energy. Thought *concentrated* upon a definite purpose becomes power.—*Charles F. Haanel.*

FROM TWENTY TO SEVENTY AND BEYOND

The twenties are freighted with great destinies, for in these years men finish their school work, form their friendships, determine their tasks, stand before the marriage

altar and establish their homes, fix their habits and get started on their careers. Look out for the figure 2; it is about 8 o'clock in life's morning. The twenties largely determine what our lives will be for the next five million years.

The thirties are years of discouragement. It is a hard time for young physicians, young lawyers and all kinds of young stuff in the thirties. Then we must fight for recognition. Nine-tenths of the poetry of life is knocked out of men in the thirties.

How about the forties? This is the decade of discovery, when a man finds his real latitude and longitude, when he finishes his castle building and comes to know the fictitious value of his dreams. By the end of the forties you can tell what a man will be throughout all eternity.

Life comes to its ripening in the fifties. This should be a decade of jubilee and life should be at its best in the fifties. A man should do better work in the fifties than in all of the previous decades put together. This is the decade that will tell what previous decades have been.

When a man comes to begin his age with a six it gives him a big shock. By that time a man has committed enough mistakes to make him wise above his juniors. A man with the accumulated experience of sixty years behind him should live better and do better work in the sixties than in any other decade of his life. No man has a right to retire in the sixties; the world needs the benefit of his wisdom.

Some of the best work of the world has been done in the seventies. No man has a right to retire at any age unless he wishes to die. A word of congratulation to those who have reached seventy and beyond: You have almost finished your course; we trust that you have fought a good fight, and that there is laid up for you a crown of righteousness.—*Robert George in City Club of Memphis Bulletin.*

What can you do best? Figure that out. Search yourself for the answer. Then start developing that natural ability. Live it; eat it; work it; play it, and you'll grow more and more skillful at it. That's just nine-tenths of the "luck" of a self-made man.—*Jake Schaefer.*

SALESMANSHIP

Salesmanship is not a process nor a system, scheme nor plan;

It is—the *application of the power of a man.*

Emphasize the "application" for the static strength won't sell;

It's the giving out, or *service*, that makes the power tell.

And power—force dynamic—what a world of meaning there;

Naught in all the realm of Nature with Man-power can compare!

Yet the power and the service must be right in Life's great plan,

For rewards are predetermined by the level of the *man.*

—*Wm. A. Whiting.*

If you don't first learn to answer promptly to the order "Come!" you are little likely to reach the position of giving the order "Go!"—*The Watchman.*

ARE YOU RESIGNED?

To be resigned, satisfied, contented, will result in cold comfort some hot day. No successful man is satisfied. He may be gratified.

The most powerful narcotic is to be self-satisfied. The moment a man settles down and is satisfied with his position, he drinks the hemlock. The urge to surpass yesterday and be a bigger and better man today is always present in the man who is forging ahead.

Satisfaction is stagnation.

Your "winter of discontent" will be twelve months long if you fail to keep up the fire of increased purpose. This world has millions of men stuck in the mud of satisfaction.—*F. D. Van Amburg in "The Silent Partner"*

Just as soon as an average workman gets the idea that any kind of job will satisfy the boss, he is satisfied to do any kind of a job.—*The Watchman.*

BUILDING A BEAUTIFUL CHARACTER

The longing and the effort to be beautiful in character cannot fail to make the life beautiful; and since the outward is but an expression of the inward, an outpicturing of the habitual thought and dominating motives, the face, the manners, the bearing, must follow the thought and become sweet and attractive. The beauty thought, the love thought, persistently held in the mind, will make such an impression of harmony, of sweetness, and soul beauty that it will transform a homely face into a beautiful one.—*Success Magazine.*

You can generally do that which you believe you can do.—*The Watchman.*

WONDERFUL LIFE

Life is the seed unfolding to the perfect flower. Life is so wonderful, is it not strange a soul can ever get discouraged? All the marvels of the beautiful world about—there is so much to learn, to do, just one constant unfoldment of beauty. As a soul learns the design and purpose of life, it is released into more and more livingness.—*Right Thinking.*

I count life just a stuff to try the soul's strength on.—*Robert Browning.*

I CAN VERSUS I CAN'T

The positive, constructive man does not talk and think negatives. He does not say "I can't"; it is always "I can!" He does not say "I will try to do it," but "I will do it." "Can't's" have ruined more people than almost anything else. It is a dangerous thing for boys and girls to get into the negative habit, the doubting habit, the "I can't" habit. It tends to keep them down. They are fastening bonds of servitude around themselves, and in later life will not be able to counteract their influence unless they reverse their thinking, talking, and acting.—*Marden.*

Positive anything is better than negative nothing.—*Hubbard.*

AN IDEAL MAN

My ideal of a man is one who does the best he knows and constantly seeks to know more who is guided by the compass of principle rather than the weathercock of opinion; who regards his healthy body as a sacred instrument for the expression of the nobler thoughts of his mind and the higher yearnings of a noble soul; one who speaks softly, using the loud peal only when denouncing injury and injustice to little children and the weaker ones of humanity; who, in the teamwork of life's undertakings, always cheerfully pulls a little more than his share; who gives a money value to every tick of his watch, regarding seconds as pennies, minutes as dimes and hours as dollars, thus taking advantage of everything that economizes time; who regards his position as his laboratory of opportunity for the working out of his ideals; who is never too large to reward small details and never too small to see the bigness of life; who in every transaction seeks to leave more than he takes away; and who, when he comes to bid farewell, may have it said by those who knew him intimately, that he did his very best at all times.—*H. N. Tolles.*

Every right action and true thought sets the seal of its beauty on person and face.—*Ruskin.*

JUDGMENT

Judgment is another natural faculty to *Intellect*. The positive quality of *judgment* is *comparison*. *Comparison's* opposite or negative quality is *sameness*. Without comparison there could be no judgment. The Chinaman who could not remember names was negative—sameness. He said, "All Americans look alike to me." Judgment begins with a concept. It is the first stage of knowledge in its very simplest form. The

rule is something like this: One's sensations develop into images; the image into concepts; the concepts into ideas; the ideas into judgments; judgments into reason or rules of law; laws into the principle of service. The person who merely employs perception of senses, images, concepts and forms no definite judgment concerning them, is a man of crude ideas, and is liable to speak and act almost wholly on impulse. He does not *exercise* judgment, which is the second mental process in obtaining knowledge. Judgment is an act by which the mind, having formed two ideas, affirms or denies identity between the objects of those ideas. There are multitudes of otherwise bright people who never trace the judgment term to its root. They do not know the primary source of that judgment which business men so highly prize in themselves and their employes and others.—C. C. Hanson.

Stupidity is most often the result of laziness. Get busy.—*The Watchman*.

WE ARE HERE TO GROW

We are not here to act or think as if we were almighty. We are here to grow. And the fact that we do not always succeed, proves nothing against our sincerity or philosophy. If we continue to grow we are proving our own worth; and we are also proving the truth of our principles and methods. This is the final test; and therefore the vital question should always be, "Are we moving forward—and in every direction—toward every lofty goal?"—*Modern Psychology*.

To the rural banker is given a great part in making the community progressive and valuable to its citizens. The banker should lead in civic development, not follow.—*Western Banker*.

WHY OLDER MEN ARE MORE COURAGEOUS IN BAD TIMES

"In some respects, there is a good deal of difference between young men in business and older men," says Mr. Stixrud. "The young man has more courage; the older man is sometimes overcautious. But in a time of depression the young man *loses* courage more quickly than an older man does. The young fellow has never before seen a slump in business, and he thinks everything is going to smash. The older man remembers other business panics, even though he may not have been in business for himself at the time. He knows that things cleared up after a while. So he settles down to sit tight and wait for things to improve. There are exceptions to every rule; but taking the mass of men who go into business for themselves, from thirty to thirty-five is the best age at which to start."—*Digested from an article, "When, Where and How to Start in Business for Yourself," etc., by Jos. V. Stixrud, Chicago Sales Manager for Butler Bros., in January American Magazine.*

Rest is not idleness, and to lie sometimes on the grass under the trees on a summer's day, listening to the murmur of water, or watching the clouds float across the sky, is by no means waste of time.—*John Lubbock*.

THE SEEKER OF TRUTH

Not a single system of thought given to the world thus far has measured up to every essential requirement. Every system contains helpful elements—and a few wonderful ideas and methods; but in the main they are all incomplete—decidedly so.

It is only the blind egotist, therefore, who can presume to be dogmatic; it is only the misguided enthusiast who can claim to possess the perfect system or the only truth. But the sincere truth-seeker will continue the great search—for more light—and continue to rise in the scale of life as new light is received.—*Christian D. Larsen*.

Oaks spring from acorns, yes—but not overnight.—*The Watchman*.

A SIMPLE FORMULA

If you want to boost the numerals
That designate your pay,
This simple little formula
Will start you on the way;
So let it penetrate your brain
And in your mem'ry sink—
Keep thinking what you ought to do
And doing what you think.

Keep thinking what you ought to do
And how it should be done,
You'll throw away a worn-out tool
And get another one,
Then scrap your worn-out methods
Or they'll put you on the blink—
Keep thinking what you ought to do
And doing what you think.

Do what you think you ought to do,
And do it good and quick,
Before some other thinking man
Steps in and turns the trick.
Let your thinking be constructive
And your thought with action link—
Keep thinking what you ought to do
And doing what you think.

—H. G. Sisson.

Fling the whole of yourself into your environment, if you expect to be a leader in your line or to do anything worth while.—*The Watchman*.

ENEMIES

Speaking of enemies, don't have them. Don't fight. Don't get even. Ignore. Life is too short for grudges and vengeance. Go on. Let the other fellow stew. You keep sweet. Nothing can punish him worse. If a man doesn't like you, keep away from him. It's a large, roomy world. And, thank God, there is always another side of the street.—*Frank Crane*.

When a man wrongs another he wrongs himself more; and so is an object of pity, not revenge.
—*Hubbard*.

LIFE IS AN ECHO

An echo is like the sound which calls it out. The echo from a deed is exactly like the deed in character and quality. It cannot vary from that which produced it any more than our reflection in a mirror can be different from the image we present. Our life is merely the echo of the sum of our thoughts, of our words, of our motives, of our efforts, and the echo will be pleasant or disagreeable, joyous or sad, rich or poor, just as is the life which inspired it.—*Marden*.

Every author is the hero of his tale. Make no mistake—when he pictures a man that is wise and good, that man is himself or the person he would like to be.—*Hubbard*.

REASON

Reason is another natural faculty of the *Intellect*. Its positive qualities are (1)

tact, (2) courage, (3) culture and (4) wisdom. The absence of these positive qualities in reasoning always means the presence of their opposite or negative qualities—(1) inexpediency, (2) indecision, (3) boorishness, and (4) foolishness. The business world wants men who reason with the positive qualities.—*C. C. Hanson.*

The only victories which leave no regret are those which are gained over ignorance.—*The Watchman.*

TWO KINDS OF SUCCESS

There are two kinds of success. One is the very rare kind that comes to the man who has the power to do. That is genius. Only a very limited amount of the success of life comes to persons possessing genius. The average man who is successful—the average statesman, the average public servant, the average soldier, who wins what we call great success—is not a genius. He is a man who has merely the ordinary natural faculties and positive qualities.—*Theodore Roosevelt.*

A young man failed to receive an appointment as business manager of an organisation for which he seemed to be qualified because the president learned how inefficiently he managed his own personal funds. The man who cannot be efficient in his home management isn't likely to be efficient in managing a business institution.—*The Watchman.*

PROSPEROUS MEN

There are millions of prosperous men in this country; travel in any direction, and the most impressive thing you note will be the homes, farms, shops, factories and offices of citizens who are evidently well-to-do. Ninety per cent of them achieved success in the same way: by industry, politeness, fairness and thrift. Likewise, everywhere you will find a small minority who are not getting along very well, and in ninety cases in a hundred the cause is neglect of industry, politeness, fairness and thrift.—*Ed. Howe.*

Ambition is like electricity: useful when properly controlled, dangerous when uncontrolled.—*The Watchman.*

MENTAL BOOMERANGS

The cruelty that stings mentally is the worst and most cowardly kind of cruelty, because it is not punishable by law. But, in the end, it carries its own punishment, for it proves a boomerang that hurts the one who strikes more than it hurts his victim.

Whatever attitude we adopt toward others reacts on ourselves. Make people glad to see you; encourage those who work for you with a smiling face and cheering, sunshiny words, and you will be surprised to see how much it will do for you personally. Your sympathy and encouragement not only help them, but the reflex action is worth infinitely more to you in the growth of your manhood and the development of an attractive personality than the effort it costs.

The law protects a wife from physical blows, but a man can stab his wife with his cruel tongue, can inflict all sorts of mental torture upon her for half of a life time until he sends her to her grave, and the law will not touch him.—*Marden.*

If you are not a good model for others to follow, you are not a good companion for yourself to live with.—*The Watchman.*

The Spirit of Man is the Candle of the Lord.—*Zoroaster.*

In the March issue I will discuss (1) Tact, (2) Courage, (3) Culture, and (4) Wisdom, the positive qualities to Reason, in the same manner I have been talking about Apprehension, Observation, Concentration, Judgment, etc., in this number. Then I will take up Memory and Imagination, two more natural faculties to Intellect, and talk about them and their positive qualities with due reference, by way of explanation, to their negative qualities.—*C. C. Hanson.*



Little Talks *about* Business and the Business of Life ∴ ∴ ∴ ∴

by

Jerome P. Fleishman

You Get What You Are

THE MAN who is right has the right kind of friends; the man who is wrong has the kind of friends who are attracted by his wrongness. A man gets what he is." Somebody wrote that. I don't remember who. But it's true. Haven't you noticed that the fellow who slouches through life, who never takes an interest in anything worth while, who never has the ambition to do anything out of the beaten path, usually has for his friends and associates the same kind of men?

I have.

Like begets like.

I know a young fellow who, some three or four years ago, when he was just starting out on a business career, made up his mind to aim high, to seek the best of everything, to associate only with men who were higher up in the scale than he and from whom he could learn something. Of course, it meant some sacrifices to give up the pleasures of life, the round of tango teas and time- and energy-wasting card parties and such.

But—

He stuck to his resolution and allowed no minor temptations to take his mind and heart off the goal. I saw him the other day, and he looked every inch the successful young business man, which, in truth, he is. He has acquired an attractive personality—a something which always comes with right thinking and right purpose—a quiet force of character, a dignity which one instinctively realizes is not assumed

He is "arriving" very rapidly. He is paying the price. Men who can help him along are attracted to him because there is something earnest and wholesome about him. Men who dawdle give him a wide berth because they know he is not of their kind. He has made sure in his own mind of what he wants, and he is allowing nothing to stand in the way of his progress. Obstacles are to him but opportunities to test his calibre.

You can't hold down a man like that. He will "get what he is."

He is rendering *service*—and the reward is sure.

AWAKENING OF A PLODDER

(Continued from page 16.)

quite a different thing. Then I subscribed to another trade paper which covers my field, and I studied it. And I found that much valuable information could be gleaned from the advertising columns, too—especially from advertisements of the 'informative' class. If a thing interested me, I investigated it thoroughly, of course taking nothing for granted. I was learning to 'use my head more,' you see.

"Then I found that my study of business was too highly specialized. This came up in connection with improvements which we were making in our accounting department. By this time my business had grown to much larger proportions, and while the mechanical end was being conducted along efficient lines, it appeared that our office was not. This being the case, I subscribed for some general business magazines—the kind that do not specialize on any one trade, as does a trade journal. The *Business Philosopher* was one of these, and it soon became my rule and guide in many things. Its articles on general business ethics and the practical results following the application of the Principle of Service, helped me both in the office and in the production department.

"Now, I employ several men 'to sue their heads more and their hands less.' If I had not received your letter and by it been shown the utter foolishness of plodding along and trying to do it all myself, I would not now be able to take a month off to go to our big and helpful national convention to do so. And perhaps I would not be able to spare the money, either. Good night."

I hope that the discouraged missionary will see this. Perhaps he may yet get his convert, even though he is well along in years. At any rate, I got one. My field is now broadened, so perhaps I may get another—or even several. Who knows?

Ancient Wisdom

STAND firm like a rock, against which, though the waves batter, yet it stands unmoved and they fall to rest at last. "How unfortunate has this accident made me!" criest such an one. Not at all! He should rather say: "What a happy mortal am I for being unconcerned upon this occasion—for being neither crushed by the present, nor afraid of what is to come!" —*Marcus Aurelius*.

LITTLE JOURNEYS INTO THE REALM OF SUCCESS

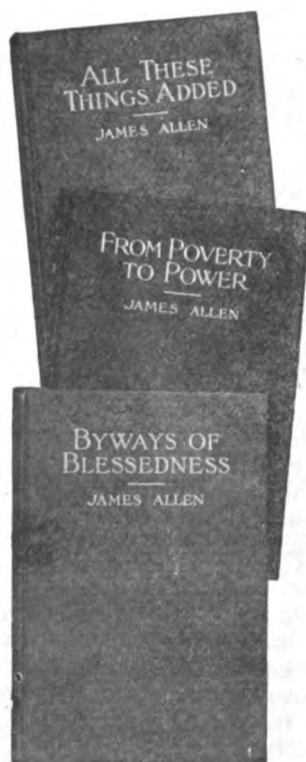
(Continued from page 22.)

from my own cabin at Crestwood, and a good, steady business of his own. He was a violinist. Never got much time to study or play while clerking in a dry-goods store, but now he plays for theatres and has organized his own little orchestra. His real money-making business is the importing and selling of Swiss embroideries. Began by first buying a few choice patterns and selling them from house to house in the surrounding suburbs. He has told me that his capital to start with was just \$50, and he sold his gold watch to get that. I introduced him to the importing firm with whom he started and bought his first patterns.

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Faith and Belief

By PRESTON SLOSSON

"DO you believe in infant baptism?" "Believe in it? Why, I've *seen* it!"

This familiar chestnut deserves a place in every textbook of philosophy, not for its wit, but because like so many popular jests it strikes to the heart of a subtle problem of psychology. The problem in this case is the double meaning of the word "faith." The word is sometimes taken as belief, as a purely intellectual assent. Again it is often used in the very different sense of trust in the validity of something. It is the business of theology to make this important distinction very clear.

The old controversy about "salvation by faith" or "salvation by works" is largely caused by this confusion of meaning of the word "faith."

There is one sense in which salvation by faith is a far truer and profounder fact than salvation by works. Deeds are only the fruit of the trees of character. If some untoward frost or storm kills the fruit on the tree there will be another crop next year if the roots and trunk remain sound. In the same way, if a man is good at heart, if in the fine old phrase he "has the root of the matter in him," it matters comparatively little that under the oppressions of a harsh environment or a sudden yielding to impulse and unexpected temptation he has done something wrong. That is the whole moral of Goethe's "Faust." Mephistopheles could get him to commit sin after sin, but he never could get him to cease from striving after the right and so he was forced to admit defeat at the end. "While still man strives, still must he stray." But the striving is what matters; the straying, in the perspective of eternity, is nothing worse than a loss of time.

MOREOVER, the divine fire that is always aspiring toward perfection does not come of itself. It is always kindled by faith in something. A really good man, not just a man who is respectable in a quiet environment because of habit or social pressure, always derives his goodness from a profound trust in the ultimate value of something. It may be, it most commonly is, a belief in God and the moral order of the universe. Sometimes it is a belief in the human race and

Utopian dreams of its improvement. Sometimes it is patriotism, a belief that no sacrifice is too great to lay on the altar of the Fatherland. Sometimes it is simply a stoical belief in the desirability of keeping one's own soul clean and strong. But where there is no fundamental faith there is no trustworthy character.

In this sense it may be said that a man deserves Heaven because of the faith that is in him and not because the good deeds he has chanced to do overbalance by a little the sins he has committed. But the truth of the doctrine of salvation by faith is so very complex and subtle that it is easily perverted into the doctrine of salvation by knowledge. In this form the doctrine is radically offensive to the common man's sense of justice. To be told by some old-fashioned theologian who has fallen into this misunderstanding that if you are unable to accept as true certain intellectual propositions you will burn in everlasting fire, whereas, if you do accept those propositions you cannot escape Heaven no matter how much you revel in wickedness on earth, is to lose faith either in the goodness of God or in the wisdom of the preacher.

OF course, it would not do to underrate the importance of clear and correct thinking in religious matters any more than in science. Obviously a man who is brought up in the sane and rational Christian creed has an advantage over the benighted heathen with his crude and erroneous beliefs. The intellect plays a great part in making life orderly and efficient; it has made man out of the brute and civilized man out of the savage. But it does not suffice for salvation. The intellect is a compass and a map, but it is not an engine; it shows us what should be done, but it does not make us do it. Many a man sees the better, but follows the worse. "The devils also believe and tremble."

If a man accepts the truths of religion as facts, but *merely* as facts, they do him very little good. Mere assent to the dogma that God exists, or is almighty, or is good, or is triune is about as efficacious for salvation as assent to the statements that Petrograd is a city in Russia, Mount Everest is the highest known peak, and acids neutralize alkalines. Belief about

what one does not care about is merely the idle satisfaction of idle curiosity. Much theological speculation is as unimportant an occupation as reading the miscellaneous assortment of facts in the back of a farmers' almanac. It is only when a belief takes fire and becomes of vital importance in life that it really deserves the name of faith.

WHAT is true in theology is true in other departments of human belief and conduct. Who is the good patriot? Not the man who believes that the United States is a good country to live in and that all its institutions are sound, but the man who *wants* the United States to be perfect and labors to make it so. Who is the good reformer? Not the man who assents to the merits of the cause but doesn't much care, but the man to whom it is of vital importance. It matters really very little what you believe. It matters very much how much you believe it. There are plenty of anarchists and Bolsheviks whom I would trust with unlimited bombs. They are sincere enough in a way; they believe what they say in the sense that they think it is true—but they do not care enough to make the step from words to act. But one man who really *means* anarchy; look out for him!

When science shall have made an exhaustive catalog of every fact in the universe religion will still have all her task before her. Science tells you what things are true. Religion tells you whether it matters or not that they are true. You are not saved by what you do. You are not saved by what you think. You are saved by what you value.—[*The Independent*.]

MAKE GOODNESS ATTRACTIVE

(Continued from page 20.)

Pugnacious tendencies have found expression in industrial warfare, in such primitive and essentially childish weapons as the strike and the lockout. The labor union, of course, has had its place as an important factor in improving the living conditions of workmen. Nevertheless, a more enlightened age will marvel at the industrial struggles of the present.

TODAY humanity awaits with eagerness the dawn of the Christian Era in industry.

"The side which ultimately will win this labor conflict is the side which will voluntarily give up the most. . . . His-

tory shows conclusively that real influence comes only from going the second mile. Real power comes as reaction from patience, good will, and a divine willingness to do good to all, as God sends rain upon the just and the unjust. The teachings of the church in this respect are absolutely sound psychologically."

Roger W. Babson, the famous statistician, in that epoch-making book, "Religion and Business," has done much to convince the business world of the possibilities for happiness that lie in the vast and almost unexplored realm of man's spiritual nature.

He says:

"STATISTICS show that the same qualities which make a man successful in business are the qualities which make him interested in religion. I refer to those fundamentals of faith, vision, courage sympathy, thrift, and industry.

"Statistics teach that a business man will be happiest by following the teachings of Jesus; statistics teach that the Golden Rule is practical; statistics teach that prayer is a real force with unlimited possibilities; and statistics teach that religion is the greatest of undeveloped resources."

How interesting and attractive is goodness, as it was taught by Him who came that men might have life and have it more abundantly!

MAN-BUILDING

By Louis Randsome Fiske, LL.D.

To know yourself and your strong points—to get acquainted with those traits of character in yourself which make for power. These are the days when he who best knows these things wins out. Whatever man achieves is the result of building—and man is indeed a master builder when he centers his thought forces upon the work of building self. The Science of Man-Building was formulated to aid earnest men to get immediate results. In this book Dr. Fiske has analyzed the laws of self-development, and makes practical application of them. He treats man first as body, then as mind and soul; lastly as a social being. A powerful book, written by a man who knows. Library binding. Price postpaid, \$2.50.

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Why Blame It on the War

By GEORGE T. STAFFORD

Boston, Mass.

WE READ in the November issue of *The Business Philosopher* a clipping from *Leslie's*, blaming the crime wave on awakened instincts which the late war has revived. The cure mentioned is "More Religion."

I do not intend to speak disparagingly about religion but a study of the *Psychology of War* by Patrick will surely show that religion is not the cure for war. Something deeper in the life of the race needs expression.

The history of mankind for thousands of years has been one of incessant warfare and these ancestral traits cannot be stamped out too suddenly or stamped out by more religion. Murder and theft of modern times is a modification of killing and plunder termed patriotism in modern warfare. The present tendencies are too adverse to racial characteristics to satisfy men who are under the tension of the present day life. Man demands expression of inborn tendencies.

Man of today has no conscious desire for war and no wish to violate the laws. Underneath the surface the unconscious mind is revelling with inherited dispositions which link present-day man with his warlike savage ancestors. With a condition such as this it needs but a spark to start the blaze of war or crime.

Man of today has developed a brain which might well be called a super-brain. Everything is toward the mental side of life and the physical development has been made to shift for itself as best it might. Naturally some disaster must follow this high tension on one side and neglect of the body on the other side.

The brain is organically dependent upon the stomach, heart, and lungs, whose parallel development has been neglected. The reaction is naturally toward primitive traits. Dances, movies, sports and such things have helped to relieve the tension but still we had the greatest of all wars in 1914 at a time which should have found us stabilized.

AN OPEN LETTER

To those Eager to Succeed

TWELVE YEARS ago I was fortunate enough to come into close contact with Dr. Sheldon Leavitt of Chicago, for a time, and to get the benefits of his teachings and influence upon my health and finances. At that time he was giving himself to the work of general human upbuilding through direct personal instruction and inspiration.

Now, having made the Doctor another visit, and having learned from personal inspection of his carefully-guarded correspondence of the remarkable results he is getting upon people scattered throughout the world, I most heartily join with others in calling him

"The Miracle Man of Chicago"

and write it in large letters.

To hardheaded men of affairs it may seem past believing—the remarkable effects upon economic conditions which follow in the train of this man's "treatments." He surely has a working hold upon the hidden forces of life which are most astounding. Beneficial results are too frequent for one to regard them as mere coincidences. Among stacks of letters giving similar testimony I saw a communication from a successful banker in which he says, "The whole thing is past my understanding, and I could not have believed such things possible without this personal experience." In a later letter this same banker declares that he would not take "*a million dollars*" for what Dr. Leavitt had given him.

Business is given a happy turn; unexpected lines open up; opportunities drop out of the very skies; men on salary are advanced; those out of work find employment; necessary sales of property are made, and so on down the line. To be sure effects are not promptly observed in every case; but the fresh confidence established, and the improved mental attitudes brought about, always insure good returns in the final reckoning. Testimony to this effect is abundant and spontaneous, as I learned from the original correspondence at first hand.

As the result of my study of the work of this remarkable, and exceedingly modest psychologist who works for his clients as assiduously as a bank executive, I do not hesitate to advise every man and woman who wants to get the most out of life in all its phases to secure the help which Dr. Leavitt is so peculiarly able to give. The expense is small and the investment is unequalled. His work-office address is

Dr. Sheldon Leavitt, 4665 Lake Park Av., Chicago, Ill.

(Signed) GEORGE WEDGEWOOD.

IN WARFARE man lives again in old primitive emotions and the social mind is allowed to sink to the old level. Bloodshed, rapine and plundering accompany the beat of the drum. The ever-present fact is that man must revel now and then in racial pursuits. He must live in the open for a time, camp, fish, and hunt, and thus relieve the strain of modern life. If this is not done war or crime wave is the outlet for the pent-up emotions.

To relieve the strain of modern life and to keep down crime, there must be a relaxation through physical exercise. Less strain must be put on the brain. The youth must be given more physical work in the outdoors; the larger muscles of the body must be exercised and the finer muscles allowed a much needed rest. Education of the youth should be liberally supplied with music, gymnasium, with morals, citizenship, handicraft, in manual rather than cerebral dexterity, the aim being a harmonized personality with a perfect balance between the brain and muscles. The heart and lungs and stomach should be given first rather than last consideration.

With the youth properly trained we can then interest the adult in sports and things which allow the racial characteristics a chance for expression. We can point to the athletic record of a few specialized men but as a whole we are physically unfit and the brain being a physical organ our future depends on the physical condition of the body which nourishes our brain or earning power. Mass athletics, fishing, camping, and hunting will give us a better substitute for war than the present crime wave. More religion can then be built on a more stabilized social race of people.

To enjoy ease towards the end of life, shun it early in life.

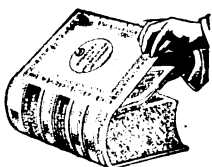
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A Cure for Self-Depreciation

By LOUISE B. BROWNELL

I BELIEVE it was Emerson who said: "Our chief want in life is somebody who can make us do what we can. This is the service of a friend."

This is a true aphorism, for the majority of souls on this earth need someone to bring them to a realization of their latent powers (the God within).

Occasionally we find a soul, however, who does not seem to need the push another soul can give, for they have enough initiative to make a success in life without an outside urge. These souls are rare, however, and when we find such a one we are apt to call them egotists. We should remember, however, that there are two kinds of egotists, the false and the true. The former is one who believes that he alone can accomplish anything he wishes to, while the genuine or true egotist is he who recognizes that he is great because he is a child of the infinitely Great Creator, who dwells in him, and in whose power he can do all things. In other words he recognizes that there is only one ego, but manifesting in different ways and through different forms, and he recognizes this Presence within himself actuating him and giving him power and capacity to do what he wills.

THE majority of people are of the opposite class, self-depreciatory, because they are relying upon their own puny power instead of realizing they are one with the only power in the universe. Did you ever stop to think that these are the real egotists in the world? They are consumed with the thought that they of themselves must do everything and they get discouraged before they start, feeling they have not the capacity for success.

They centralize or focus their thought on the lacks of their life, and the lack of education, the lack of opportunity, the lack of friends, the lack of money, and a dozen other lacks it is easy to conjure up when we are looking for an excuse for not developing and using the powers within.

The one, however, who has come into conscious realization of the Invincible power and Presence in his own soul, never sees the lacks or limitations. He knows only that there is a great creative force in himself which cannot be denied or impeded, which nothing has power to hinder

(for there is no force to equal this creative energy within). It is the great principle which created the universe, and there is nothing which this principle cannot do if we focus it in faith upon the desire we have in hand.

Many men have recognized this power within and used it to advantage in their lives, some to good ends and some to selfish ends. This great force can be turned on as we switch on an electric current, to accomplish what we will, by simply pressing the button of "Realization of the Power Within." But he who uses the power for good ends is blessed by the building up of treasure in a permanent spiritual kingdom both here and hereafter, while he who uses this same force for selfish purposes, builds success or wealth or power in a temporal, earthy kingdom only.

BUT where we find one egotist of either the false or genuine type, we find ten persons who are self-depreciatory because they have too narrow a vision. They are looking only to the outer appearances, the physical mind and body, and of course they see limitations. Then again when we make comparisons the majority of us compare ourselves not with the masses, but with the geniuses of earth, the giants of intellect, or the men and women who have achieved abnormal success.

In doing this it is as if we were looking at ourselves through the wrong end of an opera glass. Did you ever try this experiment? Take a string and stretch it across the floor of a room, then take an ordinary opera glass and try to walk along the string while looking at it through the large end of the glass. It will amaze you, and you may find it as easy to walk a tight rope as to walk the length of the string. In looking at people of the world, however through magnifying glasses we ourselves look small in comparison, therefore, do not look at yourself or at these others but dwell on the power of the God within and you will know without a shadow of doubt that there is power in you which can accomplish as much—and more—as you have ever seen accomplished by anyone in the world. No one places any limitations upon you but yourself. Our friends always magnify us in vision

and there are many others, no matter how narrow or limited your life and accomplishments may seem to yourself; who would look upon your lot with envy and who would be glad to accomplish half as much.

WHEN we get the wider vision and the realization of the power within we need no one to push us, we become our own pusher and nothing can hold us back for we know it is God the Invincible urging us on to higher and higher manifestations of his power.

The way to get this realization is through affirmation, constant repetition of the truth of your real being. Affirm that of yourself which the Master affirmed of himself and all the children of God. Repetition is one of the greatest laws of psychology, as it creates habit, and habit becomes a fixed law of being. Affirmations of truth also set up a powerful vibration to create the very thing you desire to manifest. Affirmations spoken with a force and conviction will produce results, and build up the necessary element of faith which at first may be lacking. Wherever you find a statement of Truth which seems good to you, make it your own and repeat it constantly, and it will help you to manifest the power within.

IF YOU lack courage, affirm that you are courageous, until you feel the element of courage growing in you.

If you lack love, affirm that you love everything and everybody in the whole world and keep at it, until you begin to feel a universal love in your own being. You can do it.

If you lack prosperity or any good thing affirm continually that you as a child of God are prosperous, and lack for no good thing, and it must bring greater prosperity to you.

If you lack friends, affirm that you are friendly, and act friendly, and friends will come to you.

If you lack strength, affirm strength through the abounding life of God in you, and strength will come.

"Whatsoever you desire, ask *believing*," said the Master, "and it shall be given to you," and affirming that which you desire as already yours, is the way to ask believing.

Hundreds and thousands of people in the world are proving these statements and you are no exception to the rule. Begin now to affirm the living God and his

love, wisdom and power within you, helping you on the upward way.—*Aquarian Age*.

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Efficiency and Mysticism

IF INSPIRATION helps the scientist, it can help the business man. True, the human brain can of itself accomplish marvels of organization and production; but greater marvels can be accomplished by those who know how to grasp ideas; who, not content with imitating, would create new fields of human endeavor. For the business man is also a creator.

We half expect the artist to be a mystic; we can even understand how an inventor can be a little queer in this direction; but it is a new and almost inconceivable thing to imagine the business man as intuitive, spiritual, and truly creative. Yet there are those who have applied the principles of mysticism to their business, realizing from prayer, faith, and concentration a degree of power and external success corroborative of the value of their efforts.

It is unfortunate that mysticism in the past has been almost universally correlated with asceticism, irresponsibility, withdrawal from the world,—resulting in a total unproductiveness on the plane of the visible. The ordinary mortal has no means of judging the value of dreams, save as they result in action and achievement; and quite rightly does he measure his neighbor by results, by work accomplished, rather than by rapt visions and ideals.

On the other hand, a mysticism that would produce a greater power and efficiency of achievement would commend itself even to the practical American.

CAN mysticism become efficient? That is its greatest problem. In the East it has been inefficient. Yet in the nature of things there is no law which compels it to remain so.

It is not without reason that destiny has fostered in the West a race disdainful of mere dreams and visions, a race hardy to create and achieve, a race which stands solidly for material efficiency. Material efficiency without the spiritual vision is no more accusable than a mysticism which accomplishes nothing. If we are to blame the West we must also blame the East. Destiny is tolerant of faults, and we may better spend our effort, not in regret for one-sided development in either hemisphere, but in working for a union of these two attitudes toward life so vividly expressed in the Occidental and Oriental civilizations.

Let mysticism become efficient, and let efficiency become spiritual. The perfect man must manifest on the material plane the power which he draws from spiritual sources. The ecstasy of vision must be wrought out in the sweat and toil of achievement. The man who creates is really spiritual, whether he knows it or not. But the greatest inspirations come to those who know consciously where to seek Power.—*Stanwood Cobb; The Essential Mysticism. The Four Seas Co., Boston.*

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Banish Selfishness

Selfishness of individuals, families, states, nations, is the cause of most of the troubles of the world.—J. H. Patterson.

TOO many people are like the dog in the manger. The dog cannot eat the hay, yet he will not let the horse have it. The dog knows no better. It is his instinct to resent intrusion by the horse. But the man who assumes the dog-in-the-manger attitude toward his fellow-man has not even the excuse of instinct. Selfishness, greed, and lack of consideration for the other fellow are responsible for the world chaos today.

Selfishness is as old as the world itself. In prehistoric times man lived alone and had no thought of his neighbor. If necessary, he killed his neighbor to provide for his own family. Then the families banded together and formed tribes. They warred constantly. Then tribe joined tribe and the nations were formed, and still there were wars. Such has been the history of the world.

In all its chapters selfishness of the individual, and nations as a whole, has been largely responsible for the trouble.

How selfish were the narrow-minded, provincial forefathers who prayed in this manner: "God bless me and my wife, my son John and his wife, we four and no more."

The centuries when selfishness was the God that all worshiped still bind too many of us to the creeds that were followed in those olden times.

THAT which one accumulates in this world cannot be taken to the next. Yet many go on digging, slaving, and hoarding. They use but little for their personal pleasure or requirements and none for the pleasure and advancement of their fellow-men. They lack the highest inspiration—that of doing good. They make an ostentatious display of wealth not for their own pleasure but to make others unhappy.

The life of Christ no doubt is our most outstanding example of unselfishness. Of His sacrifices, the Scripture says: "that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Was it not unselfishness that immortalized our own Washington, Lincoln and Roosevelt? Surely they were inspired by love and devotion to their fellow-men and their country.

Was it anything but selfishness that brought upon us the Word War? One man's avarice and greed for wealth and power spread misery, woe, destruction, and death to every corner of the earth.

MAN cannot live for himself alone. We are all inter-dependent. We depend upon some one else for all the necessities of life. If we were to be suddenly cut off from all intercourse with the world our span of life would be short.

The same principle applies to communities. States, too, must co-operate with states in order that they may prosper and progress. If there should be a great catastrophe in Indiana, what would be more fitting than for Ohio to help? Getting nearer to our own firesides, what would have been the result if neighbors, communities, states, and the nation had not hurried to our rescue during the flood of only eight years ago? To them we owe an obligation we never can pay.

Our nation which stands foremost in wealth, progress, and power, surely will fail in its duty and go backward unless it extends a helping hand to the less fortunate nations of other lands. Our financial and moral support are needed by nations whose present sad conditions are not of their own making or choosing. They need us, and our duty is plain.

There may be a reasonable excuse for the dog in the manger, but there is none for selfish men or nations. To do good should be our religion and the world our field.—*N. C. R. News.*

Fools and sensible men are equally innocuous. It is in the half fools and the half wise that the greatest danger lies.—*Goethe.*

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Some Early Questions of Science

Some Observations on the Authorship of the Book of Job

STATESMEN do not know who wrote the letters of Junius, lawyers cannot tell who Fleta was and there is no probability that this generation or any coming generation will find out who wrote the book of Job. As it has been put by some before the days of Moses and by others long after the days of Solomon, we may as well count the authorship as a sealed mystery.

But whoever wrote the book or at whatever time it saw the light, it anticipates questions that have a modern sound.

Job's three visitors discuss with him the age long problems of human sorrow and retribution for wrong-doing. Elihu follows Eliphaz, Bildad and Zophar. Then the voice of the Most High speaks out of the cloud, and one interrogatory follows another.

"Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it?"

EARTH measurement and celestial measurement, too, were attempted by the Greeks, but how little compared with recent achievements was accomplished. In this marvelous Hebrew book the question grows more specific: "Hast thou perceived the breadth of the earth? Declare if thou knowest it all.

The majority of Job's contemporaries, that is even if we allow for a margin of over a thousand years as to date, believed that a great dragon was eager to swallow the moon. It is a far different tone that sounds in: "Hast thou commanded the morning since thy days, and caused the day-spring to know his place?"

Twenty-five centuries, it may be, before Roemer calculated the time spent in the journey of a beam of light from the sun to the earth Job was asked: "Where is the way where light dwelleth? And as for darkness where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?" Again: "By what way is the light parted, which scattereth the east wind upon the earth?"

"Knowest thou the ordinances of heaven?" It was the desire of the elder Herschel to search out the construction

of the heavens, and it has been said that a search of such a character as he planned would have required a life of about eight hundred years.

JOB is asked questions concerning the differences in the instincts of animals. The times of bearing for the mountain goats, the roving nature of the wild ass, the plumage of the peacock and the ostrich, the vigor of the war horse, the flight of the hawk and eagle, the habits of the behemoth and leviathan (probably the hippopotamus and the crocodile), enter into this wonderful discourse on natural history.

Nature's variety as shown in the treasures of the snow and the hail, the movements of the constellations, the investigations in the depth of the sea—all these are brought forward. There is not a college or a scientific school of the twentieth century in which the grave old professor and the bright young student do not occasionally think of the questionings of this amazing book.

In the speculations of remote ages there were notions like that of the earth resting on four elephants, with each elephant standing on four gigantic tortoises. How in such an era did Job reach his thought, "He stretcheth out the North over empty space, and hangeth the earth upon nothing?"

GRANTED that the questions are not answered, that it took centuries to answer them, that there are countless ones not answered yet, the marvel is that such questions were asked long before the printing press or the mariner's compass, long before Galileo's telescope, long before Ptolemy and Hipparchus. We might say that the germs of modern science are in the strange record of the man of Uz.

Job loses his property and his children. A loathsome disease drives him forth as an outcast, and his so-called friends reproach him as if he were guilty of some hidden villainy. There are times when he seems insane with misery. Yet under all the pressure of grief upon grief this man of Uz, this man who looks for a Redeemer, retains an interest in human industry and in the processes of nature.

The description of mining and the allusions to the stars show a mind of endurance and tenacity.

No affliction can long keep him in total wretchedness; the skill of man and the movements of the distant orbs are not drugs to lessen his anguish but distractions that for a moment lead him from his woes.

ACCORDING to Faraday the most successful men in the ranks of science have not succeeded in one-tenth of their projects. Those who have succeeded have often had to tread the winepress alone.

The long night watches of Copernicus, the bodily infirmities of Sarpi, the protracted toil of Newton, the lament of Watt that there is no folly like the folly of inventing, the struggles of Morse and Field, the obstacles Edison and Marconi had to surmount,—these are stories of mighty wrestlings.

There were gleams of many a discovery in the heart of the man who heard the question, "Canst thou send forth lightnings, that they may go, and say unto thee, Here we are?"

This we know, that the Septuagint translation brought the words of Job to some of the keenest intellects of Greece, that the Vulgate brought them to readers in all parts of Europe, that the modern versions have scattered them until we can say that they have gone to the ends of the world.

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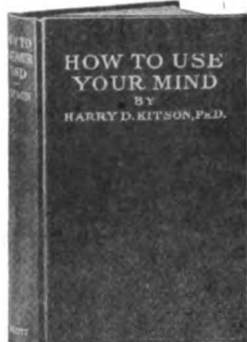
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Conducted by B. J. Munchweiler

No. 7.

Question 1—What is known as an "odd lot" of stock?

Question 2—What is the process that constitutes the component parts of a sale?

Question 3—What is known as the Eighteen Fixed Business Expenses?

Question 4—Is resale price determined by manufacturing cost or selling costs, and why?

Question 5—What is it necessary to know about the goods in any line or calling before they can be properly and profitably sold?

Question 6—What is known as the Elements of Attraction?

(Answer to above in next issue.)

Answers to Business Quiz No. 6

Answer 1—If a tenant fails to pay his rent you may have recourse to the following remedies: (a) Sue and recover judgment on any property the tenant may possess; (b) a duly accredited officer of the court may take possession of the personal property of the tenant and if the case is decided against the tenant, said property is sold and proceeds applied in payment of the rental debt.

Answer 2—A lease is terminated by: (a) Expiration of period; (b) breach of covenants; (c) surrender; (d) by extinguishing of title; (e) by notice given.

Answer 3—An injunction notice, or command prayed for by one party before a court of equity, restraining another some particular deed or action.

Answer 4—According to the "American Banker" there are fifty-four, as follows: Ones, twos and one-thousands, four kinds; fives, fifties and one-hundreds, six kinds; tens and twenties, seven kinds; five-hundreds, four kinds; ten-thousands, two; and five-thousands, one.

Answer 5—A balance sheet is an accurate statement compiled to ascertain the exact position of a business or undertaking at a given date.

Answer 6—The fundamentals of successful advertising consist of the following: (a) First aid to the buying public; (b) readable type, original display, good customs, clear cuts; (c) clear expression, plain forceful language; (d) new presentations, distinct styles, clever merchandise;

(e) systematic and logical presentation of facts; (f) justice to customer and merchandise in descriptions; (g) absence of misleading and veiled statements; (h) the store's personality reflected.

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Friends, if that man could rise above condition, pull himself out of the mud of a ditch, certainly any man living can. Don't lose courage. Don't say you cannot; when a man like that has, you can.

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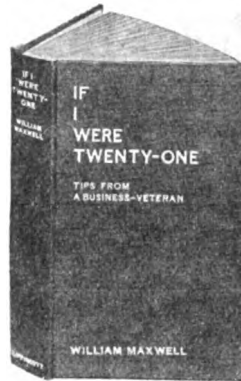
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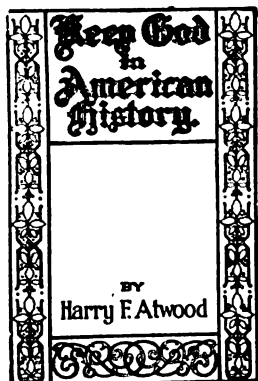
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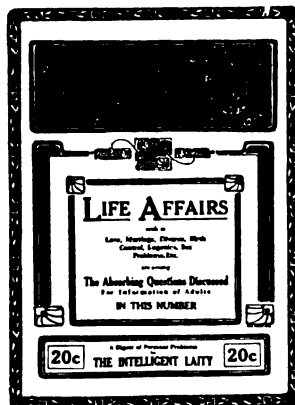
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The **BUSINESS PHILOSOPHER**

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Volume XIX

MARCH, 1922

Number 3

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Editorial by A. F. Sheldon

FUNDAMENTALS OF TRUE SUCCESS

Part II—"Ambition and Character"

By Henry Thomas Hamblin

THE LARGER LIFE OF SERVICE

By Eugene Del Mar

THE INFLUENCE OF APPEARANCES

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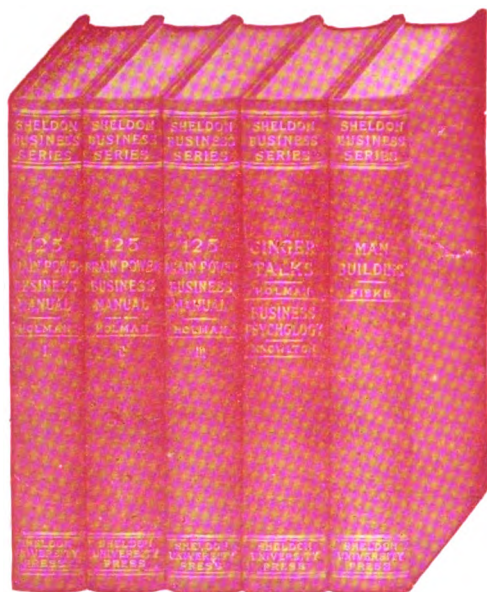
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THE BUSINESS PHILOSOPHER,
Memphis, Tennessee, U. S. A.

An Editorial Foreword

A number of interesting articles will be found in the April Business Philosopher.

You will be given some food for good hard thinking, if you will read: "Education on Our Government Sorely Needed," by Harry F. Atwood.

Henry Thomas Hamblin's third article on "Fundamentals of True Success" gets right to the practical side of this subject.

Eugene Del Mar writes another interesting and thoughtful article on Success.

Mr. Sheldon will continue this series of editorials on Man's Spiral Climb into Higher Mental and Spiritual Planes.

There will also be several important articles by prominent business men.

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Little Talks about Business and the Business of Life ∴ ∴ ∴ ∴

Genius Is Keeping On!

by

Jerome P. Fleishman

IN "THE BOOK OF BUSINESS," by the late Elbert Hubbard, I find this:

Genius is only the power of making continuous effort. The line between failure and success is so fine that we scarcely know when we pass it—so fine that we are often on the line and do not know it. How many a man has thrown up his hands at a time when a little more effort, a little more patience, would have achieved success. As the tide goes clear out, so it comes clear in. In business, sometimes, prospects may seem darkest when really they are on the turn. A little more persistence, a little more effort, and what seemed hopeless failure may turn to glorious success. There is no failure except in no longer trying. There is no defeat except from within, no really insurmountable barrier save our own inherent weakness of purpose.

The ease with which a bit of misfortune can upset some men has always been a mystery to me. Unconsciously, perhaps, I have classified them as "fair weather heroes." One sees a big, healthy man sailing along on the sea of life serenely, making friends, making money, moving successward. Then along comes a puff of the wind of adversity, the sea gets a bit choppy—and what happens? The man goes all to pieces. He loses his head and his sense of direction, and, what is far worse than either of these, his *ambition*.

I wonder what it is that makes some of us do that. Seems to me it is *lack of faith*—the dearth of that deep-down seriousness of purpose and steadfastness of will that should be our standby and our hope in times of stress. Over the desk of a friend of mine, who is an executive in a big business, there hangs this slogan: "The only man who can keep me from success is Myself, and the negative Me has got to yield the right of way!" That man has the right idea. He knows that *within himself* lies the power to conquer difficulties. He has an abiding faith in his own resourcefulness; he has the clarity of vision that sees all things in their proper proportion. His is the genius that makes continuous effort.

The tide of my own life has more than once gone clear out, but it has come clear in again. I know men to whom Fate has dealt blow after blow; to whom circumstance has been especially unkind; who have been downed through sheer weight of opposing forces. But they *didn't stay down*. They weren't defeated *within*.

Into your life and mine there must come periods of darkness. We must face business and personal reverses. We must struggle on through the miasma of misunderstanding and doubt. We must cross swords with the hundred and one petty evils that beset our ways and would pull us back. And yet—and yet—"there is no failure except in no longer trying. There is no defeat except from within, no really insurmountable barrier save our own inherent weakness of purpose."

Keep on!

By The FIREPLACE WHERE We TALK THINGS OVER

By A. F. Sheldon

More About the Spiral

IN ONE of our recent "Talk It Over Times," we discussed the spiral climb of man. We witnessed his ascent from the physical plane to the mental.

We saw him gradually emerging from the mental to the physical plane of being.

Of course, you know of the sense in which we use the term spiritual, when used in connection with the "here and now."

We mean the plane of righteousness in all Human Relationships—just as man's intellect functions in knowing and is referred to as ability, so man's spiritual power functions in rightness (righteousness) and makes him reliable.

In the age from which we are emerging, a great premium was placed on ability—in the age which we are now entering the big rewards will go the reliable. The best ability is reliability.

In all many millions of men and women are becoming wise enough to know every lie is a liability, and, not wanting to incur liabilities, they do not lie.

In time as many will know that they cannot afford to lie, as now know that they cannot afford to blast the foundation of their house.

This is perfectly plain as soon as one comes to see clearly the important fact that confidence—trust—faith—is the foundation of any human relationship, and that human relationships can not be permanent without a foundation to rest upon any more than can a house; and that a lie is a stick of mental dynamite which blasts confidence and destroys relationships, which had they not been destroyed, would have been profitable.

MAN wants to preserve self. To preserve self, he must make a profit in his business. The best way to insure profit is to build permanent relationships with patrons. To build permanent patronage, he must keep the foundation of human relationships solid. To do that, he must tell the truth and be righteous in all other ways. Therefore, he will be righteous.

Being good in order to *make* good, *doing* good things in order to *make* a profit, he will develop the qualities of righteousness. He will then become righteous and do right for righteousness sake.

The natural laws of sound economics will compel man to acceptance of the "doctrine of uses"—the use of righteous qualities in order to survive.

It is a scientific fact unaccompanied by any sentiment, that man must serve (be useful) in order to survive.

Righteousness is the most important of the three natural elements in the power to render service. I refer to intellectual power, spiritual power, and physical power. These three kinds are the static power of man.

Desiring the power to serve in order to profit, and hence to survive, man's common sense will impel him to seek the ways of righteousness.

Man becomes better in proportion to his wisdom. As he climbs the "knowing" spiral high enough to see the simple fact that it pays to be righteous, he will conquer unrighteousness. The law of self-preservation demands usefulness, usefulness demands righteousness, wisdom perceives this fact, then the law of self preservation impels righteousness.

* * *

The Spiral of Intelligence

THERE are four grades of human intelligence: Ignorance—knowledge—learning—wisdom.

Ignorance is a mental state of the absence of the light of truth, and it means mental darkness.

The darkness of ignorance grows less in direct proportion to the increase of the light of knowledge, but intellectual power does not result until the knowledge gained is used through the exercise of qualities necessary to put the knowledge into practice.

Learning is knowledge plus. It is knowledge plus more knowledge. It is *specific* knowledge plus *general* knowledge.

Some people have much knowledge of their own particular business, but are ignorant of general truths including the knowledge of the natural laws of harmonious progressive and profitable human relationships.

In order to get added light, man must broaden the scope of his knowledge and then use the knowledge.

There is no escape from this. It is one of the things which is so *BECAUSE* it is. It is a truth inherent in the nature of things.

When man has learned enough through experience, or is so evolved mentally by any means to come to the point where he knows and knows that he knows that righteousness is conducive to his own happiness, and that unrighteousness heads him for hell right here, he has sense enough to be righteous for the simple reason that all human beings are seeking happiness.

He begins to obtain wisdom rapidly when he "gets wise" to the fact that life is governed by natural law and not by luck, that neither he nor any other man ever made any natural laws and that he cannot break them, but they can and will break the individual who transgresses them.

Wisdom is more a spiritual perception of truth than a mere intellectual process.

The vicious, the dishonest, the liar, the thief, etc., may have much knowledge, even much learning, but they are never wise. Even the learned are foolish when unrighteous, and this is true even from a purely self-interest viewpoint.

"Spiral of Efficiency"

THERE are four classes of people from the viewpoint of efficiency: Indifferent—the student—the adept—and the master.

The "indifferent" class is made up of those who are just in it for the ride. They do not know where they are going; they simply know that they are "on the way." They really want happiness or content—everybody does—but they are so ignorant of the path to happiness that they do not know the difference between real happiness and temporary enjoyment.

They jog along the broad highway of gratification of the senses and are blind to the fact that their temporary enjoyment stunt is heading them straight for hell here and hereafter, instead of true happiness.

They are members of the "What's the use?" Brigade," and live in "Don't Care Alley."

Occasionally one of this class awakens from his mental stupor, and steps up into the student class. While indifferent, he was a fourth class man, a cull, not worth much. Even though a recent arrival in the student class, he at once becomes a third class man.

He grades at least a little higher right away.

As a student, he studies men and environment in general and also the "written page."

He becomes mentally hungry and begins to nourish his spirit with constructive mental food.

Then he begins to use his knowledge gained as a student, whereupon he begins to climb the spiral of efficiency and soon enters the next class.

He is then a second class man. He begins to grade higher. Second class men are the adepts, artists. The artist is adept at doing things. He is an artist because he becomes "artistic," in the application of the facts he has gained as a student. He *consciously* applies knowledge of facts of which he was totally ignorant when he was a fourth rater. He puts his knowledge into practice and "practice makes perfect." It takes a lot of it though, and although an artist, he remains a second class man until he is a member long enough for it to become a habit for him to do the right thing at the right time, in the right way, in the right place, in the right spirit.

THEN he is a master.

Then he is a *first class* man.

He grades higher and his goods bring the highest possible price.

There are a few master office boys, a few master porters, stenographers, book-keepers, managers, employers, presidents, farmers, factory workers, lawyers, dentists, doctors, and so on through the entire list of vocations, but there are only a few masters—that is the reason why there is so much room at the top.

It pays anyone to cancel a life membership in the "What's the Use? Brigade," no matter how much that membership has cost him, and begin to climb that spiral.

Any normal human being can climb. This is true by reason of the constitution of man, as man. Any normal human being is a marvelous piece of mechanism, endowed with plenty of power, if he will rightly nourish and rightly use the constructive units of power already there.

Some day, the "I Don't Care Colony"

will be deserted and the "What's the Use?" Brigade" will be disbanded for lack of members.

Let us help make it smaller.

Are you tithing a part of your time and using it to awaken the members of the indifferent class? It is the duty of all who are awakened to awaken others.

If we really want "rights," we must fulfil duties. Increased rights and priv-

ileges are purely the natural effects flowing from the fulfillment of natural duties and obligations.

There are two other important spirals which man is climbing, but we will talk about them next time. This meeting has already lasted too long. I move we adjourn. Here's your hat. What's your hurry! Good night; we must go to bed now and so must you. I am glad you dropped in this evening; come over again.

The Fundamentals of True Success

Part II—Ambition and Character Building Must Form Basis of Success

By HENRY THOMAS HAMBLIN

Chichester, England

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IT IS necessary for everyone of us to aspire. To ever strive after higher and more perfect expression is a law of Nature: It is the law of evolution.

Within each species lies hidden the perfection of the Divine Idea, and each bird, animal and plant is ever seeking to express this innate perfection more fully. What is true of a flower, a plant or an animal or bird, is true also of man. There is a Divine Urge within him which bids him aspire to higher and better things—to a fuller, richer, deeper and more spacious life.

Man can harmonize with the Divine purpose of his life only as he strives to rise. So long as he aspires all the Divine Forces hasten to his assistance, but as soon as he ceases to strive, they leave him to disintegration, misery, atrophy and death. The law of life is progress, unceasing, unending. To try to evade this law, either knowingly or in ignorance, is the way of disaster, mental, moral and physical.

Men and women all, no matter what our circumstances may be, we *must* aspire—we *must* be successful—we must forever strive after a richer and fuller life.

Too many of those around us are treading the path of death, instead of fullness of life. They are not building character; they are not improving their minds; they are not developing their talents; they are not reading anything worth while; they are not assuming responsibilities. Instead they are seeking the easy way of life; shirking responsibilities; avoiding difficult tasks; reading trashy literature; wasting their days in amusements that are innocent, yet really not worth while.

INSTEAD of aspiring they are wasting the precious years. Since this time last year they have not advanced an inch in knowledge, skill, wisdom or accomplishment. Could they but realize the truth, they would know that they have actually slipped back. "No progression is retrogression," the head of a successful business said to me, when I was a young man with a small and struggling business which I was conducting without capital by means of a series of weekly miracles. I thought at the time that he was hard, but later, I realized how true his words were. If a business is not growing, then there is something very seriously wrong with it, and the cause of its unhealthiness must be discovered and remedied. It is the same with each individual life: No progression is retrogression. We must either go forward or we shall slip back. If we go forward we live a fuller life; if we hang back, we atrophy and disintegrate.

PROGRESS has to be made in some direction. There are some who frown on material success, and who say that all efforts should be directed towards spiritual attainment. These have my respect. There are those who say that intellectual attainment is the great be-all and end-all of existence. These, too, I respect, because all progress is admirable. There are also those who make the pursuit of wealth or social ambition their only aim. These also I respect, although I feel sorry that their efforts are not more wisely directed. Lastly, there are those who make no progress at

all. They never strive, either to improve their mind, body, soul or circumstances. They drift hither and thither on the mysterious sea of life: mere flotsam and jetsam useless, lifeless. Such have *not* my respect—only my pity.

Which class do you belong to, O reader mine? Belong to any class but the last. All lines of endeavour lead upwards, but the life of placid acceptance, of no effort, leads downwards to disintegration and death.

HE IS wise who makes progress in all directions: who achieves a well balanced success by advancing spiritually, intellectually and in the service of his fellows through the medium of business or profession or public life. To make progress in one direction only is to dwarf and distort the life as a whole. One who is spiritual and neglects his business is not dealing fairly by his wife and children. Therefore, whilst he pursues spiritual ideals, he is committing a moral wrong by failing to support those dependent upon him. A similar charge might be brought against one who pursues intellectual pursuits to the detriment of other departments of life. Such get estranged from their fellows and also lose spirituality. A worse charge can be brought against the one who makes the pursuit of wealth the "be-all and end-all" of life, for he makes life difficult, through excessive wealth, for his dependents; he shrivels up his own soul and shuts himself off from culture and spiritual advancement. Yet in spite of these grave deficiencies, a man who develops a lop-sided success is a far, far better character than one who drifts: who makes no effort to climb and achieve.

PROGRESS of some kind **MUST** be made. Would that I could write these words in letters of fire across the sky. As I look around me and see the crowds who are drifting through life: frittering away the precious hours: throwing away their glorious opportunities, I long to shout in their ears, "Awake! thou that sleepest." I long to tell them that life is not for mere passing pleasure, but is a glorious and precious opportunity to build up character, through experience, and for striving after higher and better things.

Make progress in *some* direction—any direction rather than none at all. Do anything rather than nothing at all. Make any sort of progress rather than drift and slip back.

The great point is this: that striving after success in any department of life builds character. While it is wise to build an all-round, well-balanced success, it is absolutely necessary that we aspire and strive after something that is at present above us. It is more important that we make progress, than is the precise character of that progress. We *must* climb; we *must* advance; we *cannot* stand still.

Would that I could get this into the hearts and minds and imaginations of the ordinary people. Would that I could arouse them from their bovine placidity! If only they could be awakened from their dreamy slumber and made to strive and conquer, they would cease to live at this poor dying rate. They would enter into fuller, deeper, higher and richer life of overcoming and progress.

IT IS often urged that the mundane things of life are not worth striving for. Ambitions, when realized, are disappointing. Wealth, fame, these things satisfy not, and, in addition, bring care and often suffering.

After all, 'tis said, to rise in one's profession, while it may satisfy one's vanity, does not bring happiness. A working man smoking a pipe, reading his paper before the kitchen fire is often happier than a much sought after professional man who moves in quite good society. True, but the point is this: Those who aspire and succeed build up character. One who rises in life, or who overcomes difficulties, or becomes more efficient; who conquers disadvantages of birth and station, is far stronger in character than one who does none of these things.

No one knows, but those who have passed through it, what difficulties, trials and tests are met with along the path of success. No sooner is one difficulty overcome than another appears. To embark in business on little or no capital: to risk one's little all on a single idea, demands courage, faith, self-assurance: such a life makes a call upon all one's hope, persistence, perseverance and steadfastness. Time after time, all may seem lost; time and again the situation is saved as by a miracle. The battle ebbs and flows, the issue hanging in the balance, until at last character and enthusiasm, faith, hope and persistence win the day, and the first stage of success is reached. Such experiences as these build up character.

ONE who overcomes difficulties such as these becomes strong and resourceful. He also develops faith and vision. If, however, having won comparative success, he rests on his oars, his character will deteriorate. He will become morally flabby, soft and out of condition, and possibly lose that which he has built up. But if he obeys the inward urge he will keep on and seek ever more difficult enterprises which will test his metal, keep him strong, and still further strengthen his character. He will also be wise if he sees to it that the best things of life are not neglected altogether. Let him find time for the finer and richer things which money cannot buy.

Granted that a business man such as this misses many of the best things of life, yet what a difference in character is there between him and the drifter, the man or woman of no ambition. He is like a granite rock compared with a mud-heap, or a steamship contrasted with a floating log.

It is true that a fortune is, in itself, not worth winning: it brings more trouble than happiness, but the character-building effect of striving for it are valuable beyond estimation.

SUCCESS, however, is not confined to business, for there are the professions. To achieve success in a profession demands the same qualities of character as does a business career. There are the same or similar difficulties to be overcome, such as lack of recognition, prejudice, jealousy, lack of clients or patients, shortage of money. These call out the best in a man or woman: steadfastness, patience, perseverance, faith, courage, hope, vision. They test the aspirant to fame in almost every direction, and who can say how great the character building effect may be?

Again, it is not everyone who can follow either a professional or business career. There is the book-keeper, the mechanic, the mother in the home. Within all of these, as in all human beings, is the Divine Urge calling them to nobler effort, loftier aims, higher service, more perfect expression.

To everyone the path of success lies open. Everyone can improve, can strive, can develop talents, do better work in the world, serve his or her fellows and thus build up character. The mother can become a better mother to her children, and a more competent home manager. She can improve her mind, develop her talent and increase her efficiency. By so doing, she will serve better, be a greater blessing

and build up her own character. The "helpless critter" can overcome her helplessness. The muddler can introduce order into her home, and method into her work. The indolent can become industrious. The book-keeper can become a better book-keeper, the blacksmith can become a better blacksmith, and each can increase his knowledge in other directions, thus preparing himself for higher posts and greater responsibilities in the future. This entails effort and striving; it brings out good qualities; it builds up character.

SUCCESS and character-building go hand in hand. The greatest object of life is the building of character, and character is the only thing that we can take with us when we have to depart. The greatest thing about success is that it builds character.

I have said that we must all be successful; that we must all press toward the mark; all seek after the prize. I am reminded of the blind. What of them? They, too, can overcome. They can rise superior to their great handicap and serve life and humanity in faithful work, as indeed they are already doing. Through this they are building better, probably, than they know.

Again, I am reminded of one who lies helpless and paralyzed with a broken back, broken for us in the great war. What of him? He, too, has overcome. He, too, is successful. He, in teaching us patience in suffering, has done all that life asks of him. He, too, has built up character.

It will be seen, then, that we must all aspire; all overcome difficulty, climb to higher things, expressing more perfectly that "something" within us which is the inherent perfection of the Divine Idea. We must all follow the gleam; all "hitch our wagon to a star"; all press after higher ideals. Some are called to great responsibility, some to great sacrifice and noble service, others to less strenuous and more peaceful avocations, but all of us are called to overcome, to strive, to make good, to master our weaknesses, to give better service, to better our work, to improve our minds, to express ourselves more perfectly, and, above all, to build up character.

My final word to the man who feels he is making too many mistakes is this: Mistakes are absolutely necessary for personal progress, individual growth, commercial conquest.—F. D. Van Amburgh.

The Daily Task

By A. G. GRAVES

Memphis, Tenn.

SUFFICIENT unto the day is the evil thereof." It is not the will of the Author of all good that man should carry into each new day as it comes the burden of past failures and misdeeds. If we have done wrong, we shall suffer for it somehow, for the penalty of broken laws is as sure and certain as the returning day.

But here is the new day, with the offer of fresh help, new strength to bear the burden, atone for the misdeeds of the past and build a more stately mansion for the soul. Here is the new opportunity coming fresh from the hand of God in which to live and achieve and help and rejoice. Here are these twenty-four golden hours before us which may be filled with earnest endeavor and useful labor.

They may not be easy to live through. What of that? One's self-respect departs with the desire to enter into larger life bearing no marks of a conflict. The assurance is ours at once, as we face the new day: I shall be strong enough to bear the burden of the day, and my success and happiness are as sure as the sun in heaven, if I aim at a clean and useful life. Homer's Ulysses says: "How dull it is to pause, to make an end, to rest unburnished: not to shine in use—as if to breathe were life."

HERE is our assurance: We shall get happiness if we are worthy of it, have paid for it, satisfied the conditions, therefore, let us be temperamentally optimists, look always for the silver lining in the clouds, seek the good—love it, work for it, know it is ours, and strive to make it real to all others.

It was Jeremy Taylor who said, "He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down on his little handful of thorns and weep." There is good in life; our task is to find it.

Within myself—the Divine self—each man may say, I shall find the master of life and the victor over circumstance and all the serried hosts of evil. Doubt and fear, the source of nearly all our human woes, have absolutely no power over us when we make this great affirmation and build on it each day as it comes: "I am the master of my fate. I am the captain of my soul."

Each day is important and the daily task may have wrapped up in it something of profound significance. Who knows what a day may mean, to what the work of a single day may lead? There are days and days. But, as some one has said, there is no aristocracy of events or days. Each day is common and also uncommon. When you awaken from sleep in the morning, you do not know but that the day before you will witness undreamed of achievements, will change all of life for you and help materially to change the life of the world.

SOME day is going to be your best day. Some day is going to mean great things for your happiness. Some day you will render a great service to mankind. Who knows whether it may not be today?

The thing you are inclined to regard as too much of a burden to carry, as you look out upon your unfulfilled tasks, may be the very thing that has a carrying power, that lifts you up, that gives you wings. Your meanest task may bring you the heavenly vision and the heavenly opportunity.

After speaking of the steady drill and pressure, the plod, grind, humdrum of the day, at which we are often inclined to rebel, Orison Swett Marden says, "Beyond all books, beyond all class-work at the school, beyond all special opportunities of what I may call my education, it is this drill and pressure of my daily task that is my great school-master. My daily task, whatever it is, that is what mainly educates. All culture is mere luxury compared with what that gives. This gives the essentials. Yet fool that I am, this pressure of my daily task is the very thing that I so growl at as my drudgery."

BBETTER than to esteem the daily task, which is our great educator, as mere drudgery, without significance or worth, we should take the advice of E. R. Sill, "Make this forenoon sublime, this afternoon a Psalm, this night a prayer." What this forenoon, this afternoon, this night shall do for us rests largely with ourselves. Is it not true that "Our remedies in ourselves do lie, which we oft ascribe to heaven," and what makes the day so dark and the task so mean is the condition of our

(Continued on page 52.)

The Larger Life of Success

By *EUGENE DEL MAR*

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THE Larger Life is a development, a flowering of that which has passed through the more primary conditions of growth. It is the mellowed fruitage of the smaller life of selfish personal interest.

Self-preservation being the primal instinct, until man felt assured of securing that which is at least necessary for this purpose, he was not over-particular as to his methods of satisfaction. Primarily, success is evidenced in self-preservation; and at first it is sought without regard to any prescribed standard of conduct.

Man's next success was the satisfaction of the twin instinct of self-perpetuation; and in the enlarged circle of interest which included with himself his mate, his children and his home, life became somewhat broader in scope, deeper in sympathy and wider in inclusiveness. While his life became larger in quantity, it had not enhanced in quality; he was as intensely selfish as before and had no regard for or interest in the success of those outside of his family circle. In fact, his own success was considered as dependent upon the failure of others; the alternative being to conquer or be conquered.

Step by step in his evolutionary history, man has continuously expanded in his quantity of interest, until now his interests include the whole of human life; for industry and commerce have brought him in contact with the remotest countries, all of which, in one way or another, he renders tributary to his personal success. Indeed, this has been the usual limit of his interest or concern.

IN this country, during the past fifty years, there has been witnessed in many aspects of life a development that is unprecedented in history. With vast undeveloped resources, with science and invention placing these at man's ready disposition, with greatly quickened communication and transportation, with laws and customs lending themselves to selfishness and monopoly, and with a general striving for quantitative success, there resulted individual accumulations of wealth such as had never before been considered as within the realm of possibility.

Out of this wondrous field of commercial development there emerged a limited number of vast fortunes and a considerably larger number of lesser fortunes, leaving the great multitude of people possessed of but little more than was necessary for bare subsistence.

What were the personal qualities that enabled the few to amass their great fortunes and become the phenomenal successes of their times? It may reasonably be claimed that, at all times, business successes and the amassing of great fortunes are aided by, or are the results of the exercise of certain constructive qualities, whereby their possessors linked themselves with the law of success. The great successes of the age of vast fortunes were secured by those who possessed and exercised in the highest degree the dominant commercial qualities of that age, and were accordingly looked up to as ideals for emulation and envy.

THE distinguishing traits of any age are those which are dominant in its great successes. Those who possess these traits in the highest degree are thereby placed most in harmony with their environment, and, therefore, attract the most from it. It is manifest that in a commercial age, saints and unselfish individuals do not accumulate vast fortunes, for they neither possess nor practice the purposes, motives or methods adapted to that end.

The successes of any age are the product of that age, which is in a measure responsible for their exaltation, whether the age be one of art, law, war or commerce. It is society that creates wealth for the individual; it is society that provides the necessary environment, opportunity, co-operation and support.

Individuals may attribute their measure of success to their personal attributes; but the crucial fact is that they were in more complete agreement with the requirements of their times, so that the direction and intensity of their desires possessed a superior power of attraction. The same qualities, in another age, might only have led to dismal failures. It may be that other qualities are necessary for a great quantitative success at the present time.

WHILE the great financial successes were in some respects the products of their age, they were themselves largely responsible in determining the trend of the times. Without doubt, the great "Captains of Industry" and their lesser imitators are responsible largely for the social, economic, and political conditions of their age, and of the days that are now upon us.

It will hardly be contended that the failures of any age confer upon it its distinguishing features, while it may be asserted with confidence that the attributes and qualities of its great successes are stamped upon it prominently.

In other words, the great financial successes of the age just passed—and certainly we have now entered upon quite a new phase—are in large degree responsible for present social economic and political conditions. It was an abnormal age, one of fearful waste of present and sacrifice of future resources, an age of great inequalities, violent abuses and serious injustices; of all of which we are now reaping the inevitable reactions. It can hardly be doubted that those who were the prime actors in the age but lately passed have the greater responsibility for the conditions that now confront us.

While we are now developing a higher standard than prevailed in the past for governing the acquisition of great wealth, there has never been the same consideration of the standards regarding its distribution; and yet society is as greatly interested in the one as in the other.

It is society that creates the opportunities for individuals to secure great wealth; and to the full extent of its general moral sanction, society will always claim the legal right to supervise both the acquisition and distribution of personal wealth. There is now an unmistakable tendency to extend this legal right in the interest of society as a whole.

THERE comes a time in the life of most colossal financial successes when the pleasure of acquisition is supplanted by the joy of distribution; and some of the possessors of vast fortunes have distributed a goodly portion of their accumulations. Many have passed away, leaving to their descendents their fortunes, as well as the inheritance of their social obligations. In some measure, society has already received from the very rich a refund of its former generosity to them.

As might be expected, most of these refund contributions have been deposited in traditional and conventional channels, with the purpose or result of upholding the most conservative of institutions. It is the natural tendency of great wealth to incline its possessors toward the support of those beliefs, ideas, conceptions and institutions that suggest the largest degree of continuity, stability and permanence.

It was probably inevitable that considerable of this surplus wealth should gravitate to the orthodox churches, to colleges with religious foundations, to Bible publication societies, to medical colleges, and to the conservators in general of long-accepted beliefs in knowledge and learning. All of these organizations serve a good purpose; to hold fast the wisdom of the past until that of the present has proven itself sufficiently to warrant acceptance; some are useful or even necessary, if only as brakes on the perhaps too rapidly revolving wheels of progress.

WHAT were the causes of the conditions that compelled that eruption of humanity we call the Great War? Was it a high degree of human education, enlightenment, understanding, sympathy, kindness or brotherly love? Certainly, there was no paucity of theological religion. There were hundreds and hundreds of millions of Bibles in circulation, there were churches everywhere, with a plethora of priests and ministers. Certainly the religion of the day did not prevent the Great War, nor did the prevailing knowledge, philosophy or wisdom stand in its way.

If the conservative institutions of society, if the religions, churches, Bibles, and religious, philosophical and educational teachers of the past few years and its knowledge and wisdom, were powerless to avert the Great Cataclysm, is it reasonable to expect that a mere increase in their quantity will have any greater influence in the future? Is humanity so blind that it cannot recognize that different results require different causes?

How many of the distributors of great wealth have contributed to advance the ideas, hopes, aspirations or tendencies of the present day? How many have assisted to develop the more advanced systems of healing—osteopathy, chiropractic, and, above all, mental and spiritual healing? How many have distributed

their wealth for the popular dissemination of scientific knowledge, the basis of all true living? And yet it would be difficult to overestimate the benefit to society through the support of institutions that would spread such knowledge for the greater enlightenment of society.

AT the present time there is a science, philosophy and religion known variously as New Thought and Applied Psychology (with many other designations characterizing individual interpretations of these) that is sweeping the country. It is eminently constructive, it gives an exalted interpretation of the teachings of Jesus, it is Christian in the highest sense, it is harmonizing, and it meets the popular demand for a practical philosophy of life that is in harmonious accord with science and religion. It affords a common-sense guide to every-day life; at home, in business, in society, in economics, and in politics.

It is well that this great movement has had to gain headway against opposition of every kind, particularly from the learned professions. It is probable that this was necessary to test whether it had the merit of permanency.

This general Movement has stood the continued strain of religious, medical and legal opposition, opprobrium and ridicule; and doubtless it will continue to do so. It has grown and developed to huge proportions, and has already succeeded in influencing greatly those institutions which have sought its destruction. The churches, the physicians and the lawyers, either consciously or unconsciously, have imbibed the thoughts and conceptions of this Movement, for they are in the atmosphere of it; and whether or not they accept the name or admit the source, they are being insensibly influenced by it toward a broader and larger view of life.

WEALTH carries power and involves responsibility. Wealth may assist to accelerate or retard development. Wealth may facilitate progress or promote decay. Wealth may induce revolution or estab-

lish evolution. Wealth may bring to earth the hell of hate and war, or the heaven of love and peace. What the future shall be depends in considerable measure upon the wisdom with which great wealth is invested—whether for the benefit of society or to its detriment.

The great Cosmic Movement now in progress will continue; it cannot be stopped. Inevitably, it will be guided; and whether humanity emerges from it higher or lower in its scale of development will be determined by the wisdom of the direction that is given to it. Are those who have the power to direct it wisely prepared to leave this altogether to others? Are those upon whom rests the greater responsibility going to evade their call to duty?

Should they indeed prove to be so recreant to their duty, so lacking in understanding, and so blind to their best interests, probably the avalanche will overwhelm them first as the most prominent elevations in the social landscape.

At this juncture, selfishness and altruism are in complete accord; and unless the great psychological, metaphysical and spiritual Movement of the day receives adequate support and dissemination, it is more than likely that humanity will bring upon itself a further and greater chastisement than has ever yet befallen it.

The fact that there is at hand an antidote for individual and social discord, that this antidote has continuously developed as the disease progressed, and that it has within it the power to neutralize this disease and normalize social conditions, practically compels a conviction that this preparation has been for a Divine Purpose, which destines that when the crisis comes it will be met effectually. In this event, God's patient, humanity, will pass safely through the seeming perils of the day.

Up to a certain point of danger, apparently humanity has complete freedom to scourge itself; yet it would seem that when this point has been reached, the Divine Will ordains: "Beyond this you shall not pass!"

As a rule, the most successful man in life is the man who has the most information.—*Disraeli.*

Education Will Aid in Solving Economic Problems

By H. M. SWETLAND

President, United Publishers Corporation, New York

THERE is every evidence that industrial conditions in this country are improving. We should congratulate ourselves that the business interests of the country have passed through a most trying period.

There was every opportunity for another financial upheaval, and it is to the credit of our banking institutions that we have not experienced a serious financial upheaval; and it is to the credit of our industries and our labor leaders that we have not experienced a paralyzing disturbance between capital and labor.

Some time in the future, capital and labor will discover that their interests are mutual, and that the question before both of them is economic production, which should also, in my opinion, be coupled with a fair distribution of profits.

Until we change the reading of "Capital vs Labor" to "Capital and Labor," we will still have disturbances, dissatisfaction and unsettled conditions.

BOTH factors in this problem are equally at fault, and the main difficulty is lack of understanding.

I am looking forward to a time when the National Cash Register plan of sharing profits beyond a reasonable return on capital equally with labor will find a hearing in both camps. The disturbing element on the labor side is the unprincipled leader, whose vocation and livelihood depends on keeping things stirred up, and on the other side the unprincipled capitalist who has no regard for the claims and interests of his labor factor.

I do not look for any immediate solution of this problem, but the natural evolution, the development of higher education, and a more careful study of the conditions of mankind, will ultimately adjust these matters to a more satisfactory basis.

It is friction that wears out machinery—not work. The same is true of us—worry, discontent and grouches are the frictions that wear out men. Cheerfulness and helpful interest are our best lubricants. Everybody oil up and help make things run smoother.—Says the Night-Watchman.

Believe in Yourself

By VERNE DEWIT ROWELL

London, Ontario

IT is the worm gnawing silently in the heart of the apple, not the buzzing, stinging insect biting on the outer surface of the fruit, that makes it fall, ere due time of ripening, to the earth below.

Whenever failure overtakes a great undertaking, you may safely set aside all such explanations as that the time was inopportune, or that there was too much outward opposition to be overcome.

It is a truth worth knowing that failure always works from within. The world at best is clumsily organized and almost any individual *who is fully aware of his own powers*, and not too blind to his own shortcomings, can win success to the extent of making the world accept an idea

or a new commodity that the world thinks it is not quite ready to accept.

How often one hears men say: "It is the opposition closest home that hurts and hinders most." This is very true, and closest home of all, *in our own hearts*, lies the greatest opposition of all that makes us falter and fail in our idealistic purposes.

Some day a superman will make a secret compact with his own soul to conquer the world in a quiet, peaceful fashion, and if he is strong enough keep his own confidence, or whatever part of his great secret he really ought to keep between himself and his Divine Soul, he will conquer the world. For the Divine Soul of Man is absolutely illimitable in its powers,

Quality First

By HARRY A. EARNSHAW

UNFORTUNATELY, I happen not to be one of those males who can stroll casually into a clothing store and pick out a perfect fit in a "hand-me-down" or ready-made suit. I have no quarrel with those men who have contributed to the fame of "ready-to-wear" clothes. If nature had been kinder to me, perhaps I could find sartorial bliss in this simple manner. I wish I could. I would like to save the money. But I can't. I've tried it. When I get into a ready-made suit there is something wrong. I feel it. Others notice it. They even speak of it. Sometimes to me. Sometimes behind my back, and accompanied by only partially suppressed chuckles and chortles. What I gain in price-saving I lose in self-respect. I sink lower and lower day by day. I no longer stand erect. I slink. I avoid my fellow-men.

The same thing, or worse, happens every time I go to a cheap tailor, in a basement, down some side street or alley. About four years ago I bought a cheap suit in such a place. It cost me \$37.50, a made-to-order. The goods was handsome in the piece. The cloth looked like \$150.

When I called for the finished suit the tailor handed it to me for inspection. I hefted it. It didn't seem to weigh more than a couple of ounces—coat, vest, and pants.

I wore it home. Luckily it was covered by an overcoat. I rode home in a street-car, and the vibration and jar shook all the buttons off, and if I had had far to go the breeches would have left also.

Without exaggeration, I think that suit wore out in two weeks. It was not worth \$37.50. It was not worth \$3.75. It was not worth 37 1-2 cents.

I have gone to a first-class tailor for my clothes ever since. I hate to pay out the money, but I like to wear the suit he gives me.

IT comes back simply to this: You can't give something for nothing. Why try to get it?

In the consciousness of every individual a continual struggle is going on between right and wrong, between selfish desire on the one hand and ethical perception on the other.

It is not generally realized that groups of individuals engaged in a common enter-

prise also may have difficulties in determining courses they should pursue. This is a fact, nevertheless. Corporations have souls, composites of all the individual personalities connected with the business. Temptations continually beset corporations. Often these temptations are more difficult to withstand than those which assail the individual, for the reason that a corporation can do wrong and escape the consequences more easily than can an individual.

Sooner or later in the life of every corporation there comes a time for determining the ethical policy upon which that business shall thereafter be conducted. A business cannot rise higher than its own ideal.

Every corporation has an inside history, a history of its struggles to find its ideal and uphold it. The corporations which endure are those which predicate their business policy upon the Golden Rule, those which realize that real success can be achieved only in the measure in which they truly serve the world.

HERE is an example: A wholesale grocery concern was doing a very large business. Six million dollars a year. They had been in business more than thirty years. Their goods were strongly entrenched over a wide area of territory. They had six or seven thousand customers on their books. Their management was by no means dishonest. But it was extremely aggressive. Expansion was the ruling thought. The big idea in the minds of all the executives was to secure the greatest possible volume of sales, the largest number of customers, and to dominate the wholesale grocery situation in the territory. The concern was looked upon as a big success. It was pointed out as a bright and shining example. Suddenly occurred an internal explosion. Such as occasionally happens to big corporations. This one, however, was extraordinary in its scope. The general manager and nearly all of the principal officers left the company, together with thirty or forty of the principal salesmen.

THEY reorganized a rival concern in the same line of business. It seemed as if the old established company had been given a body blow from which it could not recover. At one fell swoop the brains and

energy which had been driving the company for many years were withdrawn, and instead of being the leading spirits they were now becoming the opposing enemy. (I will continue to mix my metaphors.) The faithful old ship shivered and hesitated. But she did not sink. A new captain and a new crew were assembled as quickly as possible. Strange were the revelations which were unfolded by the new captain. A critical investigation into the business of the company showed that instead of being prosperous and upon good, solid ground, it had been holding its own only by virtue of accident. It had kept going in spite of its weaknesses, and not because the organization or its policies were right.

THE new management had courage and vision. They started to work from the inside out. For example, they put an expert in charge of the canned-goods department and gave him full authority. It took him more than two years to go through the entire line of goods, discarding the unfit and replacing it with other merchandise worthy to be put out under the firm's high-grade label. At the end this line of canned goods stood for the best articles that nature produced.

What was done in the canned goods department was done in all departments. With almost unbelievable persistence the company pursued the task of bringing all of its merchandise to a level that truly represented the best. It was natural that this policy met with much resistance, not only on the part of the trade, but from some of the members of the old organization that had remained after the split. The company was barely making dividends. Competitors were quick to take advantage of the situation, and those competitors who were not troubled about the quality of their merchandise found it easy to undersell the big company which was pursuing such an altruistic (!) policy.

BUT the outcome was quite different from what was expected. The company's business actually grew in volume and profit.

The company went much further than a mere compliance with pure food laws. They met the law in its *intent* as well as in its phraseology. They went still further—they helped to frame pure food laws. They co-operated in the heartiest and fullest spirit with the officials of the various states in which they did business.

Not only did their patrons get a square deal, but their buyers practiced the Golden Rule in their dealings with manufacturers. The people bought from were dealt with as sincerely as the people sold to.

The firm's salesmen were given *facts* to work with. If an article of merchandise deteriorated while in stock, the salesmen were told the exact situation, and the ultimate purchaser was protected by knowing precisely what he was buying, with the price reduced according to the circumstances.

TO be a part of such an organization was my own great privilege, and I speak from personal knowledge when I say that we executives worked harder *inside*, to keep the merchandise honest and the methods clean, than our salesmen worked *outside*, to sell the goods and the service.

The executive conferences were held frequently. So keen was the sense of responsibility to our customers, so predominant the idea of quality first—even *among ourselves*—that any one of our customers could have been an unseen listener without injury to his good will and our prestige.

As the strenuous years went on it was remarkable what a change occurred in the whole psychology of this big business. Under the old régime the various department heads were dominated in all their policies by the question of *price*. In buying their merchandise the chief consideration in the buyer's mind was not quality, but—

"What will it cost, and at what price can I resell it?" Back of every transaction, either of buying or of selling, lurked the grim and chilling shadow of *Fear*. Although they did not realize it, they were thinking not of the interests of their customers, but of the *prices of their competitors*.

WHEN a business man allows his competitors to fix his standards of ethics—of quality, service, and price—he is taking the rock out from the foundation under him and replacing it with quicksand. Business is simply *organized service*, administering to the imperative needs of humanity. When a business firm attempts to mould its whole *policy* to meet the *prices* of its competitors, that business is entering a labyrinth the center of which is a chamber of despair.

Because there is no "lowest price."

Imitations will always cost less than originals. If and when degradation proceeds to a point where the imitation becomes the standard—and the price of the imitation universally rules in place of the price of the original—then other imitations spring up, imitations of imitations. And the price of the second imitation is lower than that of the first imitation, just as the price of the first imitation is lower than that of the original.

Highest quality never can be given or obtained at the lowest price. If price be sacrificed, quality must be sacrificed. If quality is sacrificed, society is not truly served.

Business men who attempt to give high quality at a sacrifice of price go bankrupt. In which case society pays the bill just the same. Just as society pays for losses by fire. Insurance companies never lose.

AND it was interesting and inspiring, through all these years, to observe how price, as a harsh and hampering power, a negative force, receded more and more into the background. Into the warp of this big corporation was woven a new and different woof—the fine-spun golden thread of the *spirit of service*. To serve—that thought became the main thought in our cosmos. We kept our prices fair and reasonable, but the standard of quality was set *first*, and then we worked from that point to determine the fair price. We did *not* take price as a starting-point from which to fix quality.

In eight years the business of this company grew from six millions to fourteen millions of dollars in volume. They were able to pay not only *six per cent* upon their common stock, but extra dividends as well. The number of their customers grew to over ten thousand.

BUT besides these specific evidences of progress, they put themselves in a position of such strength that they can be but little affected by the fluctuations of business. Their patrons know, whether the price be high or low, according to the law of supply and demand, the quality is fixed and immovable.

It was a great fight. It is one of the innumerable true stories of big business.

The concerns referred to in this article are not apocryphal. These incidents have not been drawn from imagination, but from the real history of actual business. The companies I refer to are still in existence.

The men who fought these great fights for a great principle are still living. Perhaps many persons who read this article will recognize the facts and will be able to call by name some of the companies to which these allusions have been made.

IN every domain of trade there are two kinds of business enterprise: those which are living for the moment, satisfied if they can make a profit for this year and let come what may next year. These concerns build immediate profits at the expense of their future.

There are others, and the number is increasing, who have the vision and the courage to build business on the solid foundation of quality first.

Quality and service are the golden keys to the doors of true business success.

The Simmons Hardware Company's famous slogan will live forever as a great truth and principle of psychology: "The recollection of quality remains long after the price is forgotten."

Quality pays—pays both producer and consumer. Each year that goes by adds to the number of individuals and corporations who prove this truth by actual experience.

A policy of quality first will win out against a policy of price first, in the long run, one thousand times out of one thousand.

IF AN article to be exchanged consist of a service, let the price be considered with relation to the *effectiveness* of that service.

If an article of exchange consist of merchandise when appearance is of first importance, let the price be based on appearance. If the essential thing be durability, let probable length of its life be the test of value.

If purity be the important thing, then let *value* be placed on purity.

Every single factor that combines to make any article or service one hundred per cent suitable to its intended purpose represents an outlay of time, money, and energy on the part of *some one*.

Even approximate perfection does not just happen, it is achieved. When that achievement is in our behalf, we ought not only to pay for it what it is worth to us, but pay gladly.

In the end he will be but poorly served who pays with reluctance him who serves. —[Walker-Gordon Bulletin.]

Our Brother's Keeper

By M. L. MULKEY

IN theory, the doctrine of the Brotherhood of Man has existed in this world for two thousand years, but its practical application has existed for comparatively few years.

The world is rapidly becoming one great community. Time and space are being eliminated. We are so interwoven now that calamity and prosperity are quickly felt by all peoples.

Each nation seems to be almost ready to pool its interests for the good of all other nations, as all are coming to believe that we are indeed our brother's keeper.

This being the case, the first thing that comes to the mind of even the most casual observer is that we must give much credit to the American workman, who has had such an important position in bringing about our most amazing national development in all industrial lines. He deserves the best in return.

Those who are wise among the employers of labor are coming to see the full measure of the workman's deserts. A living wage, yes, but even that is not enough. He should have the means to live according to the best standards, and the employer of labor should be man enough to help him maintain them. I believe in giving every laborer enough to make his house a home, so that his higher aspirations will not be stifled in the chase for a rump steak.

WE must not accept this principle theoretically and let it go at that, but we must put it into practice at home, in the office, in industrial contracts, in social and political life, in national and international relations, or it will not become a vital and helpful force in the world.

I believe all fair-minded thinkers have come to agree that all international law must of necessity have for its foundation and authority the moral law. Then it must inevitably follow that the national boundaries are not to be the limits of the moral law. We must extend our nationalism into internationalism and our patriotism into humanitarianism, to meet the demands of the new political era that is coming on like a hurricane in every nation of the world.

Upon this broad foundation should rest

every organization from the nation down to the family. As in the nation, so in every other group of society, whatever our temporary groupings, they should not be removed from the moral basis.

There is no other natural or normal foundation upon which to build any social group, whether family, fraternal, industrial or religious.

WHETHER we try to find our duty in the sparsely settled communities, or whether in the busy city thoroughfares, where we can feel the fascination of the throng, we must come to the conclusion that after all, organization is the only thing that really counts because it gives an opportunity for personal contact which is so essential in lining up each other for our duty to each other.

It is certainly gratifying to know that, even before the echo of the disarmament conference died out at Washington, a larger and more pretentious concert of the nations was being planned. Regardless of the race, color, prestige and standing of the people of all nations, there is a strong movement all over the world today to regard the people of all civilized nations as one, and that an insult or injury to one involves all the rest.

The striking incidents of the present time cause us to believe that the sanest leaders in all countries are determined that there shall be some kind of a concert among the nations whereby the horrors of the past may be lessened and a better day brought into the world.

THIS is the greatest question confronting the nations today. Shall we continue the policy of the past and build up great military armaments with which to slaughter mankind or shall we feel that there is a brotherhood among mankind that does not stop at boundary line? Judging from the apparent trend of things at the present time, it seems that even before the present generation shall have passed away, an arrangement will be made between the great nations of the earth whereby wars shall be no more.

Then the armies and navies can be reduced to even ten per cent of their present strength, and no one will fear but that the spirit of goodwill and brotherhood will prevail over all the world.

The Influence of Appearances

By *ORISON SWETT MARDEN*

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"**I** WISH you would talk to my partner on the subject of dress and appearances generally," said a man to me recently. "He is a remarkable man, and does a very large business, but I am really ashamed of our offices; they are so old-fashioned and unattractive. My partner seems to think that the great thing is to get business done, and that his own appearance or that of his office has little to do with this. One would never think to look at him, that he is in a prosperous business. In reality he is at the head of several companies and has a wonderfully keen insight into human nature and business principles. There is little question that his success would be phenomenal if he would only give more attention to his personal appearance and surroundings."

What's the good of being gold, if you look like dross? There are thousands of business men who undoubtedly would be much greater successes than they are today if they would keep the psychology of appearance always in view. They do not seem to appreciate the value of always appearing well groomed, of being smartly and becomingly dressed and of keeping everything in their environment up-to-date.

I KNOW a very able man with good business judgment, and good sense, who has been trying for a quarter of a century to climb to a position in keeping with his ability, but has been held back by his careless, untidy appearance, which is an absolute denial of his sterling worth. I do not remember ever meeting him when he wore clean linen or when he did not have grease spots disfiguring his clothing. I have never seen him when his shoes were polished, when his apparel was not only soiled but threadbare. He pays no attention to his dress or any of the details that make a well-groomed man. The result is he is such a wretched advertisement of the splendid brain, merchandise and energy he has to sell, that people won't buy.

Seventy-five dollars judiciously expended in improving his appearance would result in a material advance in this man's position and salary, but he will never spend the money, although he can well

afford to do so. He will plod on in mediocrity at a small salary to the end of his career.

MANY think it is absurd and unjust to judge a man or a woman so much by clothes instead of merit. But we live in an electrical age. No one, on a first introduction at all events, has time to study people at close range. There is no other way to judge of the majority of people than by their appearance, and it is perfectly natural that we should be sized up by the earmarks we carry with us.

If you are looking for a job and go about in an unkept manner, with ill-fitting, spotted clothing, unpolished shoes, with soiled linen, what sort of an opinion do you think people will have of you? Do you suppose any business man who is anxious to make a good impression on the public will want to have you about his place? Of course, he wouldn't think of such a thing. It would be like the National City Bank of New York sending out "sandwich men" to advertise this great financial institution.

If you should apply for a position in such a condition, no matter how great your ability or how high your recommendations, no first class business concern would hire you, because you would be a bad advertisement for the firm. The employer would say to himself, "Why, of course, this applicant's bearing, his general appearance and manner are supposed to be his letter of introduction, his argument showing why he should have the position he wants. It is certainly a very poor one. Everybody can see that he doesn't amount to anything. If he had any gumption, anything worth while in him, he would brace up, brush up, and look up in his appearance. It is evident he has no ambition. There's no use wasting time talking to him."

SOMEHOW, people think there is something the matter with the man who is careless or indifferent about his appearance. If our dress is not neat and up-to-date, if our office is shabby and our home run down, people will judge us accordingly. As a result we will have to work all the harder to overcome the unfortunate

impression such conditions produce.

Personal appearance is not so much a question of expense as of cleanliness and neatness. To be well groomed is not, necessarily, to be expensively dressed; but rather to be neatly and becomingly dressed, to have your face clean, your teeth clean, your hair combed, your nails free from dirt, in short, to be scrupulously clean in your person and in your clothing.

Because you cannot afford to buy new clothes is no excuse for having your old ones all covered with grease spots. There is no excuse for your going around wearing mourning under your finger nails because you are poor. If you are really having a hard time of it that is all the more reason why you should be doubly careful.

THE consciousness of being every whit clean, in our body and in our clothing, greatly increases self-confidence and stimu-

lates ambition. It has a multiplying power on our ability and in our chances for success.

Everything about a man is a telltale of his character, of his sales value. We are all tagged with the earmarks of our possibilities, so that shrewd business men, who are experts in sizing up people, can quickly tell how far we have traveled on the road towards our goal—our exact ranking in our specialty. Your dress, your manner, your deportment, your speech, your general appearance, are all labels by which the world rates and classifies you.

You can't afford to be a bad advertisement of yourself, for an unfavorable first impression is a very difficult thing to overcome.

If you expect to be a success you must look like one, you must act like one, you must talk like one, think like one; you must be tagged for victory, not failure.

That man is great who goes forth with a firm faith in God to fight the battles of the weak, to shield the innocent and protect the poor; who knows no fear but the fear of his dishonor, and who finds his chiefest joy and greatest good in the promotion of trust in God, and the brotherhood of man.—George Starr White.

Seen by the Optimist

IN a single day in a crowded city—
I saw a policeman stop traffic and lead a small child safely across the street.

I saw a man chase a stranger to hand her the purse she had dropped.

I saw tears come into a woman's eyes as she handed a forlorn beggar a dime.

I saw a doorman on a crowded train who announced all stations clearly and treated all passengers in a courteous manner.

I saw a politician who places public interest above personal popularity.

I saw three optimists for every pessimist and looked at each optimist three times as long.

I saw stores crowded with people in a locality where some men said there was no business.

I saw a man pay his income tax with a smile.

I saw a man who admitted he knew less about city politics than the mayor and less about international affairs than Lloyd George.

I saw ten inspiring articles and read them through and half as many that I wisely discarded with the first paragraph.

I saw one man who did the work of two get double pay and two men who did the work of one get fired.—*A. Booster in the Ambassador.*

Sayman's Sayings

By I. H. SAYMAN

Baltimore, Md.

Initiative is a wonderful motive power. It keeps you going without being driven. Invest some of your time developing your motive power. Don't spend it all in amusements.

If you want to get rid of a bad habit, quit thinking about it. Forget it. The man who can control his thoughts is greater than he who can bridle his tongue.

If you "have the blues" and are despondent, you are entertaining your worst enemy. Excuse yourself. Visit a friend, talk about something pleasant. There is no happiness in the world, unless it is in your mind.

After all, people were not born mean, they became so by example. Who is responsible?

Those who conclude they have no chance in life will find they have guessed right. There is always room at the top for the climber. He sees possibilities from his elevation, where others see none.

Mr. Sayman's booklets, "Fairies of My Mind," "Service," "My Character," "The Valley of Success," will be sent without charge on application to him at 306 St. Paul St., Baltimore, Md.

Only Assurance of Peace Will Revive World's Commerce

By EDWARD H. FILENE

President, Wm. Filene's Sons Co., Boston, Mass., Director International Chamber of Commerce

IN a deep valley amongst the hills of Western Pennsylvania a great steel factory stands. Only a little time ago it was alive with energy and industry. Today it is inert, dead. Its fires are drawn, its hearths are cold, its workers dispersed to the four corners of the land. And the other day when I asked whether it would reopen again, the folk of the town which once held it as its chief pride, shook their heads sadly and replied: "Who can tell?" They did not know. Their vision seemingly did not extend beyond the barriers of the hills that hemmed them in.

I am not a manufacturer. I am a merchant. Yet for the store which I have the honor of heading I long ago devised a motto which reads after this fashion, "We have no right to succeed unless we are of real service to the community." And then it goes forward to explain just what our notion is of rendering real service to the community; of selling merchandise of reliable quality for the lowest possible price, provided that the merchandise is made and sold under just conditions.

This has proven a successful selling principle. In ordinary times it goes very well indeed. Today, while its great truth still stands, it is not the determining factor. Today the fundamental question which confronts us as a store is this: In common with all stores across the land we are facing threatening times based on the authenticated reports that there are four million men and women out of work. We know that this is a condition that cannot stand still; we know that there must soon be less out of work or more out of work. The man or woman out of work cannot be a good customer.

REACTING from the world's highest prices, due directly to the war, the great pendulum of merchandising has now swung irresistibly toward a super-competition which already has forced prices down to a point where, in many instances, the manufacturer—to say nothing of the merchant—can no longer make a profit and continue to pay fair wages to his workers. Without fair wages these workers no longer

are able to buy freely. And if they do not buy freely we, in turn, cannot continue to purchase freely from the manufacturer, who, in turn, can no longer buy from the producer of raw materials.

Here you have a complete circle, and in this instance, a particularly vicious one. To get out of this circle, this abominable and seemingly unending thing, became my problem long months ago. As the problem of an individual business it may not even be worth talking about. Yet my business in this perplexity is but the replica of all other businesses across the land; similar and completely dissimilar. Four million people out of work would seem to indicate a large inefficiency somewhere. To locate that inefficiency at first sight seems difficult. The merchant of Boston, or of New York, or of San Francisco finds it a perplexing problem indeed; yet relatively not more so than his smaller brother of Woods Mills or Chester Village or Pamela Four Corners. The country merchant knows as well as the city one knows, as well as the man out of work knows, that something has struck him, and has struck him hard. Only he has not yet found out just what it is that did the striking.

DETERMINED to find out for myself—to break outside of that vicious circle if it was humanly possible—I decided upon a thorough investigation of the situation. Theoretically, at least, it was incomprehensible to me how, after the most devastating war in all history, when the needs of every nation were immense and most pressing, there should be threatened a stagnation of trade, with disastrous effects everywhere. Moreover the super-competition in the United States had not alone succeeded in bringing prices down to normal, but in instances to a point where producers had been forced to sell well below their actual production costs. This competition seemed directly due to the fact that demand and production were suddenly and greatly lessened.

And here again I was astonished. I knew something, myself, of the vast commodity needs of a war-swept world, and

stood astounded that the world over, so many factories, large and small, should be stilled; so many millions of men and women out of work. And yet in our country alone a million new homes are needed in addition to a great number of other new buildings. The United States should be humming with prosperity this very day. There should not be millions of unemployed to threaten the future of our businesses.

I WENT half way around the world; I came eventually to the nations of Europe, who, having taken the brunt of the war's destruction, need most of all the goods that our factories of America should today be turning out for them—and that they are not; and who therefore are not employing and paying the folk who should be patronizing my fellow merchants and me—and who are not. And who then would be ending automatically this disastrous super-competition that today is threatening almost every business man in the United States.

"If this thing is not cured, and cured quickly, all our businesses will be endangered," I kept saying to myself.

Which is my reason and excuse for setting down here some facts of which I know definitely, from first-hand knowledge.

These facts cannot lie. They are the handles by which we must grasp this perplexing problem of ours. By understanding them and in no other way can we hope to solve it. No one man or single group of men can solve it alone. It needs the combined strength, the combined wisdom, the combined energy of a whole nation of men and women.

The prosperity of the United States already is builded upon her exports. If the nation were sending out anything like her normal exportation there would not be a thousand idle American ships, or twenty thousand idle locomotives or two hundred thousand idle cars; two hundred thousand idle railroaders as well. The railroads would hum with transport industry once again, they would be buying the rails and other products of the steel mills and factories, the steel-workers would be buying shoes and textiles and, in our own range of trade, the makers of shoes and of textiles would be coming into our Boston stores as they came two years ago—in crowds.

CENTRAL Europe is as good a market today for steel rail as for steel bridges and locomotives. And the rolling mill there among the hills of Western Pennsylv-

vania still stands cold and dead, its workers unable to buy shoes or clothing, the mills roundabout our store in Boston slackened in consequence and we in danger of being deprived of our normal suburban patronage.

And we of America complaining of our curtailed production of these very things! And Europe standing in desperate need of them!

Our long chain at last is bringing us to a definite point. Europe must buy—and soon. Too long has she delayed the purchases from us that will speed our own wheels of industry. If she is to get to work profitably she must buy soon and she must buy on credit—long term credits, of five, ten, fifteen—perhaps twenty years.

Here are countries rich in their agricultural potentialities. Farmed in the progressive American fashion—no longer the wells worked with lone horses making eternal circles around the shaft, but by modern wind-mills made in Moline or in Worcester or in Providence—they would gradually become more abundant. The railroad, restored and made far more efficient than ever before, would perform quick and easy transport for these crops. Money would be coming into the country in exchange for them; the best credit basis in the world would be established. The imports from the United States would presently come pouring into it, and by the House-that-Jack-Built process that you have already seen, my fellow storekeeper at Woods Mills and I would feel the result in our individual businesses.

WHAT was true of the Balkan States was true elsewhere in Central Europe, although in different ways. France with large extension of her territory and with its vast additions to her stores of coal and raw mineral materials, to help out the subtle fineness and art of her manufactures has vast strength in her basic resources. The basic resources of Germany scarcely need recounting here—potash, chemicals, steel, textiles, optical goods. In each of these nations large opportunity as well for agricultural development. In all of them hard working populations. All these things, in the minds of even the most conservative of bankers of genuine credit resources.

Having established them in my own mind, I was not yet at the end of my chain. Something still gummed the cylinders of the vast machine of business which is not merely national, but international.

What still prevented it functioning at not merely normal but increased efficiency?

I FOUND out that the thing that is holding the world back today; that is stagnating business in Boston and Paris and Bucharest and Woods Mills is the haunting but dominating fear of another great war.

Here then is the next link of our chain.

"Why is there likelihood of even danger of another great war? Have people not had enough of war by this time? Have the masses of people in this old world reacquired a barbaric taste for blood after so many centuries of the development of civilization?"

No; emphatically no.

In the Balkans, in Central Europe, in France, in England—probably in Russia, too—the mass thought is very much like that of the United States. If you and I in this land today want war, well, then those folks over there want it, too. After which there is no use in being cryptic. The world today hates war. We abhor it here in the United States and overseas there is an even more bitter hatred of the thing. It came even more closely home to them than to us. Their anxiety and their intense suffering is far too recent to be forgotten yet; the wretched and rickety babies of Vienna are too potent an evidence of war's wreck upon innocent lives.

And yet the fear of another war is today the most dominant thing in all Europe, "Fear is more pain than is the pain it fears," sang the old poet years ago. Today Europe stands in deathly fear of war. And so on the ground of eminent and the most urgent sort of necessity prepares openly or covertly despite her impoverished condition against another conflict.

I examined the financial budgets of the various countries over there. They were all much the same; one-third, one-half, even higher for military maintenance and past wars, to say nothing of military extension. A mighty expenditure of money. Paralyzing taxes. Killing credit. The raising of tariff walls as a further barrier to the resumption of proper commercial intercourse. And all because of the fear of that great and ugly god of war.

ECONOMIC war has followed military. As Mr. Isaac F. Marcossou once put it, we are now in "the war after the war," In it all the nations of Europe are setting up tariff walls, legislative impediments of every sort are being erected; long-established

economic laws generally defied—all on account of this fear of attack. These efforts serve only to further unbalance their already badly upset currency and credit situations. Each nation is trying to export without importing and we feel the results here almost immediately—at Woods Mills and in Boston.

In short, here we are witnessing a huge economic war in deadly process; causing increasing hatreds between the nations; a situation of increasing peril to the United States as well as to Europe; a sky steadily blackening; disaster seemingly close ahead.

Against all of this the single sublime hope of the Washington Conference for the Limitation of Armament; the hope, not merely for my business and for yours but for the hundred million of our people; other hundreds of millions as well.

Military preparation, as the result of that Conference, will be reduced—and largely. Yet it should be remembered at all times that the limitation of armaments upon an adequate scale is quite impossible without some efficient substitute. There is no substitute for war except law—international law.

WITH the machinery of international law firmly established—in all probability in the form of an international court (such a court has, in fact, already been established by the nations) there comes the problem of its use; the problem of the guarantee of continued peace as well as of the necessary adequate protections to enforce such a guarantee. But the men of all these nations in Europe who want to buy our products in vast quantities tell me, that no guarantee would be adequate to meet the fears of their citizens unless every powerful nation was part of it. Because one big nation, the United States, was lacking, the present economic war has come about. Here, as I see it, is the key of the whole problem.

But, with this guarantee once given, the potentially strong nations of the Balkans can and must again devote their powers to the real development of their vast agricultural wealth. France can afford to take the risk of a Germany strong enough industrially to be able to pay off her indemnities, and economic wars in Continental Europe as well as the increasing threats of impending military ones will cease.

Then, and only then, will the outlook for world peace be good again and then, and only then, shall we of the United States

be able to sell our goods once more to Europe without taking undue risks upon long-term credits. And then, and only then, will our production come back to normal, reach gradually to heights higher than those ever reached before, our unemployed get back to work and trade come

back in large volume to the store of my friend over at Woods Mills—and ours, in Boston.

The Conference and my business? The chain that connects them is a long one, but it is a very powerful one. And capable of definite location.

The Use of Time

By H. N. TOLLES

WHAT is time? If not asked, I know; but, attempting to explain, I know not.

Time cannot be defined. It is unlimited. We all know what it is, and yet we cannot tell. We say, time flies; or time drags; time devours all things; time softens sorrow and assuages grief. Again, time waits for no man. It is time to be up and doing. Take time by the forelock. Seize the day, make every minute count. Be on time. Put in full time. Don't steal or waste time.

All of these are familiar, well-worn injunctions that have been thrown at us time out of mind. We give but little heed, because, like children we believe that there will always be time enough and to spare.

But, is it true that we have time to spare, to waste, to kill?

A period of forty years for production, for accumulation, for savings for the rainy day, and for old age, is about as much time as can be reasonably counted upon.

Let us examine this forty years in detail.

40 years—14,610 days

14,610 days—350,640 hours

350,640 hours—21,038,400 minutes

That is all the time that a man has for work, in order that he may live well, live happily, and help others to live. It is not very much.

It has been said that for everything there is a season, and a time for every purpose under heaven—

A time to plant, and a time to reap;

A time to mourn, and a time to dance;

A time to get, and a time to lose;

A time to keep silence, and a time to speak;

A time to work, and a time to play;

A time of war, and a time of peace.

HOW often we hear the frivolous excuse for failure to do what should have been done, "I didn't have time." Everyone has all the time there is—twenty-four hours every day. The trouble with the

man or the woman who offers this futile excuse is not lack of time, but failure to properly use time.

The ideal division of the day is eight hours for sleep, eight hours for recreation and eight hours for work. Man must sleep if he is to live and work; and he must have leisure for recreation if he is to work well. The hours of rest and recreation should be so employed that they properly prepare the hand and the head for the hours of work.

Deft fingers, steady nerves, the observing eye, the attentive ear, clear and rapid mental reactions, are all requisite for effective work, and these requisites follow upon leisure honorably employed and sound, wholesome sleep at the appropriate time of the day.

The proper time for that sleep which promotes health and furthers the requisites for good work is from 10 p. m. to 6 a. m.

The hours of recreation are those given over to meals, to rest, to self-improvement, and to play or amusement.

We all know what the hours of work are, but we do not always fully realize that the hours devoted to our business are a priceless privilege.

These hours give us the opportunity to serve the fellow-world effectively. From this service returns to us the means by which we live and the right by which we pursue happiness as we will.

In return for the privileges and rewards of work, there is imposed upon each of us the obligation to give to our work, not only our time, but ourselves, and the best that we have of talent, of skill, and of industry.

Let us then resolve to make each day's work complete, to begin on time, to make each moment count, to use our minds as well as our hands; not to bustle and hustle aimlessly about, wasting our nerve force and imposing upon others, but quietly and speedily do all things we have to do in any orderly way.—*From a Q. Q. M. Bulletin.*

What Does Labor Want?

By G. R. McDOWELL

WILLIAM ALLEN WHITE, of Kansas, asks this question: "What does Labor want?" and says: "Labor does not want higher wages and shorter hours. Labor wants something more. It wants full partnership in industry."

William Allen White is a writer. He is speaking for a class to which he does not belong, and consequently gives utterance, not to the voice of Labor, but to his own notions of what he fancies Labor wants. He decides the question as he believes it ought to be decided. He is evidently well pleased with his decision and his sponsorship for Labor, for he adds "that he welcomes the idea of full partnership for Labor."

John Fitzpatrick, of Chicago, once a laboring man, now a "Labor Boss," and consequently as competent to speak for Labor as an editorial writer, says: "The steel strike is not over, and it will only be settled when the steel mills are taken over and run by the workers."

Taken over! Regard those words. Taken over means appropriated. The appropriation by one set of men of property that belongs to another set of men does not spell partnership. It spells sole ownership, forcible transfer of title without compensation, a transaction known in the law of all civilized states as robbery. This utterance of Mr. Fitzpatrick has the true ring of Marxian Socialism.

Mr. Fitzpatrick shows clearly that Mr. White is not talking about actualities, but chimeras. It is perfectly clear that such laboring men as follow the lead of Mr. Fitzpatrick and his kind want no partnership with capital.

They want the capital. They propose to get it, not by labor, not by service, not by law, but by force. If necessary, by robbery, larceny and murder. This is what Marx meant by the grand explosion. This has had a full fair trial in Russia. Behold the debacle!

THE truth is that neither Mr. White nor Mr. Fitzpatrick is speaking in behalf of Labor. Each is uttering his own opinion as to what some laboring men want. Neither is voicing the wants of all the men who work in the so-called industries.

Partnership implies mutual duties and responsibilities as to business losses as well as to rights of management and disposition of gains. No labor unions, and very few, if any, laboring men, want any such arrangement with the owners or the managers of industry.

The laboring man who is a real American has always demanded, and still demands, assured wages, reasonable hours, and good working conditions with steady employment. So far from wanting a partnership in industry, the American working man, since the days of unionism, has always been unwilling to become bound by the obligations of a contract of service. He does not want to be involved in the risks and losses of business.

Again Mr. White is wrong, for a full partnership of labor in industry is a virtual impossibility. All large industries today are corporations—not partnerships. Their capital is not contributed by partners, but by stockholders, and no laboring man with a single grain of common-sense would think of abolishing the corporate form with its limited liability for a partnership with unlimited liability, even if he desired a voice in the management of industry.

THERE is a way open in America for men who work, for those who are loosely referred to as Labor, to gain a voice in the management of industry and in the employment of capital.

It is vastly safer and better than any conceivable partnership. This is through stock ownership. The note of encouragement for the stability of American institutions and American ideals is found in the substantial distribution of stocks to the workers in industry and the lessons of responsibility and thrift that such ownership inculcates.

The United States Steel Corporation, which Mr. Fitzpatrick proposes to take over for himself and his followers, is today owned by about 287,000 men and women. About sixty per cent of these stockholders are employees of the corporation. These are the people who have contributed the capital which John Fitzpatrick proposes to appropriate.

There are several minor industries where the majority of the stock is owned by the

employees or workers in the industry. None of these people want a partnership, and none of them want their property appropriated by John Fitzpatrick and his followers.

SELFISHNESS, avarice and greed will be eradicated, exterminated root and branch from the human heart only when all men are thoroughly imbued with the spirit of service; and have a rational understanding of the mutuality of service and its bearing upon the promotion of general well-being.

This will never be, says the pessimist. Then, there is no hope for a justly organized and equitably administered socialistic state. And it were best for each of us, as American citizens, to be continually concerned with the business of seeing that the rule limiting competing wills externally be properly formulated and consistently enforced by the constituted authorities backed by an enlightened public opinion.

The optimist may be right to a degree. Man is capable of improvement. All men are not avaricious, greedy, and inordinately selfish. The class that is willing to give for what it gets can be enlarged. It may become a majority.

IT is a fact that there are many more men and women with a high sense of honor and justice in the world today than there were in the year 8 B. C., or in the year 800 A. D. Their numbers may increase. Why not? And, while we may not look for the millennium, there is no reason why there should not be, with the progress of the ages, a greater amelioration of the hardships of life for still greater numbers.

The real purpose of human life is to assist in making the world a better and a pleasanter place in which to work.

The recognition of this fact is growing.

Some day the majority may know that justice is essential to civic welfare, and it may also come to know that justice is not equality, but to each, his due; to each, the adequate reward of service rendered.

When this light has dawned upon the fellow-world, there will follow, necessarily, a more equitable distribution of wealth; and, as laboring men grow in wisdom and understanding, they will gain such part in the management of industry as they desire and are capable of sustaining.

SELF-RESPECT is a potent factor in man-building and business-building. The man who possesses it has enlisted on the side of success. He eliminates the pitfalls, the countless embarrassments, the failures, that best those who lack it. No price is too high to pay for it; no price can compensate for the lack of it. It is the coin current of human life. We can be rich or bankrupt as we choose.

Today is the Day

A MAN must make good or make room—go forward or drop back. No man can stand still in any position. To mark time in modern life is impossible.

This statement applies to class, creed, sex or circumstances—rich, poor, comfortable or cramped.

In an interview with one of America's most successful men, this man made a statement that startled me. He claims that not one man in fifty renders intelligent service.

Personally, I am not so interested in the other forty-nine as I am interested in you.

If it is true that clerks watch the clock, secretaries fail to remember, department heads lack initiative, superintendents fall in a rut—if this be true, is it not time to think that this condition creates for you a field that is undeveloped?

The next successful man interviewed doubled the number of people who are incapable or indifferent. He claims there are ninety-nine who lack intelligent enthusiasm, and a sincere desire to serve, to every one that is eager and ambitious, conscientious and courageous.

I am inclined to believe that this picture is overdrawn, but we all know there are a dozen big jobs open to men of imagination, initiative, persistency and good judgment.

You may not be ready to accept a position of responsibility today, but today is the day to begin to get ready.

And the one thing that you must do in order to fill a position of responsibility is to find what faults are holding you back, and then correct these faults. The moment you do this, you are sure to improve.

Gloss over your faults, excuse your shortcomings, and you are not yet ready for greater responsibility. You still belong to the forty-nine, or the ninety-nine.—*F. D. Van Amburgh.*

Signs of the Times

Discussed or Commented Upon from a More or Less Personal Viewpoint

By ARTHUR J. FORBES

IT WAS Solomon, according to excellent authority, who declared it as his opinion that "there is nothing new under the sun."

Taken in its broadest sense, that statement might be made with equal truth today. Scores of new cults are arising from time to time, the members of which declare their discovery of some new wonderful truth, some new theory of life, which is to revolutionize our times. Yet sufficient investigation usually discloses that the truths thus heralded to a waiting world were known to philosophers of old, even many centuries before Solomon's day, so far in antiquity perhaps that the knowledge of them was lost for centuries.

Some of these modern so-called sciences are based upon the teachings of the Hindu mysteries; others upon ancient Sanscrit philosophy; many others merely upon what men suppose to be a new interpretation of the truth to be found in the old or the new Scriptures.

But the fact that men and women are seeking the truth, are searching for a philosophy of life, which will satisfy modern thought, is one of the signs of the times which all who run may read.

It is also an indication that mankind is beginning to really think of these things, along both practical and spiritual lines, seeking to make modern belief square both with religious and scientific teaching.

* * *

THE fact that our newspapers are filled with stories of crime, and that many of the magazines, catering to a morbid sensational class, are filled with stories exploiting the sensual and sordid, is not an indication that the whole world is gone mad in a search for sensational pleasure, for this is only the scum and froth which rises to the top. Underneath, the great River of Life is still flowing strongly, being purified as it flows by the great mass thought of the world.

Some writers have held, and many thinkers have believed, ever since the breaking out of "the great war" that humanity was on trial and had been found wanting; that the Christian religion, after a trial of two thousand years, had failed. Lessing said

that "the Christian religion has been tried for eighteen centuries, but the religion of Christ remains to be tried." Many preachers of Christ's religion now boldly denounce the old forms of dogma and creed, as they have been wrongly interpreted, and proclaim Christ the Master, not as a Man who lived two thousand years ago, but as a living presence, alive and active today in men's minds and hearts. And there are many thousands of business men who have proved by experience that the Golden Rule does really work in business, and that service indeed brings both material and spiritual reward.

* * *

EDITORS of the daily newspapers are always searching for what newspaper men call human interest stories. Here is a story that was sent out from Cleveland, Ohio, and which was published in a number of the great Hearst newspapers and in many other papers which take the International News Service.

The head line said "Newsboy Sells Service—Curbstone Merchant's Methods Promote Business Success." Here's the story, it needs no comment.

"Cleveland, O.—Charley Mato, 20 years old, is a curbstome 'merchant,' who sells newspapers on the busiest corner of a downtown district. At the same corner are several other newsies selling the same goods at the same two-cent price.

"I was much surprised the other day, while watching Charley in action, to note that he sold twice as many papers as all his competitors combined. And soon I discovered why.

"An elderly woman purchased a paper. In starting to cross the street she was bewildered by the traffic. Charley offered his arm and spent several minutes conducting his patron across the thoroughfare.

"While he was gone a group of men collected and awaited Charley's return to buy their morning edition. I edged up to learn more of this interesting character and here are extracts from some of the conversations that I heard:

"Charley, did Mr. Williams leave any word for me?"

"Yes, sir; he said to meet him at 12 o'clock at the corner of Euclid and Fourteenth Streets."

"Charley, you needn't save the financial edition for me this afternoon; I'll be out of town."

"All right, Mr. Clark."

"Here's a dime, Charley. I owe you for three and have one coming."

"Yes, sir."

"And so on."

"Investigating further, I found that Charley is supporting a mother and three sisters and has a comfortable bank account. Some day he plans to have a business of his own—not on a curbstone. When he does, it goes without saying that Charley will not be afraid of competition."

"Charley Mato, selling 'service' with his papers, is building what, if uninterrupted, will be business success. You cannot succeed on a large scale unless you sell personal service along with your merchandise."

Success in business is coming to be spelled 'service.' You will succeed if you will not only keep in mind, but carefully heed the present day maxim, 'He who serves best profits most.'

IN January the editors of THE BUSINESS PHILOSOPHER had the pleasure of announcing the coming publication during this year of several series of articles by well-known writers on business and applied philosophy. One of these new contributors is Henry Thomas Hamblin, of Chichester, England.

Mr. Hamblin is a successful business man who is now devoting much of his time to teaching, through his writing, applied right thinking. He is the editor of the Science of Thought Review, an English magazine of large circulation and wide influence. The series of articles which he is writing for THE BUSINESS PHILOSOPHER began in the February number. These articles will all appear under a general title "The Fundamentals of True Success" and they will be printed in Mr. Hamblin's own magazine on the same date that they appear in THE BUSINESS PHILOSOPHER.

These articles will be based upon Mr. Hamblin's own experience as a business man, not upon mere theory. He began his business life with a very small capital and was very successful, due to his power of thinking clearly, to his ability and ambition and to the fact that he put those qualities back of many days, months and years of hard efficient work.

Speaking of some of the causes of success in his own business and in connection with the preparation of these articles Mr Hamblin writes:

ONE thing which struck me very forcibly, when in business, was the ease with which business success could be achieved. The initial difficulty is in getting started, but after that, success pours in upon one. Success is easy because the majority of people never think constructively and thus leave a clear field for those who do. If, however, success, of this kind, is comparatively easy, it is a severe test of character; indeed, a man's success is a reflection of his stability and strength of character. In the preliminary struggles, when the small business manages to pay wages and keep the brokers out by means of miracles, the test of character is not so great as that which follows success.

Early struggles do test character, and one who gives up the fight proves his own unworthiness of success, but more subtle tests come later when success has been achieved.

"The reason some men will strive so hard and deny themselves during their early struggles, sacrifice every pleasure and resist every temptation while building up a business or a career, is because they are capable of great enthusiasm. Their fortitude and self-denial may not be due to strength of character, but to their enthusiasm. Later, when success has been achieved, enthusiasm wanes, and nothing remains but character and principle to keep a man from destruction. Whatever weaknesses of character are present, now begin to manifest themselves. Unless there is strength of character and a guiding principle, a successful man may yield to certain subtle temptations and come crashing down to ruin. Or, he may get slack and careless and when a sudden business crisis arises, as they do in all businesses, he has not the greatness and ability to weather the storm."

"The shores of the sea of life are strewn with the wrecks of what were at one time promising careers. All such wrecks are due to lack of ballast, of principle, of character. Ambitious men and women embark upon the voyage of life without the ballast of character, probity and principle. They weather the choppy seas of the shallow waters, but when they get out on the great deep, they capsize through lack of ballast. No one who has not wrung

success and comparative wealth from life, can realize the many temptations which assail, nor the tremendous tests of character to which one is subjected.

ONE who wins success in the hurly-burly of life, *and who maintains it*, is not only tested in every possible way, but through his experiences and struggles has his character built up in almost every direction. Success, from the point of view of "getting on," is, as I have said, once the initial struggles are over, comparatively easy, but strength of character and principle are required to retain it, and to bear the responsibilities, and meet the temptations and difficulties which success brings in its train.

"Success, in itself, is nothing. Success and wealth do not bring happiness, but they do bring responsibility and many temptations. The chief value of success is its test of character. It tests character in a way nothing else can do, and builds up character as nothing else can do. It does not make life easy, it does not lead to freedom; instead, it makes for difficulty, responsibility and less freedom—but it builds up character. It is an erroneous idea that success is ignoble and should be condemned.

"Success built upon selfishness and greed, injustice and cruelty is wrong; but a new spirit is abroad and it is now known that only success founded on justice, equity, and a practical application of the Golden Rule can be lasting. Success through service is the slogan of the new way in business and this is going to revolutionize the relations between capital and labor.

It has been left for business men to discover that in the literal application of the Golden Rule to business is to be found the solution of all industrial ills. It has been left to business man to find by practical experiment that the Law of Reciprocity as taught by Jesus, is a Divine Law which

brings harmony, prosperity, peace and good-will wherever it is brought into use.

"THE Law of Life is giving and taking, reciprocity, service, the Golden Rule. We can never get something for nothing, it is only the ignorant who think that such a thing is possible. If we are to receive we must first give, and he who gives grudgingly receives sparingly.

Selfishness is one of the greatest causes of poverty, both of life and soul. Later on I shall tell you of big businesses that are being conducted, without any reservation, on the principle of the Golden Rule, and they are not only successful to a degree, but strikes and disputes are now unknown to them.

The same law applies to individuals: we can receive only as we give. The employee who gives poor service because he considers himself ill-paid, will always remain unsuccessful and ill-paid—his poverty of soul produces poverty in his life. The employer who will not pay his employees adequately, or who will not give good service and value to his customers, will always fall short of true success, even if he does not come crashing to ruin.

"THE articles of which I speak, will, however, not deal altogether with material success, for they will embrace success in its highest and broadest aspects. It is necessary that all of us should be successful in our chosen walk of life. If we have chosen to be slum workers, then we must become the very best slum workers, the most sympathetic, loving, wise and helpful that it is possible for us to be. If we desire to be altruists, then we must be successful altruists. No matter what our work or sphere may be, it is necessary that we be successful and as efficient as ever we can be. No one can afford to be a failure; no one has any right to be a failure; it is our duty to be as successful as ever we know how to be."

WORRY poisons the system, kills love, kindness, and generosity, destroys the ability to think logically, makes the best food taste like Dead Sea fruit, fills the road to Slumberland with briars and brambles and tacks that puncture, and is never found in the kit of the man bent on discovering the pole of Success.

Cozy Chats

By GRACE M. BROWN

DON'T you wish that we all might understand that we ourselves are responsible for our own mishaps and that we reap just exactly what we have sown? When I ignore the law I alone have to reap the price of my ignorance.

Possibly if we could only see some of the practical results of our human ignorance, it might give us a little note of warning.

Of course, we know that all of this thing we call evil is the result of that same human ignorance, which is merely ignoring the divine law. And when we ignore a law it is simply because we have no desire to know better and thereby do better and be better and you know we cannot force knowledge upon a soul who does not want it.

There is no excuse for ignorance. It is instinctive in every human soul to be good and if men select to pervert their own divine instinct, then they will inevitably reap the reward of their ignorance, the reward which always follows any perversion upon the line of its own quality of action.

Yesterday I had occasion to go out to the county hospital and while I was there I went through one of the big wards which is used for severe chronic cases.

For a moment I stood appalled before the living human evidence of the persistent destructive thought forces and wondered that such things can be in this beautiful world and then I balanced myself in my own consciousness of the absolute justice of the infinite law and knew that in that law is all good and that the appearance of evil is simply the lack of love and that the appearance will be dissolved when we are willing to know that God is Love.

* * *

The big, sunny room was clean and

bright and inviting. The several beds were each occupied by a suffering human creature and as I went from one to the other, there was sounded from their hearts the complaint of somebody else's injustice, somebody else's failure to do right, and again I wondered how any intelligent vision could be so limited. Why could they not perceive the destructive force of their own critical thoughts which were so surely destroying their own bodies? Why could they not realize that they could change the sorrowful darkness into happy light if they only would?

And the pitiful part of it, from my angle of action, was that I was helpless in the matter, could say so little and do so little because they did not want—rather would resent—anything I could give. The delusion had become so powerful that it was master and the war of forces necessary to dissolve it would be most painful even if they were willing.

* * *

So it was not for me to intrude. Each man must abide in the freedom of his own will and I could only pass on, knowing that in God's own time and in His own way they would all know and become whole in spirit and in truth.

It is easy to walk in the path of comfort and ease and say the word of strength and power, but what do we do to prove that we are the thing we say?

It is easy to stand in the sunshine and defy the storm—but when the storm comes are we equipped to meet its fury?

It is easy to claim the good of life, but what are we doing to attract that good that we may abide with it always?

Oh, I tell you, the thought is manifest in the word as well as in the deed and the word and the deed are manifest in the flesh and in the life.

And the law of the Lord is perfect.

It is a shame for the soul to be first to give way in this life, when thy body does not give way.—*Marcus Aurelius.*

Impatience One Cause of Business Inefficiency

By F. D. VAN AMBUGH

Editor, "The Silent Partner"

SO MANY impatient, uneasy men are coming to The Silent Partner office and telling their troubles, that these impatient men have prompted me to take a little look into the real reason for their unrest.

Why are these men so impatient, so uneasy?

There are many reasons, but I seem to see a particular reason, and I want to give it to you.

You say, these men are ambitious, and they are. But their ambition is incited by envy, and envy will eat out the heart of the impatient man.

Ambition is a good thing when properly guided, but the ambition that assassinates others, and then suicides, is the ambition that has my attention now.

An aspiration to serve men differs greatly from an ambition to stand in the limelight. The limelight may move and it often does, but service builds.

One hundred a week with an opportunity to advance is much better than two hundred a week with no show to go ahead. The man with the malady of restlessness seldom gives his own situation time to develop its advantages. He can only see the size of his pay check and is totally blind to the fact that a salary is but a meal ticket that tides him over until he can earn more money.

TO be a failure calls for no personal effort. A failure is covered with November gooseflesh, December cold feet, January want. The easiest thing in the world is to be a failure, and this is the hardest lot in life—the hardest lot brought about in the easiest way.

You pay the price and take your choice, and the choice is: Success that costs a struggle, or failure that is paid for in suffering.

The point is clear: Do you prefer to struggle or to suffer?

Now, what is meant by this harsh word "struggle?"

Answer: Earnest striving.

But all men who are ambitious are not earnest to serve, and there is the rub.

With his own breath, man fans the fire,
Which flames as high as fancy can aspire.

THE trouble with the impatient individual is that he envies a thing that he calls success. The impatient individual only sees the surface of a so-called "success." In seeing a rising, soaring success that some men seem to make, he gets restless, resentful and often remorseful. He realizes his own difficulties, but does not understand the other fellow's troubles.

Years and years of my most active life were spent in the atmosphere of speculation, and those years taught me some valuable lessons—taught me that the experienced man can forecast the future of any get-rich-quick scheme, and the future is—failure.

My last ten years in publishing The Silent Partner—ten years of the hardest kind of work—have made me well acquainted with many constructive men. These ten years have convinced me that permanent success is clean, constructive, and it guarantees freedom. There is a big thought in this word "freedom." I know several promoters who lack their freedom.

When you witness some sudden rise in some business enterprise, think of the skyrocket. It must and will come down.

FORCES are at work within and forces are at work without, and these forces will eventually bring down any peacock that thinks he is an eagle and starts to soar high.

My suggestion to the impatient man is not to envy a bubble in business. Bubbles do not last. If the impatient men could only see into the lives of highflyers—they would be more satisfied with their own situation. If the restless men would only look upon the lives, and their lessons, of our truly great business men—men who have been years and years building, studying, serving and slowly growing—these impatient men would take new heart.

Every enduring success has cost discomposure, discomfort, hard work and delay.

When I look upon the McAlpin success,

I seem to look back at that old wooden Indian cigar sign that stood for so many years on a certain street. It was a small beginning, but what a permanent enterprise!—and it has taken years and years. The small man gets envious at such a success, but he does not appreciate what this success cost.

TO YOU honorable, ambitious men who get discouraged at times, my suggestion would be: Study the facts of the solid financial successes, and steer clear of the thought that you must hurdle into success in a hurry.

Real success is an oak of slow growth. Toadstools make rain roofs for the tailless, insect-eating tribe. Mushrooms furnish food for the toast-eating folks, but neither one of these ephemeral, rapidly growing forms of fungus is worth anything in finance.

The complete scroll of all success does not show one single, lasting achievement where money was made overnight, that the same "overnight" money was not lost the next night.

Take for illustration the great financial bubbles in the days of George I. They dazzled while they floated, but when the darkness of lost confidence pierced their interior of hot air, these South Sea globules were lost in the atmosphere of transparent defeat and disgrace.

Take any one glaring, flaring, quick success that is being made today at the expense of unreasonable cost—any corporation or company that has to pay for its capital more than money is worth—and what happens? I will tell you: The law of business gravity begins to work and the life of grandeur blows up in a wreck.

THE world will always blow its bubbles, and bubbles attract the ambitious. Picturesque promotions, jazz financing, ponies, pyramiding profits—all these things eventually find a lone lot in the cemetery of Foolishness.

My real object in writing this article is to impress the individual with the importance of not getting impatient. Solid, substantial success is built of well-baked bricks and not made by half-baked bluffs.

There are no untried dreams, no unused schemes in financing, in promotion. The length of life of a stock-selling scheme depends on the lasting confidence of the public. Let some stock buyer discover that he has been stung, and you open a hive of hornets.

The millions that have been lost recently

through the activities of the plunging, lunging promoters is appalling, but the people are getting wise.

The higher a promoter soars the farther he has to fall, and when public confidence calls his pretense, down he comes. Let the promoter make a failure in one enterprise and the public, that always applauds during his climb, always condemns in his crash. When confidence goes out, out goes the limelight.

THE point is, Friend Reader: If you are struggling along and making progress in your position slowly but surely, do not under any circumstances let the apparent achievement of some blinding business success, some skyrocket soaring, dishearten you, or discourage you.

I KNOW it is hard to work and to wait, but that is the only way to win—work and wait.

Every year some man's name appears on the billboards of conspicuous so-called "success," and this quick rise has a tendency to make us all falter and find fault with our own progress. Every now and then some flash-in-the-pan promoter, some apparent topsawyer, some spotlight first fiddler attracts our attention and we get all befogged, bewildered, befuddled, and we come to the conclusion that we are personally small fry. This is harmful, because it causes unrest, uneasiness, resentment and remorse among impatient individuals.

No man is a wizard on the way to win in a hurry. The wonder workers are all dead. Success is not a wonder—it is intelligent industry.

In every get-it-quick scheme for success—in every popgun plan, in all the gimcrack games, in each gewgaw gouge—in every whimwham, slimflam scheme there is a screw loose somewhere; and when the public finds this loose screw, out of the heavens of an apparent bright business comes a crash like lightning, and it shatters the delirious dream. Down comes the house of cards.

And it is a sad commentary that only the impatient can see the wreck after the wreck.

IN all enterprise, in each and every profession, there comes a time when we must slow down and take stock. The most dangerous period is when a man is coming into quick success.

I once knew a man, years ago, who

(Continued on page 57)

Why the Churches Are Losing Their Hold

By GEORGE C. GOLDEN

IT IS a most apparent fact that the standard Christian Churches are losing their hold on many thinking people. Of course, there are exceptions—there are many churches where men of strong personalities are packing their buildings to the doors. But these are not the average. The average church has resorted to all sorts of artful bait to secure a corporal's guard. Moving pictures, popular music, freak talks and endless forums are desperate cries for help from many a minister.

Recently some of our magazines have turned their attention to the subject and asked their readers to send in their opinions of the reason for such a condition.

To one of the magazines a Bible institute in the west, in a breezy report, proved by figures that with them church attendance was increasing. Answering their communication the writer of the article made the simple reply that both their leadership and following was so illiterate that they could not be considered.

What he meant and what we mean is that among the churches which demand a college graduate for their pulpits and among the men who are the leaders of American civilization, church attendance is on the decrease.

EMERSON says that if you have something that men want, the world will wear a path to your door. The fact that generally the path to the churches is growing faint proves that the church is not giving men what they want.

The Christ expressed the same truth in the symbol of the fruit tree. If we have a good tree, we water and spade around it that it may yield more fruit, but if the tree gives worthless, tasteless fruit, it is cut down. So the institution that serves is fostered and treasured, but the institution that is growing useless, dies through neglect. The Church was founded by the Christ to serve. Where she is losing out, we must conclude that she no longer lives up to her mission.

What is it that men want? I think that we can find a very good key to this question if we turn through the advertising sections of one of our magazines. Elbert Hubbard says that advertising is the art

of educating the public as to who you are, where you are and what you have to offer. When a page of advertising costs hundreds of dollars per issue, it shows that these people are offering something that is in great demand. We have seen many an "ad" that runs about this way:

One evening at five-forty-five I was sitting at my desk. I should have gone home at five. We had company at the house and I was anxious to show them the new sun-dial I had built. But affairs had gone wrong all day. My wife was "in a huff" because I would not be able to take her to the theater the following night, the men in my office had been careless and inefficient in their work and my own had gone at sixes and sevens. While I was sitting there, in came John Smith.

Two years ago Smith had been habitually such a man as I was, worrying, ill-tempered and poverty oppressed. He had been eloquent of bad luck. But suddenly he had changed. Instead of his morbid reserve he developed a manner that was most open and attractive. He formed an interest in civic affairs and was the leading spirit at the Chamber of Commerce and the Good Fellows' Club. His business had prospered, his office had acquired the reputation of being the best run and the best spirited office in the city. But with all his increased business and civic responsibilities, he had more time for motoring and golf than any of us. He vibrated success.

When he saw me, he forgot the errand on which he had come and began to talk about a most marvelous course of mental culture by X. This, he affirmed, was the cause of his success and he declared that I could have all he enjoyed in the way of leadership, popularity and efficiency if I would carefully study the course and intelligently apply its rules. I did so and found Smith had not told me half the benefits that I have been able to demonstrate.

THERE are almost a dozen such courses advertised in this way in our best magazines—courses on efficiency, personality, salesmanship and business service.

These are apparently the things that men want. These are apparently the courses men buy and then recommend to their friends.

But here is the astonishing feature of most of these courses; about five per cent of their subject matter is made up of psychological methods formulated in the last decade; about ninety-five per cent of their subject matter is from the four Gospels and especially the Sermon on the Mount.

These correspondence courses, that cost from five to a hundred and fifty dollars, are teaching business men and women a practical and profitable application of Christian principles.

Apparently educated and alert people, all over the country, are reading these courses gladly.

Here is where the church has lost her power of reaching people in so many cases. She has been teaching repression of individuality while, like the Master, these modern preachers through the mail service teach self-expression.

The church, in many cases, has set herself the simple task of eliminating vice.

But there are two ways of doing it.

A teacher with a black snake can have absolute quiet in her room; so also does the teacher who interests her pupils. The church has sought to wipe out harmful amusements and vicious mental habits by preaching against them, the Master attained these same results by teaching his followers the art of self-expression.

ANOTHER name for the Gospel of Christ is the Art of Self-Expression. The art of showing forth and utilizing all the talent we have and of which we are, of course, justly proud. In this art of self-expression the Master has many minor Gospels; the gospel of talent, the gospel of inspiration, the gospel of winning friends, the gospel of content, the gospel of choosing a profession, the gospel of faith and many more.

Take, for instance, the gospel of talent. We remember the parable. To three men were given respectively ten, five and one talents. The first two cultivated and used theirs and they were made rulers over as many cities.

It is an inspiration and an "urge" to use the abilities we have at hand and to attain the reward which inevitably follows of realized ambition. It is an appeal that is irresistible to the man with red blood in his veins.

I OFTEN wonder if Washington, as he sat in church, realized that the best of his service to God was his talent that he was so fearlessly using. Or I wonder if he did not feel like many of us that it was sacrilegious to think of these things in the house of God—there ambition must be subdued and desires chastened.

But today, looking back, we can see that the best that Washington brought to the service of God was not the offering he put in the plate, not the personal influence with which he supported the church, but it was himself and his talents. His talent was the most acceptable sacrifice he gave to God and he gave it by using and enjoying it.

THE Gospel of the talent is a gospel for everyone. We all come to church from a world of our own responsibilities and desires. Don't let us think for a moment that we desecrate a church by bringing our ambition within its doors. We are not responsible for our ambitions any more than we are for the color of our eyes or the shade of our hair—God gave them to us. We are not responsible for the possession of our talents—they are likewise bequeathed by God.

But the important thing is for us to learn the law of talent.

If we use our talent for service, then our ambition will be realized. These are not the writer's words; they are the infallible teaching of the Christ. History has proved their truth time and time again.

SO we might go through the other phases of the master gospel but space does not permit. Christ said that He came to save humanity. We have misinterpreted that word "save." When the woman with the issue of blood touched the master she said, "If I can only touch the hem of his garment, I will be saved."

To save a person, then, is to make them whole. The purpose of Christianity is to take us, with our faults and failings, our hates and our short-comings and make us whole, efficient, servicable and happy as God himself intended that we should be.

Will the churches come again to practicing a practical Christianity that will make people of service to community and nation? Will they again connect up with what men want? When we sit in a company of ministers, when we hear their hair-splitting arguments and their obstinate dogma, we despair. But when we remember that "preservation is the first law of life," then we have faith that a potentially great institution will wake to the vision of its Founder and that it will remember that man was not made for churches but that churches were created for man.

The empty wagon makes the most noise. The men who talk FACTS are never half so loud-mouthed as those who just air OPINIONS,—says the Night-Watchman.



Little Journeys Into The Realm of Success

By AGNES MAE GLASGOW

"I live in a house whose seven windows are states of consciousness. The window panes had become dimmed and hazy as I passed through a time of repression, and the bright sunlight of truth which poured its rays upon my house cast only shadows upon my soul, beclouding my impression of Truth. My search for understanding became centered in the shadows, which led me away from the light, and for a time I centered upon effects instead of cause."—Waller C. Rathke in Harmonial Thinker.

A WORD, or look or gesture may be the pivot upon which a man's whole prospects in life may turn. This seemed to have been true with Claude Strickland, a mechanical artist in a large photo-engraving establishment. Like most artists Claude thought himself to be temperamental. And he was, because having heard all his life that artists are temperamental he believed this to be a fact and cultivated, although unconsciously, the temperamental tendency of his character. His "touchiness," his parents and now his wife, called it.

"Claude is touchy," said the wife. "You will have to handle him with gloves. He threw up his job two months ago because some one in the office laughed at a drawing he had made, and he has not been able to find a position since."

"Does he know that he is touchy?" I asked.

"Know it? Well, I don't know. He says that he isn't a bit touchy, and that he abhors temperament in artists. Why Claude says—and I believe that he thinks what he says to be true—that there is no more need of an artist being temperamental than there is for a carpenter or bricklayer, and that this temperament is all a pose, but he is, touchy, and never holds a position long just because he cannot take a joke or will imagine that some one has it in for him one way or another. I don't know what we are going to do. Of course the strike now on would have shut him out the same as it shuts out the etchers or photographers, but he could have had two months' pay to fall back on if he had stuck to his job and when the strike is over he would have been taken back into his old position."

"All right, you send him over to talk

with me and we will see what it is that makes him so 'touchy' and see, too, if we cannot teach him how to make his faults serve him or that it would be better to give up the fault."

"Oh if you only could, but you must be careful; handle him with gloves."

"I will treat him with kindness," said I. "Maybe that will be as good as soft gloves. From what you tell me, Claude is the victim of mistaken ideas. He perhaps is looking to effect for success instead of to the cause producing success."

I found Mr. Strickland a very pleasant young man. He was young, in spite of the fact that he informed me that he was then forty-four years of age. He was a mere lad in judgment and a broad experience of life. I loved his eternal youth and told him so. He was pleased, but confided in me that he thought that this youthfulness of his was against him; that men would not take him seriously and that he was forever under the strain of showing men of his age that he was of mature years and his work of a quality befitting a man who knew the world.

S AID he, "Do you know that I have got so that I take only the hard, cold mechanical drawing to do in that shop just to show the boss, who is four years my junior but holds himself as being a man of vast experience, that I am not a temperamental dunce posing and praising myself like a lot of the other artists. I can sketch an automobile, a truck or a draft horse with any of them but I would far rather be doing the magazine illustrations than anything else. Tell me that I am temperamental like all artists! Father, mother, and now my wife say the same thing and all the time I am trying to prove

that I am not. Why do you suppose that I take the mechanical work to do? It doesn't require much of an artist to do those. No imagination! No inspiration!"

"I am wondering why you do," said I. "Have you done any of the magazine illustrations?"

"No I have not. I could have taken that work as I am the senior artist, but—Oh well, you see, my whole life has been that of living under the mistaken ideas of others! Even as a boy at school when I would draw a picture, the boys and girls would laugh and tell each other that they must look out for Claude; he was 'touchy' because all artists were. I hated to be thought different from the other boys and would go and play ball, and I liked it, too. Next to being a good magazine illustrator I wanted to be the best South Paw in school, but could I make the rest of the lads think that I loved athletics? No, I could not. I was an artist and I had curly hair and that was enough for them. They put me down as a sort of freak and I was one, whether I was or not. It has always been that way. I have got to be what men take me to be, whether I want to or not and—it's deucedly hard at times."

"Yes I know," I said, "But why did you want to be a South Paw? You are not left-handed?"

"No," he grinned, "I am not left-handed but at that time the greatest ball player in this country was a South Paw and we lads all worshipped him and I used to practice with my left hand—got real efficient, too—just because I wanted to be like our hero."

"**A**ND now you want to be a magazine illustrator and you choose the dry-as-dust mechanical work which irks you just because you do not like what you think would be the thoughts held of you by the rest of the men. Can't you see that you are rowing against the tide? That it does make you discontented and whether you show yourself irritable or not, you are irritable away back in your very center of being.

You are not doing what the biggest man in you wants to do and all because you have a peculiar idea of what public opinion is like.

"Let me tell you that no real man laughs at the reality in another man. He only pokes fun at what he considers a pose, a make-believe. You say that you do not pose as do other artists and praise yourself,

but let me tell you that you are posing. Oh, I will grant that you may not have thought of it in that way, but you are posing as a sort of martyr to that which you wrongly consider to be manliness.

"Now I will venture to say that the person who laughed at your drawings in that office and so hurt your feelings was himself an artist. Ah ha! I knew it! And I make another guess. He laughed

Dr. Frank Crane

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How to Train the Mind

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"IT happens that there lies now on my desk just the book that I can recommend to those who want to know 'just what to do' in order to improve the quality of their mind.

It is 'How to Build Mental Power,' by Grenville Kleiser, published by Funk & Wagnalls, New York. Ask your bookseller to look it up for you.

Kleiser is a natural-born teacher with a knack of getting at precisely the difficulty in the learner's mind.

The table of contents of the book includes these subjects: How to Develop Concentration, How to Put Your Mind in Order, Rules for Clear Thinking, How to Find Facts, Practical Plans for Study, The Development of the Will, Building a Retentive Memory, How to Analyze an Argument, and so forth.

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He claims that the key-note of his book is that the mind is the supreme originating constructive force in all human endeavor, and that right mental culture is the only direct means not alone to worldly advancement but to refinement and nobility of life. He goes directly to the roots of things, and shows that concentration is simply interest, that self-discipline is the first rung in the ladder of success, that nothing is too insignificant to be utilized in the upward climb, that greater progress may be made by resting at intervals, and that mental honesty is the most valuable asset a man or woman can have.

It is a good book for any one, but especially valuable for those whose opportunities for schooling have been limited.

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because the artist in him had either discovered your secret and was disgusted with your 'poor me' pose or he thought you considered yourself more of a man than he."

"But how on earth can you say that? How did you know?" Strickland asked.

"Know?" Because every word you have spoken, every act since you came into this room has shown me that you consider the real masculine man to be one who does not use his imagination or inspiration. You accepted the work of mechanical artist, hating it as you do, because you wrongly suspected other men of thinking this the more manly calling. Why man alive! They think it "hack work." In their secret hearts they are looking down upon your work and delighting in the work of the young cub who is making our magazines delightful for us.

“You can get angry with me if you like, but if you will stop to count ten you will not speak the word you have on the tip of your tongue to say. You will agree with me that I am right and that men do look down upon you because, from a mistaken idea, you are not giving out the best that is in you. You are not doing the work which will give most pleasure and help to mankind and in return you are not happy yourself because, back of everything that has occurred, you are unconsciously self-condemned for not having served to the best that is in you.

Do this and no matter if you be a mechanical artist, a great portrait painter, an illustrator, or a common day-laborer, wherever real men congregate you will be admired and respected *because you will have learned how and why you respect yourself*. Self-pity will have vanished before the invasion of self-knowledge."

IN a few words let me say that although I did not in the end handle Claude Strickland with "gloves," we did come to a good understanding and I was enabled to help him see through his dimmed windowpanes and he waited not until the strike was over to get back either his old job with the photo-engravers or a new job, but he began illustrating a story he was then reading in a cheap weekly magazine. He took these illustrations to one of the best publishers in New York. The publisher bought two of the illustrations to be used in a story of like character and when the strike was over Claude went back and asked his old employer to give him back his old position but to grant him the

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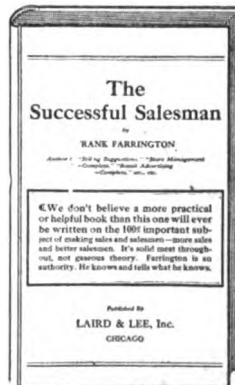
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privilege of now and then drawing some illustration for a magazine. It seems that once in a while editors are wont to ask the artist in the photo-engraving place to draw up an illustration although usually their own artists have already drawn the illustration before it is sent in to the engravers for the purpose of getting the plate made. This the manager allowed Claude to do, with the result that one day a great publishing company sent in an illustration to be engraved and Claude thinking that he could improve on the drawing, made another drawing and both the original and the one Claude made were sent, and his proved such a splendid piece of work that Claude soon left the photo-engravers to accept a good position with a large publishing house.

Of course, you will realize that when I write of one so well known as this man it would not be wise to use his real name. I have therefore substituted what I think to be a very good one in the place of the correct one, a sort of *non de plume* as it were.

(As I write for a number of magazines, do you not think it fair to your editor and THE BUSINESS PHILOSOPHER to mention the name of the magazine when writing me? Many write me without doing this.—A. M. Glasgow.)

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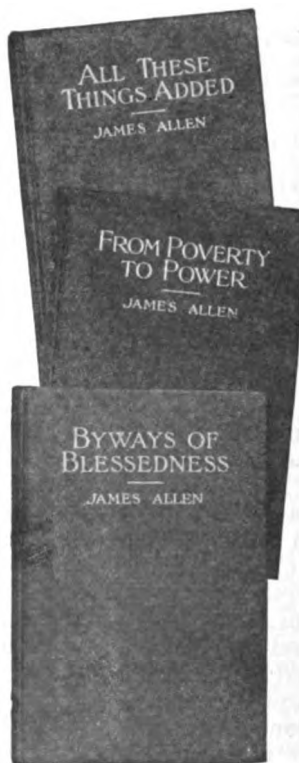
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World Slow in Rewarding Genius

By DUDLEY BRIGHT ASHFORD

Memphis, Tenn.

THE world has never appreciated idealists, or those who sacrifice personal gain for principle, earth's vanities for their visions, or the material for the spiritual, but has too often treated them with contempt, ridicule or even curses and crucifixion.

Some of the world's saddest tragedies centre around those who have died of broken hearts through lack of appreciation and encouragement, and those also whose lives have been filled with vain regrets because their love-offering has been made too late. You can see this exemplified in the lives of all the great prose-writers, poets, painters, philosophers, prophets—all of them idealists, and I propose to take one representative from each class:

From among the prose writers take the case of Dr. Johnson,—though we could have taken the lives of Charles Lamb, Jane Austen, Charles Reade, Goldsmith, George Meredith with equal suitability.

IT was long before Johnson was recognized by the people of his day. For many hard and bitter years he was famished and badly housed. He absolutely refused to obtain preferment from those who could have given it, at the price of principle. And so we see him living in the common lodging-houses, and huddled behind the screens of the eating-houses to hide his rags.

He was too honest and noble for his age, and suffered accordingly. A heart of gold beat beneath his ragged coat. As he walks up Fleet Street there is moisture in his eyes as he stoops to put a coin in the hands of sleeping homeless children. From a filthy hovel we see him lift a diseased and outcast woman, and carry her away upon his back to that old house in Bolt Court, already an asylum for all manner of distress, that he may nurse her back to life and virtue.

We see him standing bare-headed in the market place at Litchfield, because forty years before he had there inflicted an unkindness upon a father long since dead. And last of all we see him sitting beside a servant's sick bed, calling her his "dear friend."

And when this great genius and heroic upright soul wrote English the world

not only refused to buy his books, but it laughed him to scorn as an oddity and a dreamer. But public neglect is no criterion of a man's worth and we have now come to recognize that Johnson was one of the Makers of Prose.

Of the poets, think of Burns, and remember that Dante, Shelley, Keats, Wordsworth all had similar experiences, more or less acute.

THERE is no sadder tragedy than the closing days of Burns.

Partly by his own errors of conduct, partly by the violence of his political opinions, he had estranged his best friends. He was sick, poor and in debt. The last letter he ever wrote was an appeal to his cousin to lend him ten pounds, and save him from the terrors of the debtor's prison.

It would not have been much to expect from the brilliant society of wealth and culture in Edinburgh, with which he had associated, that some help might have been forthcoming to soothe the dying hours of the man who once they had received with adulation. But no help came. There he lay, wasted by fever, his dark hair threaded with untimely grey; poor, penniless, overwhelmed with difficulties, yet to the last hour writing songs which brought him no remuneration then, but which are now recognized as the choicest wealth of the nation which let him die un-comforted. It is the old, old story; we slay the poets, and then build their monuments. To the living in their need we measure out neglect, and reserve our praise for the dead who are beyond our charity:

From the list of great painters let us choose Turner—and remember his is not an isolated case. Today, thanks to his champion Ruskin, he is recognized as the greatest landscape painter the world has ever had. Yet in his own day he was unrecognized and unrewarded.

HIS early life was spent amidst the disorder and ghastliness of the lower streets of London. His instincts in early infancy were warped into toleration of evil and even delight in it. He learns what he can from half-informed masters; he educates himself to the production of majestic.

or pathetically tender and pure pictures, which are unappreciated, and by which he cannot live. Some of the upper classes hire him out to paint their great houses. Tired of laboring carefully without reward or praise he makes himself the servant of the lower classes, and is dragged hither and thither at their will.

He indulges in idiosyncrasies which turn into insanities, instead of pursuing his noblest visions. His life passed away in darkness and despair, and only enough of his work remains to teach us what we have lost. His life is but another sad instance of toil unrequited, and the tragedy resulting from non-appreciation.

Of the great philosophers recall Spinoza, and remember that such men as Socrates and Roger Bacon, met with a similar fate.

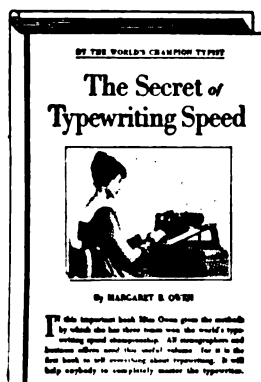
SPINOZA was a Jew, and he always suffered from the stigma of his race. When he renounced the religion of his fathers, he was cursed of his own people, excommunicated, and the attempt made to assassinate him. His pioneer work in criticism led to a storm of opposition, and was publicly condemned. He was compelled to write under a false name for fear of persecution, and had to live in seclusion for fear of recognition.

An offer of a professorship had to be refused, because of the opposition of those who disagreed with his system of thought. He was spoken of as atheistic, and his philosophy spoken of as a hideous hypothesis. Schiller says that people spoke of him as though he were a dead dog.

And yet his biographer today says of him that he was a man of pure morality, and simple-minded piety. When a great admirer, dying, desired to leave him his fortune, he refused it, and persuaded him to make it over to the rightful heir. He starved in his scholar's garret, and died at the age of 44.

And it took a hundred years to remove the obloquy which had gathered round his name. And then a host of great thinkers—Lessing, Goethe, Herder, Novalis, Schliermacher, Schelling, and Hegel—all united in recognizing the unique strength and sincerity of Spinoza's thought, and set him amongst the greatest thinkers of the world.

THE world's treatment of the prophets is proverbial. Think only of the supreme example of Jesus Christ: For a time Jesus was exceedingly popular. Men



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interpreted His mission in terms of their own military ideal. They wanted Him to accept the position of leadership in a great struggle against Rome. They realized that if he would do so, then by the aid of His miraculous powers they must succeed, and then coveted the honors that must result.

But when they found that His ideal and theirs were poles apart, what did they do? They did what crowds have often done in human history—they turned upon the hero who had disappointed them, and cried out for his death. And He, the noblest spirit that had ever visited this world, was crucified upon a cross of wood. Even His followers forsook Him and fled. Only His triumph by resurrection vindicated His claims, and impressed upon the world the heinousness of their crime.

What then is the lesson writ large over human history? Surely it is this—Do not wait until it is too late to make your offerings of love.

LOOK at that young man yonder as he strides down the village street. His beard has grown since he left the shelter of his home, a wayward stripling; his cheeks are bronzed with the burning sun of southern lands. Though he recognizes the old associates of his boyhood, he passes on unknown, and does not stop to tell them who he is. As his eye rests on the ivy-covered cottage and little plot of garden, his heart beats fast.

Already he half fancies he sees the form of his mother moving amongst the rose bushes. The sin of his thoughtlessness during his years of absence now convicts him. Why had he not answered her anxious letters? But he knows too well that she will forgive, and now that he is home again he will make up to her for those years of weary longings.

So he thinks, and his repentance almost makes him run till he reaches the door, and staggers back at the sight of a strange face, and feels the sword enter his heart as in answer to his eager question, there comes the sad answer—Gone! Who shall fathom the depth of remorse represented by those tears, that fall upon the cold marble slab in the little churchyard, as a strong man sobs out a repentance that is too late!

DO you remember Florence Barclay's story in the "Wheels of Time," of the little babe who wanted one white rose? The mother and her friend were taking tea in the garden, close to a magnificent white

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rose tree. Her little baby girl came dancing onto the lawn. Her eyes fell upon the roses.

Drawing near to her mother, she looked up into her face, and with a pleading look, says, "Oh, mummy, they are so lubly. May I pick one of your roses?" "Certainly not," replied the mother. "How often have I told you that you must never pluck flowers in the garden?"

The little baby said no more, but the little mouth drooped and quivered. The small feet trailed slowly away, all the dance gone out of them. Three weeks later the mother was a despairing, childless woman. The little child lay upon the bed smothered with white roses—roses in the little hand, roses round the tiny feet, snowy petals framing the tiny face, now whiter than the whitest snow.

The poor mother kneels at the bedside and sobs: "Oh, oh, she wanted but one white rose, and I would not let her have it. Ten thousand roses strewn about her now are not worth the one she wanted, which would have given her pleasure then." But the little angel face was unresponsive, and the roses fell from the light clasp of the baby hands. Ah, poor breaking heart! Love's offering came too late.

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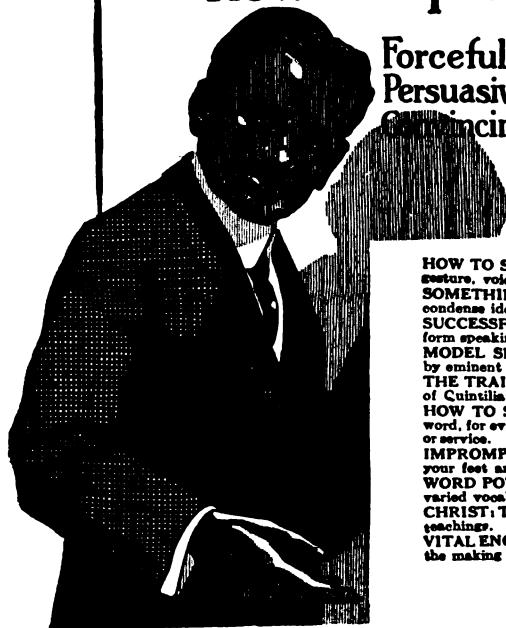
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The Psychology of Faith

By GRACE M. BROWN

Blessed is he whose faith in God
Gives him understanding of human Good.
Blessed is he whose faith in life
Is equal to his life's demand.

PSYCHOLOGY is soul science. And the psychology of anything is the inner or soul interpretation of that thing.

You can do anything or be anything you desire to do or to be whenever you believe sufficiently in yourself; and the very first step in accomplishment is to realize that you are capable of doing anything and of being anything which you desire to do and to be.

Faith is the subtle force, the sublime power, which, acting through the law of vibration, moves the infinite spirit into expression.

No life action is possible without faith. The bird would not fly unless every atom of its bird body was inspired by faith. The dear, wobbling baby feet have perfect ability to walk but the baby mind must be made aware of that ability; the wee sweet creature develops faith before the tiny feet can bear the body in perfect poise.

We live, we move, we have our being in faith, we die by faith and the quality of our living and our moving and our dying is determined by our faith.

We are measured by our minds but we measure ourselves by our faith.

We do not realize our faith, for every conscious as well as unconscious motion is the result of the action of the faith substance.

It is not a matter of opinion but a matter of living.

In the light of faith, anxiety is dissolved. It is a psychological fact that as we, by the strength and quality of our faith, bring ourselves into the plane of success, we naturally become stronger on all planes of positive life. In positive living there is no room for negative action which is merely a weak action of faith.

It is a waste of God-given energy to worry, to struggle or to argue about anything, because it limits as it destroys our faith and seemingly excludes us from the success germ.

EVERY limitation with which we environ ourselves is merely the result of our lack of faith in ourselves.

While we could not express life without some degree of faith, it appears so lacking in some folks that we almost marvel at their ability to wander around the earth home and tell their woes to the rest of us who would much prefer listening to something more enlivening.

You see, a lot of us have thought very little about these finer forces of nature called "psychological" by many modern thinkers. We take this mighty constructive energy, which actually holds world atoms and human atoms and soul atoms in place; we personalize it and sentimentalize it and call it love, which is in truth the constructive force in nature, and then we imagine that this greatest thing in the world belongs and relates only to our own emotions, which we ourselves are quite incapable of understanding, let alone analyzing.

No man is supposed to believe beyond his knowledge. How could he?

Our belief in God is only faith, as we assimilate the God life, because Faith is active, expression and not negative acknowledgement.

FAITH is the substance back of all activity.

Faith united with understanding manifests in the constructive activity of work, giving us another dimension of consciousness in faith.

In like manner, in its negative expression, fear united with ignorance manifests in destructive activity which is the trinity expressed in dissolution and called death.

Faith precedes knowledge and follows Hope and Intention.

Faith accompanies Belief although it is a much more powerful force and one which endures.

Belief changes with every passing emotion and belongs to the realm of the mind.

Faith is eternal as mind itself and belongs to the realm of the soul.

Every living thing must have faith following its desire before that desire can

come into expression. The flower bud has faith according to its flower consciousness. That faith calls into operation the law of its flower being and in the fullness of its hope and of its love does it externalize in God which is the revelation of its goodness or its part of God.

"According to your faith be it done unto you." Never was a clearer word because you become according to your faith.

When the child desires and hopes he can walk, he will try; when he has faith that he can walk, he *will* walk; if he is afraid that he cannot walk he will fall down. According to his faith, it is done unto him.

Men are only grown-up children. They know very little more than the child and at some points of consciousness, not nearly so much. A child always knows how to love until he has been suppressed; as he develops his faith, man's ability and his powers increase but he will do nothing until he believes that he can and until his belief is followed by his faith.

WE are so filled with fear that sometimes we have to work to dissolve it. But having overcome fear, fear of opinion, fear of making mistakes, fear of accidents, fear of disease, fear of doing wrong, fear of a thousand other foolish delusions, our faith arises and becomes actual, we become pure in heart, we walk with God because we are good and God is good.

Faith dissolves disease much more rapidly than fear can attract it, because faith is a warm positive force and fear is a cold clammy negative angle of the same force.

A tiny flame dispels the dark in a room filled with dark; a small alive fire dispels huge spaces of cold. So a spark of living conscious faith, dissolves the misery from a human life and as the faith develops by the force of its own constructive desire the life becomes radiant with good and God becomes manifest in humanity.

Everyone wants to be good, but we have so little faith in each other and so little faith in God that the wonder is that we poor, struggling mortals do as well as we do and that we are as strong and as successful as we are.

THE faith substance is always ready for immediate use. It is unlimited in supply and we can use it and apply it and have more when we use it in abundance than if we are grasping and selfish with it.

We are only limited by our capacity, but sometimes we limit ourselves by our selfishness which is always the barriers between ourselves and the opulent joy of living.

The faith substance radiates positively. The man who has faith in himself has faith in his fellow men. And why limit our faith? Why draw lines in its manifestation? I have heard healers and practitioners say they can not heal broken bones. Why? There is no lack of faith substance and there is no lack of constructive force? If I can control enough of the faith substance to dissolve a headache or to draw a dollar into my purse, surely I can draw enough to blend bone atoms and to fill my purse with dollars sufficient for my freedom.

No words that I can find tell the truth of the marvelous psychology of faith so exquisitely as those of Bulwer in the following bit of beauty wherein he writes of faith.

There is no unbelief.

Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"

Trusts the Most High.

Whoever sees neath winter's friend of
snow

The silent harvest of the winter grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep
Knows God will keep.

Whoever says, "Tomorrow, the unknown,
The future," trusts the Power alone
He dares disown.

The heart that looks on when the eyelids
close

And dares to live when life has only woes
God's comfort knows.

There is no unbelief
And day by day and night, unconsciously
The heart lives by that faith the lips deny—
God knoweth why.

—[Bulwer.

He that asketh faintly beareth a denial.
He that asketh a courtesy promiseth a kindness.—*Old Proverb.*

The Principle of Service Viewed from Many Angles

Edited by CHARLES CLINTON HANSON

TACT

Tact is a positive quality to *reason*. It is constructive in character. Its opposite or negative quality is *inexpediency*—destructive in character. Tact in a business sense is speaking the right word, or doing the right thing in moments of emergency. It is the gift of bringing into action all of the mental powers in the nick of time. Business men see many opportunities wasted by men of fine character and of more than ordinary talent for the want of tact. We see possible friends offended, influential patrons lost for want of tact. We have seen a career of energy and perseverance spoiled through the want of tact. On the other hand, we have seen tact win its way to the foremost places, while talent lagged in the rear. The business man regards talent as power and tact as skill. Talent as weight; tact as momentum. Talent knows what to do; tact knows how to do it. Talent makes a man respectable; tact makes him respected. Talent as wealth; tact as ready money. Tact is something more than manner, yet manner enters largely into it. It is something which never offends, never excites jealousy, never provokes rivalry, never treads upon other people's toes. The commercial world frequently has to send two men to do one man's work—the talented man and the tactful man. Our schools, colleges and universities should give us both combinations in the same man.—C. C. Hanson.

There are only a few propositions for human conduct that nobody disputes. Here, I think, is one of them: Regardless of sex, age or vocation, every person is better off, mentally, morally, socially and financially for keeping physically fit.—George Bothner.

LEARN TO LET GO

If you want to be healthy morally, mentally and physically, just let go. Let go of the little bothers of every-day life, the irritations and petty vexations that cross your path daily. Do not take them up and nurse them, pet them and brood over them. They are not worth while: let them go. That little hurt which you got from a friend, perhaps it was not intended, perhaps it was, but never mind—let it go. Refuse to think about it.

Let go of that feeling of hatred you have for another, the jealousy, the envy, the malice; let go all such thoughts. Sweep them out of your mind, and you will be surprised what a cleaning up and rejuvenating effect it will have upon you, both physically and mentally. Let them all go; you house them up at deadly risk.

But the big troubles—the bitter disappointments, the deep wrongs, and heart-breaking sorrows, the tragedies of life—what about them? Why, just let them go, too. Drop them softly maybe, but surely. Put away all regret and bitterness, and let sorrow be only a softening influence. Yes—let them go, too, and make the most of the future.

Then that little pet ailment you have been hanging on to and talking about—let it go. It will be a good riddance. You have treated it royally, but abandon it—let it go. Talk about health instead, and health will come.

It is not so hard after once we get used to the habit of letting go of these things. You will find it such an easy way to get rid of things that mar and embitter life, that you will enjoy letting them go. You will find the world such a beautiful place. You will find it beautiful because you will be free to enjoy it—free in mind and body.

Learn to let go.—*Bulletin of Oriental Society.*

Pray not for more wages, but for more earning power. The former will follow the latter.
—*The Watchman*.

SYSTEMATIC READING

In reading, as in everything else, nothing can be accomplished to much purpose without system. To read volumes here and there, on every conceivable subject without order or discrimination is only to accumulate in the mind a blurred, undistinguished mass of half-digested material, too ill-assorted and indefinite for use.—*John T. Dale*.

If you are asking, "What's the use?" it means that you are in danger of allowing your life to become useless. The world is largely a reflection of ourselves.—*The Watchman*.

UNCHANGING LAWS

There is no use in wasting time because of losses we have sustained, because of plans gone wrong, because of griefs and sorrows that visit us. Back of every act stands a long line of causes, most of them having never been within our control. All we can do is to trust ourselves completely to the universe and accept what comes as part of the great game. We are always being used in the working out of a plan—a plan governed by unchanging laws.—*Tom Dreier's Anvil*.

You were made for enjoyment, and the world was filled with things which you will enjoy, unless you are too proud to be pleased with them, or too grasping to care for what you cannot turn to other account than mere delight.—*Ruskin*.

YOUR PROBLEM

Never mind about how much you could do, and how bright your prospects would be, if you hadn't made this mistake or had that bad luck. Your problem is never "What you might be, if," but "What you *can* do, anyhow." You have fallen in the fight, your knees are skinned, one eye is swollen shut, your shoulder bleeds, your back aches—you have made the wrong investment, trusted a false friend, been betrayed in love, acted the fool, and been asleep at the switch. What now? Why, up and at them! The man who wins is the man who won't quit. Your mistakes and misfortunes have but cast you back upon humanity, our common mother, and you can rise with new strength.—*Dr. Frank Crane*.

We can fix our eyes on perfection, and make almost everything speed toward it.—*Channing*.

CULTURE

Culture too is a positive quality to *reason*. It is constructive in character. Its opposite or negative quality is *boorishness*—destructive in character. The business world wants men who reason with culture because of the enlightenment and discipline acquired by mental and moral training and refinement in manners and taste. It is a universal law that the greater comprehends the lesser, and the cultured man reaches the highest pinnacles without lessening in any direction his effectiveness in effort.—*C. C. Hanson*.

Produce great Persons, the rest follows.—*Walt Whitman*.

A BETTER POSITION

You want a better position than you now have in business, a better and fuller place in life. All right; think of that better place and you in it as already existing. Form the mental image. Keep on thinking of that higher position, keep the image constantly before you, and—no, you will not suddenly be transported into the higher

job, but you will find that you are preparing yourself to occupy the better position in life—your body, your energy, your understanding, your heart will all grow up to the job—and when you are ready, after hard work, after perhaps years of preparation, you will get the job and the higher place in life.—*Joseph H. Appel.*

And let him go where he will, he can only find so much beauty or worth as he carries.—*Emerson.*

OFFERING STRENGTH TO GOD

I confess that I do not see why the very existence of an invisible world may not in part depend on the personal response which any of us may make to the religious appeal. God Himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life may mean, if they mean anything short of this. If this life is not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it feels like a real fight—as if there were something really wild in the universe which we, with all our idealities and faithlessness, are needed to redeem; and first of all to redeem our own hearts from atheisms and fear.—*William James.*

Culture is the power which makes a man capable of appreciating the life around him, and the power of making that life worth appreciating.—*Mallock.*

BRAIN CHILDREN

Our thoughts are like so many pebbles
Thrown out into Life's deep sea,
Which rippling wavelets, rolling
On throughout eternity.

Our thoughts are things Immortal
That, as Thinkers, we create,
Patterned by the Mind's designing,
In fair pictures which elate.

Then with care should we regard them,
Since they are of Self a part;
Lest it chance Life's breakers roll them
O'er a bruised and aching heart.

Let's fit them with wings of Mercy;
They are children of our brain,
Floating far throughout the Cosmos,
Chanting out our life's refrain.

—*Margaret Olive Jordan.*

What wealth it is to have such friends that we cannot think of them without elevation.—*Thoreau.*

WISDOM

Wisdom is another positive quality to *reason*. It is constructive in character. Its opposite or negative quality is *foolishness*—destructive in character. The business world wants men who reason wisely. We recognize wisdom as a result—a product. It is built of the material known as knowledge. We like that wisdom which is humble because it knows no more; not that which comes from little knowledge, proud because it has learned so much. Men who reason wisely are welcomed everywhere. The egotist is a bore always. The man of wisdom is never an egotist

and therefore never a bore. Wisdom brings tact to say and do things which mere knowledge can never say or do. The business man recognizes that there is no other road to wisdom except through the conscious or unconscious development of the positive faculties and qualities, capacities and powers of the body, mind and soul, to a marked degree.—*C. C. Hanson.*

God feeds the birds, but He doesn't throw the food into their nests.—*Greek Proverb.*

EDUCATION IS ACTION

Education is action. Too many people think of education as a process in which a youngster sits still while some oldster tries to tell him something. It can't be done. You can't teach anything to a tree or a rock. Learning is an active not a passive affair. A student is one who studies. You begin to get into the process of becoming educated when something inside of your own head goes to work.

A university is not a wholesale storehouse of knowledge. A professor is not a purveyor of chunks of knowledge. He is not supposed, by profession, to be an expert with a wheelbarrow and a shovel. A student is not a receptacle into which quantities of knowledge are to be dumped. Teachers are not birds dropping worms of knowledge into open mouths. Even stomachs have to digest. Education is an active, vital, fascinating affair.

A university is a group of scholars and students with active minds intent upon knowing the world and determined to find the truth. Of course, it must have buildings and lands. Libraries and laboratories and hospitals are among the necessary tools. But we find a true seat of learning wherever human beings are actually alive mentally and spiritually.

The most challenging fact of life is that every person has an active mind. The most distressing fact is that few people ever find it out. The tragedy of life is that so few people ever wake up. Emerson was entirely right when he insisted that an active soul "is in almost all men obstructed and as yet unborn." We shall progress and prosper just in proportion as education succeeds in tearing away these obstructions and in setting free the minds of men and women. A student is being educated when he gets into action. That activity occasionally needs direction and guidance, but the essence of education is action.—*M. L. Burton, President, University of Michigan.*

Is anything more wonderful than another, if you consider it maturely? I have seen no man rise from the dead; I have seen some thousands rise from nothing. I have not force to fly into the sun, but I have force to lift my hand, which is equally strange.—*Carlyle.*

DID YOU GAIN ANYTHING?

Something happened. It was the very reverse of what you expected. You became disheartened and disgusted. Someone failed to play his part; and your associates did not agree with you. Things were not coming your way, and you became antagonistic. Then, you have the habit of taking issues; you resist every situation that does not conform to your whims or ideas. But did you ever gain anything from such procedure? The fact is you have, at such times, lost heavily all along the line. Such thoughts and actions confuse the mind, waste energy, weaken the system, break down morale, scatter attention and give cause to all kinds of mistakes. Besides, such procedure will place you at a serious disadvantage wherever you are.

Whatever the circumstances may be, it pays to seek harmony and conciliation. It pays to be kind, considerate and generous. It pays to give praise and encouragement—to disagree less, and help more. You will win all along the line if you move in such an attitude, and render your best service. It is poor business to whine, disagree and antagonize. You have everything to lose by becoming a mental porcupine. So choose the other way, for your own sake, and for the sake of your fellowmen.—*Christian D. Larson.*

The will of the present is the key to the future, and moral character is eternal destiny.—*Horatio Stebbins.*

LINE OF LEAST RESISTANCE—ITS EFFECT

Those who sit by, bemoaning their fate, and who unfortunately do not see the big opportunities offered in times like these, fall into the class of those who just hold their jobs. Some day these latter will be embarrassed to find that someone working in a position less important than their own is suddenly recognized as a good merchandiser or trader and learn that he has been advanced to a position better than theirs. But the most bitter part of it all will be that the fellows who suddenly came to the front did what the others knew should be done by themselves, but who somehow or other followed the line of least resistance and failed to take advantage of the opportunity which their own intelligence told them was the thing to do.—*Thomas E. Wilson.*

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.—*Horace Mann.*

PICKING MEN

Knowing people and knowing how to handle them is, I believe, the greatest asset of any executive. I always sought a man who was anxious to land the job. The fellow who is overjoyed to get a certain job is the one who will work hardest at it. I never like to employ a man who is not sure he wants what I offer him. When a man takes a job with the air of doing me a favor to accept it, I know that he is apt to think that he has discharged his full obligation in taking the place, without doing much afterwards. In order to obtain a man full of enthusiasm for the work to be done, I often found it wise to pick somebody from a much humbler place. The man who has been making a monthly salary of only seventy-five dollars is likely to leave no stone unturned and no midnight oil unburned to make good on a job paying one hundred fifty dollars—much more likely than if he had already been getting almost that much.—*Thomas E. Wilson.*

Actions, looks, works—steps from the alphabet by which you spell character.—*Lavater.*

COURAGE

Courage is another positive quality to *reason*. It is constructive in character. Its opposite or negative quality is *indecision*—destructive in character. The business man wants men who reason with courage, not indecision. Courage is a quality of heart and mind which bears one up against any trouble or impending danger. It makes a man cool-headed, as well as resolute and active in meeting difficulties be they imaginary or real.—*C. C. Hanson.*

As you grow ready for it, somewhere or other you will find what is needful for you, in a book, or a friend, or, best of all, in your own thoughts, the eternal thought speaking in your thought.—*George Macdonald.*

BUSINESS IS ONLY A FORM OF TEACHING

Business is only a form of teaching. You teach people to desire your product; that is selling. You teach workmen how to make the right product; that is manufacturing. You teach others to co-operate with you; that is organization. To succeed in business it is necessary to make the other man see things as you see them, which means that you yourself must first see and believe before you can tell another.—*John H. Patterson.*

The hardest times call for the hardest thinking.—*The Watchman.*

KNOW THYSELF

You must give some hours to concentrated, persistent thought. You must study yourself and your weaknesses.

No man gets over a fence by wishing himself on the other side. He must climb. No man gets out of the rut of dull, tiresome, monotonous life by merely wishing himself out of the rut. He must climb.

If you are standing still, or going backward, there is something wrong. You are the man to find out what is wrong.

Don't think that you are neglected, or not understood, or not appreciated. Such thoughts are the thoughts of failure.

Think hard about the fact that men who have got what you envy, got it by working for it.

Don't pity yourself—criticise yourself.

You know that the only thing in the world that you have got to count upon is yourself.—*Theron Q. Dumont.*

We find in life exactly what we put in it.—*Emerson.*

"THE OLD ORDER CHANGETH"

There is a change in the thought of the world. This change is silently transpiring in our midst, and is more important than any which the world has undergone since the downfall of paganism. The present revolution, in the opinions of all classes of men, the highest and most cultured men as well as those of the laboring class, stands unparalleled in the history of the world.

Science has of late made such vast discoveries, has revealed such an infinity of resources, has unveiled such enormous possibilities and such unsuspected forces, that scientific men more and more hesitate to affirm certain theories as established and indubitable or to deny certain other theories as absurd or impossible.

A new civilization is being born; customs, creeds and precedents are passing; vision, faith and service are taking their place. The fetters of tradition are being melted off from humanity, and as the dross of materialism is being consumed, thought is being liberated and truth is rising full-orbed before an astonished multitude. The whole world is on the eve of a new consciousness, a new power, and a new realization within the self.—*Charles F. Haanel.*

Man's failure is not due to his bad habits, but to the lack of good habits.—*Orville Allen.*

A FRIEND

A friend is a person who is "for you" always, under any suspicions. He never investigates you. He likes you just as you are. He does not alter you. Whatever kind of coat you are wearing suits him. Whether you have on a dress suit or hickory shirt with no collar, he thinks it is fine. He likes your moods and enjoys your pessimism as much as your optimism. He likes your success and your failure endears him more. He wants nothing from you, except that you be yourself! Friendship is the most admirable, amazing and rare article among human beings.—*Clipped.*

Get up front; the disasters usually hit the rear car.—*The Watchman.*

OUR DEEPEST DESIRE

I believe a lot of things and know a few things.

What I believe is most cheerful and hopeful, and what I know is absolutely certain.

I know, for instance, that you can have anything which your heart desires, if you desire that thing more than anything else, the demonstration depending entirely on the word "more." Very few people know this. They say they have wanted this or that "more" than anything else for years, but it has never materialized. I have always found that they only think that they wanted this or that "more" than anything else; they did not realize it was often something of an entirely different nature which they desired "more" than anything else.

I know a man who said he wanted a salary of \$5,000 a year "more" than anything else. He was offered this salary as overseer of a number of men in a great factory. But when he found that he couldn't smoke, if he took the job, he declined it. You see, what he wanted "more" than anything else was tobacco.

If you are not demonstrating what you desire, you may feel assured that your desire is not as deep as you think it is, for the law is absolute. Greatly blessed is the man whose paramount desire is for spiritual understanding.—*Howard A. Colby.*

There is a great difference between contentment and a dead ambition.—*The Watchman.*

WE SHALL LIVE AGAIN

By Victor Hugo

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but the eternal spring is in my heart, I breathe at this hour the fragrance of the lilies, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.

For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, "I have finished my days' work." But I cannot say "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a throughfare.

It closes on the twilight, opens on the dawn.

Love dissolves hell and heaven appears —*The Watchman.*

TO WIN, TAKE AIM

The great American need is for a vision of a larger life and its possibilities. Our vision is limited, our aspirations are limited, and, therefore, our possibilities are limited. Our vision is limited because we lack a definite aim, a definite ambition, a definite purpose. The best efficiency experts declare that only ten per cent of the people of this country have a definite object, an ultimate aim, a genuine motive for living. This is the great tragedy of American life. It is lack of a clear objective that causes so many people to drift. The man who has no specific object in life is going nowhere, but is just drifting, and that is why he never arrives. He is sailing toward no port, and if he ever reaches one it will be purely accidental.—*James Samuel Knox, A. M., in "Personal Efficiency."*

People who tell hard-luck stories always have hard-luck stories to tell.—*Elbert Hubbard.*

SERVICE THE KEY TO SUCCESSFUL MERCHANDISING

"Selling goods that do not come back, to customers who do, is the best definition I know for successful merchandising," declared Charles Henry Mackintosh of Chicago, President of the Associated Advertising Clubs of the World, in an address before 300 business men and women of Spokane under the auspices of the Spokane Ad Club.

"We can do business only with our friends, and there is only one way to have friends. That way is to be a friend yourself. We get only by giving. Lasting success in business depends upon the service we give and is summed up in the New Testament, 'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them'; for this is the law and the p-r-o-f-i-t-s.

The thing in the world I am most afraid of is fear, and with good reason, since that passion, in the trouble it causes, exceeds all other accidents.—*Montaigne.*

PERSONALITY AND PSYCHOLOGY

What is personality? I do not know. But I know it is a mighty power. How may you enlarge this storehouse of influence? Applied psychology can give you a dozen or more simple rules for improving personality; here we can mention only a few without explanation or elaboration: If you will look every person to whom you talk squarely in the eye, in a short time you will increase your personality from twenty to forty per cent. Proper *dress* and *address* are simple but valuable factors in increasing personality. Develop your ability to remember names and you will also find your personal influence improving. Improve your conversational power, cultivate repose and self-control, begin a definite study of human nature, and you will realize the personal value of psychology in helping you in this indispensable quality for success—PERSONALITY.—*A. V. Phillips, Ph.D.*

The secret of success is service; the secret of making good is being good.—*Roger W. Babson*

THE ALL-ROUND MAN

The all-round man is, I suppose, the highest type of human product, because he is able to meet all kinds of people on terms of mutual interest and understanding. But—well, I guess it is the difference between a tree and a bush. A bush starts to put out branches from the ground up. It is a pleasant object, a nice bush is. But it never gets very far. A tree has one central trunk, which stands like a pillar of steel against all the buffets of storm and stress. And it goes on, up and up; climbing, ever climbing higher. The branches are fine enough. But they are not the tree! The thing that stands and *gets somewhere*, and holds the whole growth together, is the central trunk. That, to my mind, is Purpose.—*George M. Reynolds, Chairman of the Board, Continental and Commercial National Bank, Chicago, Ill.*

Business is not new, but the science of it is.—*The Watchman.*

In the April issue I will take up Memory and Imagination, two more natural faculties to intellect, and talk about them and their positive qualities, with due reference by way of explanation to their negative qualities.—*C. C. Hanson.*

This Thought May Help

SOME folks insist on hanging a thermometer before themselves, but this seems unnecessary. When it's hot, they will be hot. When it's cold, they will be cold.

And this illustration brings out my point.

Several years ago I wrote: "No man wants advice; he seeks substantiation."

If you will pack this thought around with you, the thought will help a lot.

You do not need advice, but you sometimes need support. Forever relying on someone else means that you lack initiative, courage or judgment.

The lowlands of life are littered with men who lack initiative, pluck and the power of purpose.

Lincoln and his Cabinet is a good illustration of Lincoln's initiative. He could not accept their advice and he tried to get their substantiation, but even in this he failed.

THERE are very few people in this world who fully understand your situation, and fewer people in a position to advise you. And even with their advice, you may not be capable of carrying it out in their way. You are more liable to work it out in your own way.

If you are small, the advice of many friends will help but little. If you are big, you do not need advice.

For ten years The Silent Partner has persistently and consistently declined to give advice on how to do a thing, but during all this time the editor has enthusiastically substantiated the idea of getting you to want to do the thing. "Want to do" is the big phrase. If you want to do, you will find a way to do without being told every time you turn around.—[F. D. Van Amburgh.

Man Wanted

WANTED—A man for hard work and rapid promotion, a man who can find things to be done without the help of a manager and three assistants.

A man who gets to work on time in the morning and does not imperil the lives of others in an attempt to be first out of the office at night.

A man who is neat in appearance and does not sulk for an hour's overtime in emergencies.

A man who listens carefully when he is spoken to and asks only enough questions to insure the accurate carrying out of instructions.

A man who moves quickly and makes as little noise as possible about it.

A man who looks you straight in the eye and tells the truth every time.

A man who does not pity himself for having to work.

A man who is cheerful, courteous to everyone and determined to "make good."

A man who, when he does not know, says, "I don't know," and when he is asked to do anything says, "I'll try."

A man who does not make the same mistake twice, who is not a goody-goody, a prig or a cad, but who does the very best he knows how with every task entrusted to him.

This man is wanted everywhere. Age or lack of experience do not count. There

isn't any limit, except his own ambition, to the number or the size of the jobs he can get. He is wanted in every big business from Maine to California.—*Ship-builder and Metal Worker.*

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—Roger W. Babson

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**A. W. DOUGLAS
CHARACTER ANALYST**

209 Western Union Building, Memphis, Tennessee

THE DAILY TASK

(Continued from page 8)

minds; it is the color which our own trustless fearing minds have given events and the day.

In looking back over the past, we are convinced that if we had been a little more patient and less wilful, a little more trustful, if we had had a little more courage, if the foundations of our faith had been laid more firmly, if we had tried the tremendous resources of prayer, it would all have been different. The day was not to blame, nor our unlucky stars, not events, nor people, but ourselves.

Goodness and mercy follow us every day of our lives. We have command of resources that are simply unlimited in their power to help. No evil can befall us, and failure and disaster are impossible—success and happiness are sure this very day—if we make friends with those unseen helpers which attend every man who keeps steadfastly before him the vision of the Divine ideal, the pattern of infinite, unselfish love.

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By CHARLES HERRICK
(Of the Chicago Rotary Club)

EVERYBODY'S friend, Bobbie Burns, who sang long ago, in a far-away land, songs that belong to all ages and all lands, has never been classed a leading spirit in either prohibition or thrift campaigns. And yet this wonderfully human poet once wrote something worthy of recall in these days of much loud talk, bitter criticism, ceaseless and senseless striving after new pleasures, new excitements. After a most comprehensive evening with convivial companions, Burns made the suggestive observation, “Perhaps, I'd have been happier, after all, at home, happy thinking.”

Suppose, as we add to daylight hours our daylight saving acts, we let a little of the new sunshine find its way into our hearts—let a little of the new light dissipate the mental darkness which encompasses so many, in these days of reaction, moral, mental, physical.

Why not slow down a bit? Why not see if right at our hand, and without money

and without price, we cannot find a happiness that energizes, rather than enervates? Who knows, perhaps with Bobbie Burns we can learn the charm of “home and happy thinking.”

YES; and perhaps we might learn something more—a new joy in life, and a new outlook on life—one which counted the blessings still in hand, instead of mourning over the fancied blessings which have escaped our grasp. On an old tombstone in the cemetery of Inverness, Scotland, are these words—“I was well, I wanted to be better, here I am.”

We had a lot of “cost plus profits;” we wanted to be better or richer; we sold to people who had nothing to pay the bill with; now here we are. Isn't that the whole story? We said, in our rashness, three times two is nine—we believed it; but the other fellow didn't! And now we must come back to the dear old multiplication table and real business.

But just think of all we have left! 110



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million people have seldom, in the world's history, deliberately committed suicide! Very seldom has a nation with a thousand million bushels of foodstuffs on hand and facing an enormous new crop, suffered starvation! No people possessing the high level of intelligence of the United States of today ever discarded the substance of liberty under law, for the shadow of license under socialism.

WE have men, we have money, we have vast undeveloped resources; we have courage and capacity; home love, honor love, nation love—what, in the name of all that is sane and sure, is the matter with us all?

Let us echo the call of our soldier boys when facing the enemy overseas—"Let's Go." Go to work not play. Recently a leading captain of Industry, who had outgrown his old habit of industry, said: "I love golf, it makes me feel fit." "Fit for what?" asked his companion. "Fit for more golf." Let's play—play hard—but play to get strength for more work, not more play. Let us think—think hard, sanely, but above all let each man—leader or led—employer or employee—think hopefully, think happily.

Today the lure of the woods' low rustle; tomorrow, the invitation of the meadow's kindly page; next week, the babble of the brook; and then, the tonic of the unresting sea. Let each bring its new gift of new strength and a new love of life; but let the life it makes us love be a life of action not of dreams, of doing not of saying, of work not of waste.—*The Gyrator*.

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Aspiration By A. W. DOUGLAS

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The path I choose is seldom
Used by any other man;
I'll walk that path and weep or laugh
Because no others can.

I do not want my path to be
An easy, pretty way;
With wondrous spots of beauty
Before me every day.

I want the sand and boulders there
To make the going bad;
For without some great sorrows
Great joys could not be had.

That's why I want the rugged way
Without a broken trail;
Where I may break anew a path,
And dangers new assail.

And when I reach the altitude—
The height of my desire—
Then may I see some higher peak
To set new hopes afire.

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The Measure of a Man

By W. JAMES FRASER

Who, shall the measure rule
Of finite man in Nature's school;
Or what plummet sound his deeps
When to natural law he keeps?
Who the prizes shall assess
When in commerce and its stress
In Babel tongue of right or might
Man preserves his native right?
Gold is crude whate'er its state;
Jewels rare can never rate
The worth of man's potential force
When kindly Nature guides his course.
The measure and the rule can be,
Some say, "Social and heredity;"
Yet every man, near or far
Can be measured by his A-R-E-A.

Perpetuating Poverty

The man who says we are too poor to increase our taxes for education is the perpetuator of poverty. It is a doctrine that has kept us poor. It smells of the alms-house and the hovel. It has driven more men and more wealth from the state and kept away more men and more wealth than any other political doctrine ever cost us—more even than the doctrine of secession. Such a man is the victim of an ancient and harmful falsehood.

Even if you could respect the religion of the man who objects to the elevation of the forgotten masses by public education, it is hard to respect his common-sense; for does his church not profit by the great enlightenment and prosperity that every educated community enjoys? This doctrine smells of poverty—poverty in living, poverty in thinking, and poverty in the spiritual life.—Waller H. Page.

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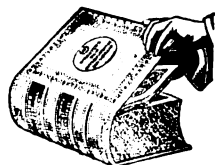
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The Monthly Business Quiz

Conducted by B. J. Munchweiler

No. 8

Question 1—What given classes are barred from entering into an agreement or a contract which upon failure to comply with the terms can be enjoined by due process of law?

Question 2—What is known as the Analysis of Population and how is it used?

Question 3—What is known as the Negotiable Instrument Act?

Question 4—Do we observe a National Legal Holiday in the United States and how is same fixed?

Question 5—What is known as an "Internal Audit?"

Question 6—What are the "parties" to a Bill of Exchange?

(Answer to above in next issue)

ANSWER TO BUSINESS QUIZ NO. 7

Answer 1—When a trader buys or sells less than 100 shares of stock at one transaction it is called an "odd lot." A 100 share lot is known as a "board lot."

Answer 2—The component parts of a sale consist of (a) Definite offer to transfer title; (b) Acceptance of offer; (c) Delivery of the merchandise; (d) Acceptance of goods; (e) Payment of the price.

Answer 3—The Eighteen Fixed Expenses in business are (1) Taxes; (2) Insurance; (3) Fuel, Light and Water; (4) Rent; (5) Salaries; (6) Clerk Hire (include self); (7) Advertising; (8) Express, Telephone, Telegraph; (9) Office Supplies; (10) Drayage (paid others); (11) Repairs; (12) Depreciation; (13) Delivery Equipment; (14) Shrinkage; (15) Donations; (16) Bad Debts; (17) Interest on investment; (18) Loss by Theft.

Answer 4—Price is not determined by production costs but by selling costs. If the production expenses or costs ascend, this is added to selling cost for only from

the actual sale of goods is it possible to cover increase cost of production.

Answer 5—Before goods can be profitably or properly sold you must know: (a) Use of the article or goods offered; (b) What need it fills; (c) What it is made of and the process; (d) Quality and Price; (e) Its competition.

Answer 5—The elements of attraction consist of the theory that 87% of people buy goods by sight, 7% by sound, 3 1-2% by smell, 1 1-2% by taste, and 1% by sense of touch.

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IMPATIENCE ONE CAUSE OF BUSINESS INEFFICIENCY

(Continued from page 30.)

proved he was a genius in adversity; but was he great in achievement?

That was twelve years ago. He would hire human flunkies to praise him in private and to applaud him in the press, but one morning the lightning of lost confidence struck his business and his flunkies flew. Cash stopped coming in. Creditors began to call, and all that was left for him to do was silently to fold his nightshirt and, like an arrow, steal away between two suns.

TO plan a sudden success and to place it on the shoulders of one man who is not accustomed to big things, is unfair to the man.

I have devoted much space to this thought of sudden success, for it seems to be the biggest idea that can be presented this month for the benefit of the impatient.

The old adage, "Learn to labor and to wait," is wisdom in ton lots.

I have known, in years gone by, well-meaning men, and some men that were not well-meaning men, who mesmerized themselves into thinking they had a corner on big business, and in time these men hypnotized others into thinking the same way—thinking that there was no limit to sky success.

Every industry, every individual, every institution has its limit. All practice of the past proves that it takes time to grow confidence, and confidence is never secure until it has been put to the acid test of time.

DARIUS GREEN and his flying machine was a theory, but Darius would not wait until his machine was perfected. His theory of flying was correct, but his plan of lighting was faulty—very faulty.

Every man can successfully fly when he knows how and has the necessary perfected organization, but getting back on the ground occasionally, safe and sound, is the trick.

A business, a profession, a position may be found, but it takes time to prove you can handle your find.

A bear leisurely licks her cubs into shape. Nature knows nothing that is developed in a hurry, except things like toadstools and mushrooms.

If you see some man who seems to be standing above the crowd in his sudden success, do not, I implore you, let his sudden success dishearten or discourage you. The fakir will eventually take his place under a headstone not far from the monument that marks the last resting place of Darius Green—the man who mistook theory for practice.

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From

Henry Thomas Hamblin



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An Open Letter

Do you recall one of those rare moments in life when the veil is lifted for a moment, when a breath of inspiration comes like a flash, when the future seems to be suddenly illuminated, when you feel a mastery stealing into hands and brain, when you see yourself as you really are, see the things you might do, the things you can do, when forces too deep for expression, too subtle for thought, take possession of you, and then as you look back on the world again, you find it different, something has come into your life—you know not what, but you know it was something very real?

Winning victories is a matter of morale, of consciousness, of mind. Would you bring into your life, more money, get the money consciousness, more power, get the power of consciousness, more health, get the health consciousness, more happiness, get the happiness consciousness? Live the spirit of these things until they become yours by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he rules them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it, so that you can go forward and carry the world before you.

And what is this world that you would carry before you? It is no dead pile of stones and timber; it is a living thing! It is made up of the beating hearts of humanity and the indescribable harmony of the myriad souls of men, now strong and impregnable, anon weak and vacillating.

It is evident that it requires understanding to work with material of this description; it is not work for the ordinary builder.

If you, too, would go aloft, into the heights, where all that you ever dared to think or hope is but a shadow of the dazzling reality, you may do so. Upon receipt of your name and address, I will send you a copy of a book by Mr. Bernard Guilbert Guerney, the celebrated New York author and literary critic. It will afford the inspiration which will put you in harmony with all that is best in life, and as you come into harmony with these things, you make them your own, you relate with them, you attract them to you. The book is sent without cost or obligation of any kind, yet many who have received it say that it is by far the most important thing which has ever come into their lives.

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Do You Say—

—between you and I; a raise in salary; a long ways off; a setting hen; let's you and I go somewhere; those kind of men; that coat sets good; I don't know as I can; a mutual friend; the bread raises; providing I go; one less thing; where will I meet you; he referred back to; a poor widow woman; money for the Belgians; etc.?

Do You Know When to Use—

—sits or sets; laying or lying; farther or further; drank or drunk; who or whom; I or me; lunch or luncheon; affect or effect; council, consul or counsel; practical or practicable; etc.?

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Dr. Sheldon Leavitt, 4665 Lake Park Av., Chicago, Ill.

(Signed) GEORGE WEDGEWOOD.

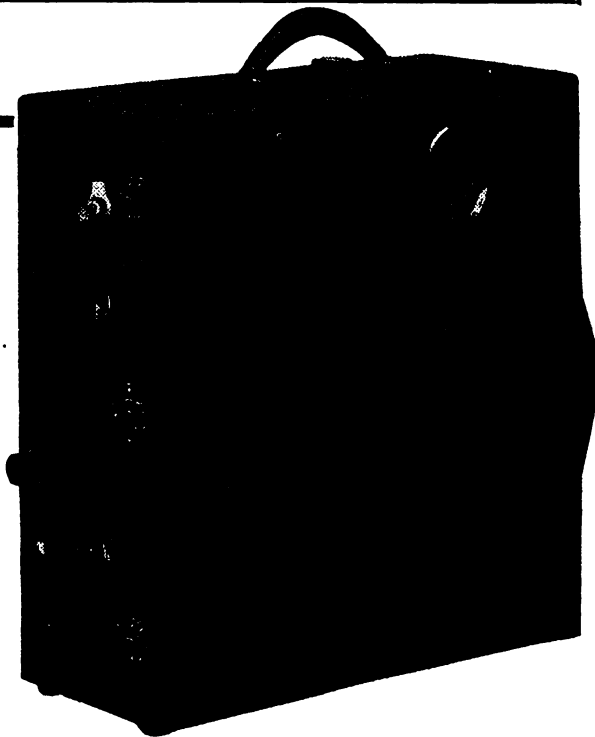


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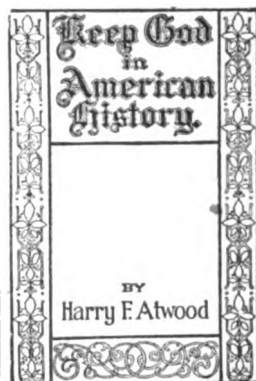
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Volume XIX

APRIL, 1922

Number 4

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Looking Ahead

The promised article by Harry F. Atwood, author and economist, on the need of a study of our own government, will be found in this issue. It is commended to the careful consideration of every reader.

Mr. Del Mar's article will also repay the thoughtful reader. The series will be continued in May.

For the May number Mr. Sheldon will continue his series of editorials upon Man's Spiral Climb upward and onward.

Henry Thomas Hamblin will present his fourth article in his series on "The Fundamentals of True Success."

We hope also to begin in May two new series of articles, both written by men of practical experience. One of them will deal with salesmanship, the other with the newly developed science of vocational analysis.

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Opportunity

By WALTER MALONE

(1866-1915)

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say "I can."
No shamefaced outcast ever sank so deep,
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast!
Dost reel from righteous Retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven!
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

*From the author's Selected Poems, John P. Morton and Company,
Louisville, Kentucky, 1919.*

By The FIREPLACE WHERE We TALK THINGS OVER

By A. F. Sheldon

More About the Spiral

LAST month at our fireplace unconventional convention, we discussed man's spiral climb in intelligence and efficiency.

We watched the stages of his intellectual climb from ignorance to wisdom and from indifference to mastership.

There are two more spirals which he is ascending on his way to the goal of Divine intent and it is concerning them that I wish to speak to you tonight.

The Spiral of Consciousness.

There are four natural kingdoms. They are as follows:

- (a) The Mineral Kingdom.
- (b) The Vegetable Kingdom.
- (c) The Animal Kingdom.
- (d) The Kingdom of Man.

Life in varying degrees of consciousness is in each.

There are dead men and live men—

Dead animals and live animals—

Dead vegetables and live vegetables—

Dead rocks and live rocks.

The rock from which the life principle departs soon crumbles and is resolved to dust. The same is true of the bodies of the vegetables, the animal and of man.

THAT which distinguishes the live organism from the dead one may well be designated "Consciousness." It is so termed by Bueke and other great authorities. Consciousness is aliveness. In sleep man has consciousness but it is sleeping—it is "sub"—below—under. It however animates the organism and goes right on attending to the functions of respiration, circulation, etc., just as it does when he who is sleeping wakes up.

The consciousness of the mineral and the vegetable kingdoms is the sleeping consciousness. It is sub-consciousness and the mineral and the vegetable never "wakes up" in the way an animal or man does. But consciousness, "aliveness," life, is there. The tree "breathes," receiving the life-giving oxygen of the air. Its sap circulates even as the blood in the human body, but its activities are all

sub-conscious—below the realm of conscious knowing.

The vegetable and the mineral receives and stores up energy from the sun. The atoms of the mineral show a very decided attraction for certain other atoms and a most decided dislike for other atoms. Some atoms like to mix with certain other atoms but dislike others so very decidedly that they simply will not unite forces with them under any conditions—to others they will cling closer than a brother.

The same is true of vegetables. Certain vegetables will mix and "cross" with certain others but refuse to blend with other members of the vegetable family, no matter how intimately associated with them.

Yes, minerals and vegetables manifest the basic life principle of love in very many ways, but their consciousness is always sleeping, sub—below—not yet risen to the plane of that of the animal.

The Animal

Animals know.

They are conscious.

They are conscious of each other and of space.

They, like minerals and vegetables, store or "bind" energy, but unlike the two lower kingdoms they also bind space. They can move about. If vegetables and minerals move, they must be moved.

Animals know much. They are blessed with keen senses and marvelous instinct. But this is the state of simple consciousness. It is group consciousness rather than individual.

The training of the animal to do things not natural for it to do must come from an outside source. A trotting horse never yet trained itself. The trick horses in the circus were taught the tricks by man after most patient effort. The same is true of all other animals. Some animals are naturally better than other animals of the same species but the naturally bad never yet trained itself to be better and the naturally good never improved itself.

Besides, the highly domesticated animal or even highly trained, left to itself and given its unhindered or unhelped freedom, will deteriorate. The same is true of the vegetable. The Creator created the apple. Man can't make one, but man has cultivated the natural apple into the luscious fruit of today.

Leave it to itself and it will gradually go back to its natural state. And no animal ever cultivated fruits or vegetables or combined minerals into more useful compounds than their natural state. The consciousness of the animal is "aware" but is not aware that it is aware. It knows, but does not know that it knows. It also feels and it decides and acts but cannot analyze its state of knowing, feeling and willing. This state of mind is known to science as simple consciousness.

Man's Consciousness

MAN has the sub-consciousness of the mineral and the vegetable kingdoms. His sub-conscious life takes care of the process of respiration, circulation, etc., without any attention from his conscious mind.

And also, like the animal, he knows many things without knowing that he knows them. He, like the animal, knows, or perceives, many things instinctively, although some phases of instinct are greater in animals than in man, as, for instance, the sense of direction of the carrier pigeon, the capacity of the cat to find its way back home, etc.

However, man is blessed with the power of intuition (the spiritual perception of truth).

This is highly developed in many and is greater than the instinct of simple consciousness.

But man, unlike animals, has the power of rational introspection and self-analysis. He is gifted with reason and imagination. Through reason he has the power to discern the laws of nature dominant in all the kingdoms.

Through imagination he is mentally creative.

Intellectually he has the power to think, to remember and to imagine.

The animal thinks in one sense.

It also remembers, but it does not imagine, either constructively or reconstructively. Man not only thinks, remembers and imagines, but can come to know the natural laws of thinking, remembering and imagining. Man knows and feels, and will and can come to understand how

he does these things and how to improve and increase his power to do them.

It is true that you can't teach an old dog new tricks, but fortunately man is not a dog, although sometimes he is very dogged in the matter of self-improvement.

MAN stores or binds energy as the minerals and plants do, also binds space as the animals do, but goes the animal one better and binds time. Man can live in the past. He can contemplate and anticipate the future. Animals, even monkeys cannot do that. Man, unlike animals, can train his own powers.

The animal is conscious of its body, but is not conscious of its "self."

Man is. He is self-conscious. He has the third degree of consciousness, self-consciousness, and he is capable of attaining still another degree. You are. So am I. So are all human beings. Yes, I did not say that each of us does attain the fourth degree of consciousness. But I do say and mean that each of us is capable of doing so—and the fourth degree of consciousness is the "cosmic"—the universal—the sense of the all oneness of the race and of the universe.

Consciousness of the innate natural harmony of the universe the uni (one)-verse (rhythm), the natural rhythm of the spheres and everything in and on them. Man is a double-decker as to consciousness.

First, self—each has that.

Second—cosmic or universal.

But many, very many in all, never even try to come up to the upper deck. They travel "steerage," through the whole voyage of life.

They are so very self-conscious that they rarely think of others.

CENTERED in self-seeking, they never come up to the higher deck where the sunshine of love of God and man sheds its light and warmth—and where the breezes born of the sense of the brotherhood of man blow. If you are still travelling steerage, John, come on up. The weather is fine.

The lower deck of self-consciousness is but little above the "hold" of the ship of life where they carry the cattle—and other animals.

Pay the price and travel "first class." The "price" is simply the effort to climb the spiral. Come on, boys—Come on, girls—So say all who have at all sensed the happiness of the universal sense.

THERE are varying degrees of the cosmic sense, many rounds to make on the cosmic spiral. Sometimes, when one gets on the lower "rounds" of it, one seems to slip back to the lower deck of self again.

But having had a taste of the good things on the upper deck, he climbs back again and then he wants to go on and on to higher and yet higher heights on the cosmic plane. And so, then, there are four degrees of aliveness or consciousness—sub—simple—self—cosmic—the two higher for man only. What a blessing it is to be a man. Do we fully appreciate how good God has been to us? How bountiful his gifts? Are we making the most of them?

Well—Well—Here it is most midnight and time to go to bed again and we have not even begun to talk about the fourth spiral which man is slowly climbing. I refer to the spiral of mental vision of which there are also four degrees.

But there is another month coming and I want you to come to our next monthly meeting. We will discuss the "mental vision" spiral at that time.

But before saying good night, I want to reveal to you a poem I ran across the other day. It is a tribute to one who attained the highest possible plane of consciousness and the highest point on that plane ever attained by anyone on earth. It was written by Berton Braley and is as follows:

THE OUTCAST

They called him "fool" and "traitor"
As through the land he went;
They called him "agitator"
And "brand of discontent!"
From altar and from steeple
Upon this man forlorn
The priests and "better people"
Hurled wrath and bitter scorn.

They called him "cheat" and "faker,"
And drove him from the door;
They shouted, "Mischiefmaker,
Begone and come no more!"
From border unto border
They hounded him, lest he
"Upset established order
And bring on anarchy!"

At length, they seized and tried him,
That they might have their will,
And so they crucified him,
Upon a lonely hill—
The outcast agitator,
Driven by scourge and rod;
They called him "fool" and "traitor."
We call him Son of God.
—Berton Braley in "*The Call*," December
25, 1918.

I like that poem. Don't you?
Well, good night. Be sure to come
again next month—and bring a friend.

Daybreak

By HENRY G. KOST

NIGHT veils deep comforts in her silent breast—
Dreams and oblivion, starlight's calm and peace,
Shadows and coolness, for the weary, rest—
But death is darkness, and life's wonders cease—
Their charmed appealing to the eye and ear,
E'en when fair Luna glides her silvered course.
High noon is gorgeous in her loud display,
Yet dazzling splendors sear—
Dewless droop leaf and blade while songsters pause,
And sad-eyed twilight weeps for dying day.

Perfect alone, in beauty, smiles sweet morn,
Hope's fairest blossoms wreath her virgin brow,
Breathing rare incense over hearts forlorn,
And magic sustenance, though the Fates endow
Life's leaden hours with more enduring reign;
Her gentle influence soothes grim-faced despair,
And, innocent, she guides from dismal gloom
Doubt's dreary flight, and pain
Grows dulled, as her creative charm, like pray'r,
Breaks the dark seal from faith's ephemeral tomb.

Faith—and Action

By JEROME P. FLEISHMAN

EVER have someone or something come into your life just when you were in great need of the particular slant such coming brought with it? I have.

I remember once when I had been practicing diligently on an accumulation of "have-faith" ideas, gathered from various sources of inspirational reading, and had made a seeming failure of the faith business, my footsteps were directed toward the book section of a big department store and my fingers guided to pick up a wonderfully helpful volume which showed me just how and why I had fallen down and which renewed my faith on a more workable practical basis.

Men whose influence I have needed in the putting across of this, that or the other plan, have come into my path for apparently no reason at all. I have been attracted to lectures and plays that gave me just the thought-nucleus, the lack of which had prevented my getting farther along life's success-road.

AND how, you are asking, did I attract these needed things? By *expecting* them, and then by having *faith* enough to make my mental expectations work out in material ways.

Oh, I do not mean faith in the sense of religion or creed. I mean something bigger than that. I mean faith in the good God who presides over the lives of all of us, no matter what out creed may be; faith in the eternal triumph of right; faith in the good that lies in men and women if we but can uncover it; faith that our own shall come to us when we are sufficiently deserving.

The magnetism of faith; not the faith that closes its eyes and stumbles headlong into difficulties, but the faith that, *recognizing* the things in the way, still believes

that power and opportunity will come to get over, under or around them.

As ye need, so shall it be given unto you—provided you keep on working and trusting while you are praying and expecting.

AND that is how I attracted these things. You can do the same. Of course, if you're worth three hundred dollars all told right now and expect to become a multi-millionaire by seven o'clock tomorrow evening, you are going to be disappointed.

But if the thing you desire and expect is good for you to have—if its acquisition by you does not injure or rob someone else—and if you vision it often enough and earnestly enough and long enough, there isn't a thing in the world but your own change of heart that can stop it coming to you.

Right desire is an attracting force. But it won't work unless it is highly charged with *action*.

I BELIEVE that there is more good than bad in the world; that there is but one God and that His ruling principle is Love; that men would rather do right than wrong if given a fair chance; that to hate is sinful; that the real man isn't necessarily he who goes about with a prayer-book in his hand (and, more often than not, malice in his heart), but he who finds joy in the laughter of children, inspiration in the beauty of a sunset, and happiness in serving his fellows.

And these are the beliefs I shall continue to express in these pages. My audience is multiplying—thanks be!—and the more it grows the harder I shall strive to live up to Charles Dickens' definition of usefulness:

"No one is useless in this world who lightens the burden of it to anyone else."

WHEN you hold persistently to the successful mental state, you become a magnet drawing other people to aid you, as you in turn can aid them. But if you are much of the time despondent and gloomy, you become the negative magnet, driving the best from you.—*Prentice Mulford*.

The Larger Life of Health

By EUGENE DEL MAR

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THE world is sick; of that there can be no doubt. Symptoms of disorders intrude themselves from all sides. The world has been sick as far back as the memory of man can go, but it is at present feeling the reaction of unusually severe attacks of chills and fever. Alternate despair and hope, failure and success, defeat and conquest, have made their ravages on the races of men; and in the minds of many it is a question whether the crisis has as yet been reached.

While there must ever be a close correspondence between individual diseases and racial disorders, seldom has practically an entire race been sick at the same time. Usually national disorder has been partial, and this has been more than neutralized by a compensating national harmony; so that fundamentally the nation was well, even though it lacked a clean bill of health and many of its units were manifestly at odds with themselves and others.

Even when one nation was largely deficient in health, usually other nations could make a temporary loan from their superior degree of harmony and assist to restore the disturbed equilibrium. But at this time, even our own country—relatively the most healthy as compared with all others—seems in rather a bad way itself, disclosing many symptoms of general disorder.

FUNDAMENTALLY, all human problems are individual. If all individuals were in good health, then the national health would be correspondingly good; and if all individuals were cured of their present disorders, national harmony would doubtless be restored. In a large way, therefore, the matters of individual and national health may be combined into one problem.

Each sick person who recovers health, not only benefits himself but also advantages society at large; each healthy person who becomes crippled or helpless through disease, not only suffers in himself but he is detrimental to the whole of the race. Individual sickness, illness, disease, discord and inharmony spell inefficiency, not only of the person afflicted but of the community of which he is a part. It is therefore of vital interest to

all that each part be maintained in or restored to health.

Those who can and do solve the problem of disease, those who assist to transmute discord into harmony, those who convert the abnormal into the normal, and those who lead the race from physical slavery to physical freedom, doubtless are and will be the great benefactors of the race. Is it claimed that the problem of health has been solved? If the world is sick now as never before, it is apparent that the solution has not yet been found, or if found has not yet been given effect.

FROM the remotest historical past every race has had its medicine man, and the most ancient literature contains records of the activities of the physician—dispensers of physic and drugs. As throughout the ages, man has looked upon himself as a physical being and regarded the physical as cause, he naturally accepted physic as the most efficient means of securing physical results. Generally speaking, this is the present day attitude of mankind.

Nature has a wonderful way of confirming man in his beliefs, whatever they may be, and quite irrespective of their degree of truth or falsehood. Through the avenue of the subconscious, his thoughts return to him as reactions in complete correspondence with those he sets in action. Believing in the physical as cause, his beliefs were confirmed in the reactions of his thoughts, and his faith followed his established beliefs. Looking for the results that were promised, they came as he expected they would as long as his faith in them continued.

With man's intellectual development, it became increasingly difficult for him to retain a faith that was being constantly weakened by the doubts of others, and by the reputed discoveries of more efficacious methods, as successors of the then prevailing ones. As the ages passed, men attached their faith to constantly changing methods and new discoveries of physical cure, so that consecutively man has placed his faith in as many modes of physical cure as the human mind has as yet conceived of.

FROM time to time, it has dawned on the mind of man that disease originates in the mental realm rather than the physical; but the race has been so bound and circumscribed by its general conservatism, that those who dared assert such a radical belief were either silenced or ostracised, or else intimidated or prevented from demonstrating the truth of their claims. There can be no question but that those who have claimed to be Christians and followers of the Great Physician, have been the most prominent and violent opponents of his methods when practiced by others.

About half a century ago, a Movement commenced which has since developed under the names of Mental Science, New Thought, Applied Psychology and Metaphysics, etc., whose fundamentals include not only the mental as a cause of disease but also as its cure. Although bitterly opposed by the conservatism dominating the prevailing systems of medicine, this Movement has expanded and broadened until it has now blossomed into a popularity that gives promise of a wondrous future.

The fundamental reason for the development and popularity of this new Movement is the startling fact that disease has been and is well-nigh universal. The constant occupation of a physician is to study disease; his consciousness is continuously fastened upon discord; and he is looking all the while for symptoms of disorder. It is accepted as a truism that what one looks for he will find, that what one is continuously conscious of he assists to develop, and that what he is looking for he is sure to find. Unless physicians constitute an exception to the laws that govern the human race in general, it is, therefore, a fair psychological question whether physicians actually decrease or increase the net amount of disease.

FEAR is the mainspring of the medical profession; fear of God, fear of man, fear of environment and fear of self. The profession is founded upon fear, and prospers and succeeds on fear. Remove fear from the consciousness of mankind, and the medical profession would disintegrate like the morning haze before the rising sun. The new Movement tends to eliminate the cause of fear, to strangle fear at its source; and to inculcate faith, courage and love as its alternative. But throughout the ages man has been so completely saturated with fear-thoughts, that it may be many a long day before he will be able

or even willing to forego these devils of his imagination.

Everything has its place and purpose, and this is as true of physicians and drugs as of everything else. Those who believe that they require drugs and physic, and desire that these be introduced into their physical organisms, should be granted that privilege; provided they have enough mentality to understand what they are doing. And so long as there are victims of fear, possessors of the dual consciousness of good and evil, and believers in the physical as the realm of cause, there will be a demand for physical remedies. We shall doubtless have physicians with us for ages to come, and they will continue to answer a useful and necessary purpose. Those who desire and require them should certainly have their services, and to this extent they supply a long-felt want and continuing demand.

IN view of the fact that disease is continuously on the increase, and that the problem of its elimination has not yet been solved, it is a curious fact that the great and powerful associations of the medical profession not only summarily reject the new methods, but have always used their great influence to put every legal and other obstacle in the way of the practice of mental and spiritual healing. If one patient dies after receiving such treatment, even if already given up as incurable by a "regular" physician, there is a great hue and cry and threats of criminal prosecution. And yet *there are over 1,000,000 deaths a year* in this country, and practically all of these have been aided or abetted by some regular physician or doctor of the standard variety. The physicians cling tenaciously to their traditional monopoly and exclusive right to issue death certificates.

There is no disposition to condemn physicians or even to take them to task, but only to record their attitude of opposition and its results. A minority of them are liberal-minded and open to a larger understanding; but certainly as represented by their associations they are inclined to be narrow, dogmatic, and antagonistic to any improvement or discovery that differs from them in fundamentals or which does not come to them through the usual medical channels. In the long run, this may be best for the race, in the requirement that all novel conceptions shall stand the tests of practice and opposition before being accepted as dem-

onstrated facts. But sometimes this unduly clogs the wheels of progress, which might be greatly assisted by a more sympathetic disposition towards ideas that are generated from outside sources, and such an attitude might very readily result to the advantage of humanity.

EXTREMES never express the whole truth, for invariably they place the accent on one aspect of it only. Either explicitly or inferentially, their claim is that one pole only of the truth is all there is of it. Those who deny the physical entirely are equally in error with those who deny all else. Man cannot escape the fact that he is a threefold being, spiritual, mental and physical; the mentality representing the connecting link or avenue of expression of the spiritual whereby the latter manifests in terms of the physical. To denounce any one aspect of life is to condemn it all.

The medical profession is now being openly challenged to meet the issue, and each day its discomfiture is becoming more evident. Christian Science and New Thought, Mental Science, and Psychology and Metaphysics—each and all embodying the truth that the mental is the cause—are spreading throughout the country, taking practice from the physicians, curing the “incurable,” making the blind see, the deaf hear and the lame walk, until the medical profession is being forced in self-protection to examine into the ideas that it has scorned and rejected. As friends and exponents, instead of enemies and opponents, they might readily have secured the credit for this great advance and wondrous benefit to humanity.

SOME of us are apt to regard the great number of our hospitals, insane asylums and institutions for the defective, dependent and delinquent classes, as demonstrations of community sympathy and compassion. This is one side of the picture, but when one considers the appalling numbers of the feeble-minded, insane, criminal, epileptic, inebriate, tubercular, blind, deaf, deformed and dependent classes, may not one doubt the superior altitude of a civilization that produces and fosters such conditions? Either the medical profession is helpless in the matter, or it is guilty of the most criminal neglect. If helpless to more greatly benefit humanity, can they be regarded as having the welfare of the race at heart if they refuse to permit others to do so, or to try

to do what they admit they themselves are unable to accomplish?

According to the best authorities, on an average there are between 2,500,000 and 3,000,000 workers in the United States who are always seriously ill. There are some serious diseases that are on the continual increase. There are various diseases that the physicians class as “incurable.” All through the ages, various physical symptoms classed by the physicians as specific diseases, have from time to time emerged from the incurable class and been accepted as curable. And yet, in the face of this indisputable fact, the medical profession not only continues to habitually condemn various classes of patients to death as incurable, but even dooms them to “Homes for Incurables,” virtually bidding them “abandon hope, all ye who enter here.” Does this represent appropriately the attitude of modern science?

IT may be admitted that many mental and spiritual healers make mistakes, that some of them are incompetent, and that there is less supervision and regulation over them than is consistent with the best interests of the community. It is as confidently asserted that the medical profession might profitably exercise a closer supervision over its own members, and afford greater protection to the community from the injurious practices of some of its members. Being human, all classes of people are necessarily imperfect; and the privileges of the healing profession afford opportunities that will inevitably be taken advantage of by those who are ignorant or designing, whether these be physicians or spiritual healers.

But one fact that cannot be successfully controverted stands out clear and prominent: that whatever the reason or explanation may be, cures are being effected every day by the application of mental or spiritual methods, including maladies or diseases that the medical profession pronounce to be incurable. It is a fact that the mental and spiritual healers are drawing their practice from those who, without success, have theretofore employed regular physicians. It is a fact that the physicians who have become receptive to the greater wisdom, have increased their practice. It is a fact, generally speaking, that all physicians prescribe fewer drugs and less medicine; many of them giving bread pills or sugar water only in deference to the superstitions of their patients.

IT is becoming more and more clear to humanity that the interests of the one and of the many are identical; that when one suffers all must suffer, and *vice versa*; and society is beginning to demand that selfish interests be obliterated in favor of community advantages. Are the physicians and other healers only interested in themselves? Are they desirous of increasing or prolonging the misery of their fellow man in order that their personal prosperity be increased; or have they at heart the prosperity of humanity, irrespective of their own immediate advantage? If their first thought is the advantage of humanity, then it would seem as though they should all be willing to get together in search of an agreement and understanding, or at least of a toleration of each other and a disposition to work together for the benefit of all. It would seem that the spirit of Service might inspire even more than this.

Neither opposition, persecution nor denial ever killed the truth. It has often delayed its more general acceptance, but the greater the opposition the more violent has always been the reaction. If the medical profession, as represented by its organizations, persists in its violent and unreasonable opposition to mental or spiritual healing, it will become increasingly difficult for its members to adopt these methods when the popular demand for them makes them necessary adjuncts of a doctor's practice. With its triumph, will come their defeat. The result will be that much of the therapeutic practice will pass away from those who now command it, and who otherwise might still retain it.

IT may be that the claims of the various methods of healing will seem antagonistic and in utter disagreement. What of it? Truth is ever consistent; and a clear statement of the basic principles underlying all healing would doubtless apportion rightly the credit due to each method. From time to time, the medical profession has so often altered its basic attitude, that

any change it might now make would only add one more to the many previous ones. They have not always held their present opinions, nor has there ever been a science of medicine. The whole field is open, and it has become clear that in every aspect of life there is now a new factor to which recognition must be accorded.

The way to get together is to get together. It cannot be accomplished by the professions remaining at a distance from each other and shrieking defiance. It will not be effected by an unsympathetic meeting with their backs turned to each other. It can only result by a coming together either in a love of truth for its own sake, or a mutual love of humanity. In the absence of both of these alternative requisites, evolution will take care of the situation in its usual deliberate slowness, and the old conceptions will perish in their refusal to be renovated with those of more lasting vitality. In the new light, the darkness will no longer be. Meanwhile prisons, hospitals, reformatories, insane asylums, and other similar institutions will continue to increase in number; and the volume of the unfit members of the community will expand to the increasing detriment of society at large.

THE specific suggestion is made that appropriate committees be appointed, representative of the various therapeutic methods, and that they examine into these methods with the purpose of ascertaining the issues raised by their various claims; and of then calling a general conference for a sympathetic discussion of these issues. This may suggest the impossible, but even the Supreme Court of the United States has ruled that, every day, the "impossible" is being accomplished. That word, and its corresponding attitude of mind, have now entered the realm of "innocuous desuetude"; and those upon whom devolve the responsibility, might well adopt the attitude of Marshal Ney: "Your Majesty, if it is possible, consider it as already done; if impossible, it shall be done!"

The human race has been very slow in grasping that most evident fact that mental conditions create physical and material conditions. Never was a truer axiom given to the world than "As a man thinketh in his heart, so is he." Not what he thinks on the surface or what other people tell him to think, but what he believes in the generative deeps of him. If people think themselves poor or unlucky or diseased they bring themselves directly in line with all the unlucky, poverty stricken, unhealthy thought of the world; on the contrary, if they think and believe and know that they belong to an opulent, loving, healthy manifestation, they will place themselves where they will attract opulence and health and love.—Grace M. Brown.

What Is the Matter With Our Schools?

By SAMUEL CLABORN PARISH

Superintendent of Public Schools, Piggott, Ark.

OUR schools, what is the matter with them? Are they out of touch with our civilization, and, as a result, not fitting our youth for adjustment to modern environment? Are they not functioning to the health of society, but poisoning civilization at one of its four chief fountains? Are our educational institutions responsible in any way for the ills of society of which we hear complaint? Does the school make civilization or civilization make the school?

In these days of changing ideals and efforts for betterment these questions are common and fitting. If our schools are not meeting the demands of the best interest of society, they should be made so to do. If from them springs poisons, it were well to call some Elisha to pour in the healing salt of truth and purity. But if they are fountains of the true, the pure and good, then should they hold the confidence and receive the cooperation and support to which they are entitled and which their well-being demands. It is well at this time to get our bearings on the present trend of education.

In answer to the first of the foregoing questions, be it said that our schools are at present not out of joint but fit well into the structure of modern civilization. As there can be no chicken without the egg, and no egg without the chicken, neither could our schools reach their heights without the aid of civilization. Nor could our civilization reach its heights without the aid of the schools. They have grown together, each nurturing and nurtured by the other. Now, the schools mirror the age, its good and its evil. Wherein civilization is strong, schools are strong; where civilization is weak, schools are weak.

IF our schools are strong or weak, their strength or weakness is in the system of support, management, and curricula, or in the teachings emanating therefrom, or in the spirit that pervades them and the consequent influence that goes out from them.

Our system of education is in most respects well nigh ideal. The financial

support and the management of our elementary and high schools by the state through taxation is as it should be. The perpetuity of government of the people, by the people and for the people is conditioned on the intelligence and the virtue of the masses—on a knowledge of how to live well and how to vote, legislate, and administer aright, and on a disposition to use such knowledge for the general good rather than for selfish ends. If people fail or fall short in intelligence or virtue, then will popular government fall short or fall. It is, therefore, one of the highest duties of democracy to make due provision for promoting the intelligence and the virtue of the masses.

In the performance of this duty the states of these United States are measuring high. The doors of the public school open to every child—to poor as to rich—and constrain—compel—entrance. Dotting the land are high schools better equipped than the average "college" of half a century ago, and the car and the wagonette bring a high school education to our very gates.

The curriculum is rich. The less essential branches, Latin and other foreign languages, and other branches of relatively low value, are made elective or omitted. The mother tongue, practical science, practical mathematics, and the social sciences have been so modified and improved in their development and presentation as to give a far better preparation for life and for living. Vocational and professional courses are training for careers. Who will may learn to live comfortably and acquire and enjoy a high degree of culture. Moreover stress is being placed on the character-training side of citizenship. Thus far our public elementary and high schools deserve the highest praise.

AND our system of colleges and universities deserve their share of commendation. Their support and control is wisely divided by the state, the church, and by self-perpetuating boards. The province of the schools controlled by self-perpetuating boards and usually endowed heavily by men of great wealth, is original

research and advanced liberal, professional and technical training. The province of the state universities, normals, and agricultural colleges is vocational, technical and professional training, and special needed information to the masses. The province of our denominational schools is general literary, religious, and professional training.

Thus each fits into its proper place in our civilization. The fact that our endowed and state schools are richer in resources, more bountiful in equipment, and broader in their range of subjects gives them some advantages, and at times leads solicitors for these schools to influence unduly to their doors and against the church school. Indeed one of the weaknesses of our civilization is the tendency to turn over higher education to the state. The denominational schools are a leavening lump in our civilization and to preserve that balance in the constant warfare between good and evil in the world they must remain strong in support and influence. The influence of the denominational school is necessary that the state schools, public school system—yea, civilization itself—may continue to exist.

The system of our schools then, as we see it, is almost above reproach.

That brings us to a consideration of the idea on which our schools are based; and the ideas put into the minds of the pupils through our teachers and texts.

HERE we come to the oneness of American schools with modern American civilization; for we are putting the soul of America into American schools.

And what is the soul of America? It is a feeling of discontentment with what we have and are, and a striving after something better—a consciousness of imperfection attended by a conscious striving after perfection.

But the soul of America is being undernourished, through an unbalanced ration—too high a proportion of the materialistic philosophy. This is the philosophy that denies the existence of a spirit that will continue in a conscious state of existence after the death of the body. This philosophy has ever had its adherents, but the number of its adherents now is relatively and comparatively large.

It is this philosophy that has brought about the materialistic, over-commercialistic, epicureanistic, sensualistic spirit of the age.

Such a result is but natural. If man

looks not to a future life for pleasure; if he believes that all of his pleasures are only those *in the flesh and of the flesh*—only of this world, then will he concentrate his energies on the pleasures of this world.

This idea has fathered the commercialism of the age, and turned men to the pursuit of money, power, and pleasure through greed, ambition and sensuality.

Fathered by this philosophy and mothered by idealism, the school naturally takes its nature in part from its paternal ancestor.

And thus it is that materialism has been put into our schools through texts and teachers. It is, in some form, manifested or disguised in many of our texts in science, literature, philosophy, psychology, education, child-study, sociology and economics. It is injected into the school often through the teachers—sometimes unconsciously. When it gets into the teacher's system it may lead him to magnify and praise to his class the few virtues of an Arnold and minimize the many and great virtues of a Washington. It may lead him to speak lightly of a Spurgeon or a Wesley and praise the traducer of the Christian religion. It may lead to jests that unconsciously belittle the church and religion. And it creeps into the school through influence of the home; for it gets into the lives of fathers and mothers.

THIS philosophy puts the over-commercial spirit into the school. It tends to stress those subjects that prepare and train for money-making. It educates the rural boy away from the farm to the commercial centers. It has led toward depopulating the farm and overpopulating the cities. It puts the "success idea" so strongly that it too often leads to questionable means of success. It directs the minds of pupils to the dollars and cents rather than the sense value of education.

THIS philosophy is influencing the schools socially, and especially the high schools and boarding schools. Many of these schools, instead of inspiring youth with the realities of life, send out boys over-sporty and girls devotees of fashion. The highest pleasure of these boys and girls is weekly or semi-weekly class meetings, or fraternity meetings, or attendance at the movies, or other social functions for indulging in the gayeties or superfluities of the hour. With them enthusiasm for the light movies and frivolities runs high, but enthusiasm for the difficult problems

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The Fundamentals of True Success

By HENRY THOMAS HAMBLIN

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PART III—The Mental and Spiritual Causes of Success

ALTHOUGH success in life has to be accomplished by effort and action, this outward striving is only the visible part of the complete process of achievement. There is an inner and outer side to everything, and, in the case of successful achievement, the inner, although useless without the outer, is the more important.

There is an inner world of "cause" and the outer life is its effect. If the "cause" of our life is at fault, it is little that we can do in the outer life to correct it. Indeed, it is impossible, no matter how we strive, to alter in the outer life of effect that which is due to wrong work in the world of cause.

First in the Unseen, then in the seen—this is the Law. "Whatsoever a man soweth, that shall he also reap." All is cause and effect. What you sow in your thought world you reap in your outer life. You reap success or failure outwardly according to what you create inwardly. It is useless striving to achieve success in outward affairs, if the inner life is working against you. He that is not for me is against me, said the Great One, and this is true of the mind. If it is not working for you, it is working hard against you.

No one can succeed if his subconscious mind is doing its best to produce failure. "A house divided against itself cannot stand," and, before successful achievement becomes possible, there must be harmonious agreement between the two worlds of action, the inner and outer.

THERE are thousands who are striving in the outer world of effect, without success. No matter how they labour and persevere, they can never get going. Their desire for success is very strong; they want to accomplish something worth while; they long to lift themselves and their family into a better position; they dream of rising to a position of greater responsibility; yet all in vain, for their attempts are abortive; there is some influence which checkmates every effort.

This influence is that of the sub-conscious mind. Astrological readers will object and say that it is due to planetary influence. Others will say that it is Karma. If either is, or both are true, this does not

alter the fact that in the sub-conscious mind we have the active source of the trouble, and it is only by altering the sub-conscious mind that we can become free. Just as some people inherit a tendency to disease, and their whole life is a long drawn out battle against sickness, so also are there those who inherit a tendency to fail, and unless some radical change is effected, nothing but failure will be expressed in the life.

There are also those who are born healthy and strong, and no matter what they do they enjoy perfect health from the cradle to the grave. There are also those who are born to success and there is nothing on earth that can stop them from succeeding. If, through imprudence, they lose everything they have, and have to start life afresh, it does not daunt them. Soon they are forging ahead again, and, profiting by experience, they achieve an even greater success than before.

THE writer has made a hobby of conversing with successful people in many walks and stations of life, and has found that they all possess the same type of mind. There is the same mental outlook, and, in varying degrees, the same confidence, the same faith and strength of character, the same directness, the same courage, decision and action.

Also in those occupying the highest positions, such as business magnates, great financiers and captains of industry, there is splendid judgment and a sense of solidity and power. But in all there was the same mental outlook, the same serene confidence, no matter what their position might be. It was found as much in a successful shopkeeper in a small town, or even a successful costermonger, as in the great ones of the earth.

The writer has also made a practice of conversing with failures of all kinds, especially with tramps, and has found them all possessed of a certain type of mind. Just as the successful men exude success, so do these poor fellows exude failure. Their whole outlook on life is eloquent of failure, disappointment, lack of achievement.

I have already said that the cause of disease and failure is in the sub-conscious mind. It does not matter what theory we believe in as to fate, Karma or planetary influence, the fact remains that the active cause of disease and failure is in the sub-conscious mind.

WE EACH inherit a certain type of sub-conscious mind. Let us see what is the effect. The body, right from the commencement of the physical life, is constructed by the sub-conscious mind. It may build a strong body or a weak one; one full of health and vigour or one ailing and full of disease. In each case it is the work of the sub-conscious mind. During the life the strong healthy body produced by one type of mind will be entirely free from disease, simply because the sub-conscious mind has no desire to produce disease and no intention of doing so. On the other hand, the other type of sub-conscious mind, having produced a weak body, thinks it necessary to produce disease, and, according to its ideas, disease is produced.

Disease does not come of itself. Disease is the expression of erroneous ideas in the sub-conscious mind. The sub-conscious mind is a wonderful and extraordinary intelligence which has charge of every cell in the body. Every disease that is produced, has its matrix in the thought and intention of the sub-conscious mind.

Not only has the sub-conscious mind complete control (subject of course to a higher Power and higher Laws) over the body, but it also controls the life, except in so far as it is influenced by conscious thought and suggestion. The outward life is a reflection or outward expression of the inward life, just as, in the same way, the body is the outward expression of the mind. One type of sub-conscious mind will produce success unlimited, while another type will just as surely produce failure. It all depends upon the kind of sub-conscious mind.

BELIEVERS in a hopeless fate, if any such should see these words, which is doubtful, will say, at this point, that if this is the case, then nothing can be done; they have inherited the wrong type of sub-conscious mind, therefore, they cannot be anything else but a failure.

This is, however, where we part company. The writer believes in fate, *but only as something to be overcome*. The

reason why one person should inherit a health or success type of sub-conscious mind, and another a disease or failure type, does not come within the scope of these articles. Sufficient to say here, that life is not a pleasure trip, and that the greatest privilege we have is the overcoming of hereditary weaknesses and failings. One who has inherited the failure or lack of success type of mind has the great privilege of overcoming it. When he has overcome, he will realize what a great blessing his seeming disadvantage has been in the building-up of character.

Character building is the great thing for which we are here, and there is nothing that builds up character more than the long struggle, *not with poverty or failure, but with the inherited causes of failure, which are deeply imbedded in the sub-conscious mind.*

Psychologists will tell you that it is your conscious thinking that influences the sub-conscious mind. You might think from this that the sub-conscious mind is a dull, inert thing, incapable of doing any thinking on its own account. On the contrary, it is capable of a quality of logical thinking that far exceeds our powers of conscious thought. Not only so, but it is always thinking and never rests. It is this perpetual thinking on the part of our sub-conscious mind that almost entirely controls our lives.

THIS sub-conscious thinking is a very real thing. If this mind is pulling one way, and the conscious mind the other, is it any wonder that in spite of strenuous effort, failure results? It is powerful; it is incessant; it is insistent. It creates vibrations that either attract or drive away success.

It is not easy to alter the sub-conscious mind. It takes more than a few affirmations of success and bright hopes to change the outlook, understanding and intention of this great giant—*yet it can be done.*

I have said that the sub-conscious mind is influenced by the conscious thinking of the objective mind. This is true. I have also often said that the thoughts which we allow to sink down into the sub-conscious mind act as suggestions upon which the sub-conscious mind acts. This, too, is true.

There is, however, a much more powerful factor, which is, that the majority of our thoughts come to us from the sub-conscious. What actually happens is that instead of us using suggestion to our sub-conscious mind, our sub-conscious mind

uses suggestion on us and controls our life through suggestion. Therefore, unless we master it, it is the sub-conscious which manages the life and not we ourselves.

I think it was James Allen who said: "The difference between a wise man and a fool is that the wise man controls his thinking, and the fool is controlled by it."

This is a true saying, for unless we can transmute our thoughts, they will control us and drive us, not where we would desire to go, but in the way that fate and our sub-conscious mind would have us go.

FROM the sub-conscious wells up a constant stream of thoughts, which rises into consciousness. If these thoughts are strong and positive, they will urge us on to victory, success and achievement. If, however, we have inherited a negative type of mind, then the thoughts will be tinged with fear and indecision and unless they are altered will assuredly block the path to success.

From the successful type of sub-conscious mind rises a constant stream of virile, courageous thoughts: of action, decision, resolution, power. This mind will urge its owner on to success and achievement. There will be no hesitation, weakness or irresolution; no giving in to fate, no giving up in despair. The greater the difficulty, the more strength will such a mind display. The sub-conscious mind, in any case, is untiring, inexhaustible, containing limitless powers. How important is it, then, that it should be helping instead of retarding the life.

From the unsuccessful type of sub-conscious mind, rises a constant stream of failure thoughts: thoughts of weakness, irresolution, fear, lack of confidence, indecision. When the unfortunate man would otherwise succeed, all his efforts are checkmated and his resolution weakened by the untiring, unceasing efforts of this inner mind.

There is a dominant note in every sub-conscious mind. This dominant note controls the life. If it is one of courage, confidence, decision, action; in other words, if it is the Success type, then success must follow just as surely as day follows night. On the other hand, if the dominant note is one of fear, lack of self-confidence, vacillation and hesitancy, in other words, the failure type, then success will be impossible.

Those who believe in fate and control from outside sources will say that failure is due to influences and vibrations which

surround one's pathway in life. To this I reply that the cause of these vibrations and influences is in the sub-conscious mind.

We have inherited a mind of a certain type and this is the extent of fate and predestination. All that we have to overcome is the wrong dominant note in our sub-conscious mind. It is this note or vibration which attracts either opportunity or difficulty, according to its kind. The outward life is the effect of this dominant note in the sub-conscious mind. This inner world of thought is "cause," and the outer life is merely "effect." According to the dominant note of your inner mind, so shall your life be.

THIS dominant note forms the centre around which the life revolves. Whatever that centre may be is reflected in the whole of the life. If it is success, achievement, action, confidence, abundance, then the whole life will reflect success, achievement and prosperity. Opportunities will come unsought; indeed, so many avenues will open up, it will be difficult to make a choice. If, on the contrary, the centre is made up of a firmly seated belief in failure, of hesitancy, fear, lack, limitation, then the whole life will exhibit failure, lack of achievement, weakness and poverty.

If, then, the source of all weakness, failure, and lack of achievement is in the sub-conscious mind, if the dominant note of this inner mind is the determining factor in one's life, how is it possible, it will be asked, to alter this dominant note or attitude and thus change the life? Before answering this question, it must be pointed out that the great task before anyone who seeks to succeed and achieve, who, up to the present has failed or only partly succeeded in life, is not the overcoming of failure itself, but of those causes within which produce failure. Before we can grapple with "effects" we must first deal with causes. "First within and then out," this is the law.

The dominant note of the sub-conscious mind can be changed, in course of time, by a process of patient transmutation of thought. The will and the conscious mind must act together and perform the duties of a transforming station. As the stream of thought rises into consciousness, it must be transformed or transmuted, and thus altered in character. Each thought must be polarized from negative to positive. Also every sight seen, sound heard,

or article read, which suggests to us failure or lack of achievement, must be "reversed" also. The consequence of this will be that all thoughts rising up from the sub-conscious will be transmuted, and all thoughts suggested by sights, sounds, experiences and reading, will be reversed also, thus producing a constant stream of positive, polarized thought to flow back into the sub-conscious mind.

IN THIS way, the sub-conscious mind can be re-educated. In course of time, it becomes entirely changed. It is a slow process, but it is sure, for the effects of right thinking are cumulative. As the sub-conscious mind becomes changed, so does the outer life become transformed by the renewing of the mind.

In our next lesson, this subject of re-educating the sub-conscious will be dealt with more fully, and further methods described. In the meantime, will you grasp the following:

(1) The cause of all your failures, troubles and difficulties is contained within yourself. Circumstances have no power over you; they are but a reflection of your inner thought life.

(2) Therefore, what you have to do in order to overcome circumstances is to overcome yourself, or rather your sub-conscious mind.

(3) This can be accomplished by transmuting every negative thought into its positive opposite.

(To be continued in May)

Thought

By MRS. E. H. POTTER

Glen Ellyn, Ill.

THOUGHT is the pendulum that keeps the world progressing. Without it the world would make no advance. It is thought that has given to the world all the knowledge it possesses. If it were not for thought put into action, mankind would still be living in caves and tree-tops.

Thought may be likened to a tree, with strong, up-growing branches that spread out to the glorious sunlight, reaching out for knowledge, and putting the knowledge into action. It is such knowledge put into action that has given to the world all the improvements that we now have.

In ancient times the world was thought to be a flat surface and standing still in one place. But thought changed all that. The ancient shepherds as they guarded their flocks on the hills in Chaldea, watched the motion of the stars and they "thought." Thus we had the first rudiments of astronomy! Then "thought" invented the telescope and lo! the results!!

AND so it has been all through long years that the mind of man has kept the wheel of progress turning and thus

man has been able to build places for himself and ride on the "wings of the wind" instead of the back of the camel or the elephant.

So much for the strong, straight upper branches of the tree.

The lower branches are thought branches, too, but they have been gnarled and twisted by the wind of impure thoughts and thus we have the crimes and sins of the world. Evil thoughts are "thoughts" just the same, but have become impure from wrong associations and evil influences, until the twisted branches have to be pruned away by laws for the betterment of the world at large.

The steam engine was born when John Watts noticed the steam lift the cover of the boiling tea-kettle, and the air-plane had its birth as the Wright brothers watched the flight of the birds through the air! So all along the whole course of "thought" put into action!

Just thinking would do no particular good, if it went no farther!

What the world needs is get up and DO as well as THINK.

WHEN a man is guided by reason and the rights of others—not simply what he desires to do, but what he ought to do—then the man will make friends, and these friends are bound to help him.

The Law of Demonstration

By HENRY VICTOR MORGAN

THE STORY OF CREATION, as told in Genesis, becomes fascinating when we study it, not after the letter, but in the light of the Spirit. "The earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The initial movement is here given to Spirit. The "great void" had no power to initiate. This is ever true. Spirit moves and molds matter, and creation is forever from within.

The object of the Bible writers, in telling how God creates, is to encourage us to build our own world according to the pattern shown us on the Mount.

If we would become perfect workmen and have perfect demonstrations, we must follow *divine order*. When we remember that the story of creation is an allegory, wherein the earth represents our body and all things relating to material conditions, and that heaven symbolizes our Spirit or inner consciousness, then we have an understanding of the divine law of demonstration.

Our individual demonstration will depend on our understanding and application of this Principle. When we are co-workers with God and follow the divine method, then there is or can be no failure.

IT HAS been complained by some critics that the Bible makes too much of man. They ask, "Can it be possible that this little speck called man, on a planet infinitesimally small compared with suns and systems of suns, is worthy of God's notice?" Such critics mistake size for greatness. Truly speaking, the only great thing in the universe is *man*. I look from my window as I write and see "the Mountain that was God," according to the Indian thought. I am impressed with its greatness and splendor, but does the mountain know anything about man? If not, man is greater than the mountain, as the Knower of the field must ever be greater than the field.

I look at the sun and try to realize what our astronomers tell us about its greatness and radiant energy. But does the sun know anything about man? If not, then man is greater than the sun, and with Emerson may well call the sun, "one of the fair accidents which the soul worketh."

Neither mountain nor sun has any initiative. They are fixed by the laws of nature and must forever remain as they are, unless pushed by some exterior force.

But man can control the creative force and say with Browning, "what never has been is now." He can voluntarily change his orbit. He is not subject to natural law only so long as it takes him to understand and control it for his own personal use and the benefit of the race.

JESUS called men to the understanding of this great truth. The burden of his message was, *Identify yourself with God, the eternal, invisible Cause*. But Jesus never referred to God as the Unknowable, or as H. G. Wells puts it, "the Veiled Being of which we can know nothing." Jesus claimed to have a *conscious knowledge* of God and to emulate his example in doing only the things he saw the Father do.

Let us now go back to the story of creation as given in Genesis. "These are the generations of the heavens and the earth when they were created in the day that the Lord God made the earth and the heavens."

"And every plant of the field before it was in the earth, and every herb of the field before it grew."

Here the divine law of demonstration is plainly stated and every object we behold is seen to be but a materialized thought that existed perfectly in Divine Mind before it was expressed.

This is the Science of Faith: To know that all we desire exists potentially in the formless substance. We must form the thought-image in the mind first, and then give thanks.

Whatever we inwardly see and constantly talk about is bound to come into expression. We must not, however, wait until the demonstration has been made before giving thanks. At the grave of Lazarus, Jesus said, "Father, I thank Thee that Thou always hearest me." He saw the living Lazarus, not the seeming corpse, else he could not have said: "Lazarus, come forth!" Herein is the great secret. While it is not within our power to control the impressions that come to us through the material eye, we can and must keep inviolate the chamber of imagery wherein we see *as God*, if we are to have Faith with Power.

BY THIS means, and this means only, can we work out our own salvation. The body we see with the Mind's eye is the Real body of the Real man. Knowing this, we must always talk about the Real. When people ask how we are, we must describe the man of our vision rather than the man of our sense seeming.

Let me use this personal illustration. I am now fifty-six years of age and have not yet erased the earth image of age. How am I to escape the body of this death? Surely, not by looking at grey hairs, and the telltale lines on my face. No, I must form in my mind the *image of the man I desire to be*. I must visualize it, dramatize it, and praise it as *already* existing.

By beginning to practice this method nineteen years ago, I find myself much stronger and more vital at fifty-six than I was at thirty-seven, and the end is not yet. Let every reader of this lesson begin

There must be vigor in our expectation, in our faith, in our determination, in our endeavor, or there will be no realization.

They Laughed at Galvani

By JEROME P. FLEISHMAN

LISTEN, son. They'll tell you it can't be done. There are 'leven thousand can't-be-doners to every man who keeps on keeping on and says to himself: "*It shall be done*."

To my mind, the wonders that have been accomplished in this little old world of ours are only a mild foretaste of what is to come.

Why, bless you, when Luigi Galvani, who experimented on frogs and discovered galvanic electricity, told the world about it, he was ridiculed as the "frogs' dancing master."

The Bavarian Royal College of Physicians threw a highbrow fit over railroads, claiming they would ruin the health of the people because the rapid motion would give the travelers brain disease. Glory be! I wonder what those backward-lookers think about the recent prediction of M. Brequet, vice-president of the International Air Congress, who, according to dispatches from France, declares that children now living will see airplanes which can go 750 miles an hour.

Daguerre, inventor of the daguerreotype, was placed in an asylum for saying he could transfer the likeness of human beings to a "tin plate."

Bathing in a bathtub was condemned

forming their own thought-image and seeing themselves as *perfect*. And, as every tree and every plant was a thought-image before it was brought forth into expression, so the thought-image you now hold is bound to materialize.

We should not anxiously inquire about *when* our thought-image will materialize. We should rather cultivate a divine carelessness and learn with Jesus to take no anxious thought. Our part is to *perfect the image* and to enter the Timeless Now, where we can pray the prayer of Faith as described by Jesus:

"And therefore I say unto you: What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

This is the faith that removes mountains, brings water from the rock and causes the Red Sea of chronic impossibility to recede.

as a corrupting luxury as late as 1842, and was denounced by the medical fraternity.

Printers broke the windows of the first plant that installed linotype machines.

If you think of the crowd, the crowd is likely to mob you. And yet, along comes Mr. Edison only a few weeks ago and says as how the age-old dream of the transmutation of metals is about to be realized, prophesying that gold may be made from baser metals "some day—or any day."

The perfection of a solar generator—and it is going to be perfected; don't you think it isn't!—will capture for commercial uses the vast electrical energy in sunlight.

We, of this day and generation, think we are all-fired smart and know about all there is that's worth knowing. I should love to come back about three hundred years hence and see what a slow-pokey old age I really lived in.

So don't let them discourage you, son. If you think you've got a better way of doing the thing, stick to it and *show 'em*. Posterity may yet take off its hat at mention of your name.—"Uncle Jerry Says."

Making Dreams Come True

By *ORISON SWETT MARDEN*

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NOT long ago I heard a man whose whole life had been practically a failure bragging that there was one fault he had never been guilty of—building air castles. He was a man of considerable ability, and I had been wondering why he had advanced no further than the very mediocre position he then occupied. Now I understood. His boast gave me the reason why he was where he was, and I said to myself: Perhaps if you had built air castles in your youth, my friend, and put out a little more effort in trying to put foundations under them, you probably would be enjoying yourself in one of them to-day.

But for the imagination of man in building air castles, seeing visions, dreaming dreams of great achievement, we would yet be in the stone age. It is the man of imagination that makes the world go round. He is the originator of everything we enjoy in civilized life. Nothing has ever been accomplished without him.

It was because Morse saw in imagination a better way of communication than by post that he was enabled to give the telegraph to the world. It was because Bell visualized something even better than the telegraph that we have the telephone. It was because Field saw in his mind's eye a better way of communicating across the ocean than by ship that continents are tied together with cables. It was because Marconi saw a still better way of communication than anything that had gone before that we have wireless telegraphy, which enables a passenger in mid-ocean to engage his hotel room in the distant city and order a taxi to meet the steamer. The perfected airship which will soon be bearing passengers across the Atlantic Ocean in one-fifth of the time taken by the fastest ocean "greyhound," is the realization of man's dream of the ages.

IF we could take the results of the visions of a dozen or two dreamers, men of imagination, out of civilization to-day, it would set the race back hundreds of years.

Now, every man born into the world has a dream that would make a grand contribution to civilization if he would only cling to it and make it a reality. If he would only put a foundation under

his air castle and bring it down to earth he would push the world along on the path of progress.

Never before in history has the thinker, the original man, the man with a new idea, been in such demand as to-day. There are mighty problems that he must solve. There are inventions, discoveries, improvements, to be made in every department of life.

We are here, every one of us, to carry forward the work of those who came before us. What are we doing to push the world along? What dreams are we realizing and giving civilization?

Everywhere we find people who are disappointed, disgruntled, living by what to them is drudgery, because they have not been able to realize their dreams, to put foundations under their air castles. Many of them have even soured on life, because they believe that they have been cheated out of the things they longed for by an unkind fate. They have not succeeded in getting the necessary education, the training, to fit them for law, engineering, medicine, art, or whatever they had set their heart on, and they throw the blame on circumstances, on their environment, on their hard luck, on the unkindness or injustice of other people—on anything and everything but themselves. But the fact is there is no one to blame but themselves. They have cheated themselves; they did not cling to their visions; they did not confidently expect to realize their dreams; they did not make the necessary effort to put foundations under their air castles.

THERE are certain things we must do to make our dreams come true. We must visualize our desire; that is, we must see in imagination a vision of what we are anxious to do and to be; we must picture ourselves as actually accomplishing the things we long to do, and we must cling to our vision, no matter whether we can see our ultimate goal or not. No matter what our circumstances or environment, you must concentrate all of your powers in persistent application to the attainment of your ambition. Let it be great or small, the desire, the clinging to your vision, and the concentrated effort will make you what you long to be; will bring you the thing you desire.

Many people laugh at the idea of New Year's resolutions, but thousands of men have made these the turning point of their career. A vigorous resolve to do a certain thing is a real creative force, and becomes a mighty mental magnet to attract out of the great cosmic intelligence where our all-supply exists that which matches our dreams.

Dreaming without effort is like making a plan of a house and neglecting to provide the bricks and the mortar to build it. Dreams are not of much account until they have passed into grim resolutions, until they are backed by a vigorous determination to make them come true, to match them with their realities. It does not matter whether you can see light ahead of you or not; keep visualizing your desire; cling to your vision and light will come. Whatever the Creator has fitted you to do you can do, and, if you do your part, He will give you the opportunity you long for.

YOU may be disheartened that, notwithstanding all your dreaming, in spite of all your longing and working for the larger position which your instinct tells you that you are capable of filling, the way does not open to your ambition. But take heart; even though you see no better opening ahead, you are nearer your opportunity than you dream of; you will find, it may be this very day, that nursing your vision and watering your desire with effort have not been in vain. Many a youth has walked from the plough, with the marks of the soil upon him, into the halls of legislation, has been suddenly and unexpectedly transferred to the great city where he found an opportunity which matched his vision and led to the career which for so long had been only a dream.

When Lincoln was splitting rails, working on a steamboat, chopping wood, tend-

ing store, he never for a moment lost sight of his vision. Little did he realize, however, the marvelous things that were even then opening up to him. He worked, studied, and prepared for bigger things, and never wavered in his belief that they would come. But even he did not dream that he would be called to meet a nation's emergency. He did not realize that what he was doing, humble though it was, was opening the door ahead which barred him from his desire.

MANY a girl who had long cherished the vision of the larger life which haunted her dreams, who had never known anything but hard work, has walked from the kitchen, from the drudgery of housework, into the position which she had dreamed of so long.

Emerson was called "visionary" because he saw in imagination with the soul's eye a vision of the world-to-be, the higher civilization to come, for which he toiled unceasingly. Tens of thousands of men and women stand to-day where he then stood almost alone.

The Creator does not mock His children with aspirations, with dreams and visions of glorious things without making their realization possible. He has matched every heart-longing with ability to realize it.

Thoreau said: "If you have built castles in the air, your work need not be lost; that is where they should be. But you must put foundations under them." That is where so many people fail. They don't put the foundations under their air castles. It is only the dreamer who works as well as dreams, who has the pluck, the persistency, the determination, to make his dreams come true, that wins out. If you are not made of that sort of stuff; if you cannot cling to your vision, hold fast to your self-faith in spite of all obstacles, you will not amount to much.

EVERY human relationship is sacred—an extension of the self. Your relations with those about you form a picture of your inner life. All whom you cast away is a casting away of yourself; all whom you deny is a denial of yourself. The one whom you dare call an enemy is a sick and sealed part of your own being. If you are afraid of anyone—it is the unmanageable of yourself. If you are not at your best with certain people in the room, it is because you are not in command of your own inter-relations.—*The Watchman.*

Education on Government Sorely Needed

By HARRY F. ATWOOD

Author of "Back to the Republic," "Safeguarding American Ideals," etc.

PEOPLE are coming more and more to realize that many of the present day difficulties throughout the world are due to the governmental situation. Government has always been cursed more or less with the unreasonableness of tyrants or the superficiality and hypocrisy of demagogues. Gradually individuals are beginning to try to think about government in terms of cause and effect. One finds it difficult to formulate a course of study on government that will lead to a better understanding of it, because most literature on government is so erroneous and confusing.

The most fertile field in which to acquire a concept of essentials and obstacles pertaining to government is that portion of the history of this country during which the Federal Constitution was evolved, adopted, explained, and administered.

During all the years prior to the writing of the Constitution and the founding of this republic, the people who had come here with their religious ideals and aspirations for better things were a good deal such a mob as Russia is to-day. After one hundred and fifty years of experiment and failure, they reached a condition where during the two years before the Constitution was written, the mob drove our Congress from Philadelphia into New Jersey, Shay's rebellion assaulted the court houses in the State of Massachusetts, and that condition was illustrative of events in other parts of the country, money was worth two and a half cents on the dollar, and we had no credit anywhere.

IN THAT black night of chaos and despair, fifty-five men met at Philadelphia and wrote the Constitution, and almost immediately, for the first time in the history of the world governmentally, light began to come out of darkness, order began to come out of chaos, and in ten years thoughtful men and women everywhere were asking what was it that those men did that for the first time in the history of the world made a place of liberty and opportunity for mankind. And for one hundred years individuals who came here from other countries had a feeling that they were enter-

ing a country that for some reason was different from and better than any government the world had ever seen.

After the Constitution was written and adopted, there followed one hundred years of progress—physical, mental and moral—greater than in any other period of history. During the one hundred years following the Constitution we were the most normal people in our homes, our schools, our churches and industry that civilization has ever known.

IS IT not worth while for those who are students of government to ask themselves what are some of the things that the Constitution provides? The only thing we require a public official to do before assuming the responsibility of office is to take an oath to uphold the Constitution of the United States. Is it not important that there should be a clear understanding on the part of public officials who take the oath, and citizens who choose public officials, of the meaning of that oath?

The Constitution provided for a strictly representative government. The American people could render greater service to foreign countries through making clear of them the meaning of the phrase *representative government* than through all the food and clothing that can be sent them.

The people of this country and the people of the world seem to be greatly confused on the meaning of representative government. There are three kinds of government: a monarchy or autocracy, a government where power is derived through heredity, a republic, which is a government where power is lodged in regularly selected representatives assuming responsibility with authority to act, and a democracy, which is a government where the people speak and act directly.

THERE has been much talk of democracy during recent years, but the men who founded this republic were more fearful of democracy than they were of autocracy, and made it clear that they had founded a republic.

In Federalist No. 10, Madison propounded this simple query: "What then, are the characteristics of a republic?" Then he spoke of the fact that they sometimes at that time spoke of Venice or Holland or Poland or England as republics. He showed why they were not republics and why they ought not to be referred to as such. We talked a lot about making the world safe for democracy. Russia was the first volunteer and she is exactly what all democracies of history have been and will always be.

As evidence of the fact, if you were asked to describe Russia to-day, could you paint a better picture than Madison did more than one hundred years ago, in Federalist No. 10, when he said: "Hence it is that such democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property, and have, in general, been as short in their lives as they have been violent in their deaths. Theoretic politicians, who have patronized this species of government, have erroneously supposed that by reducing mankind to a perfect equality in their political rights, they would at the same time, be perfectly equalized and assimilated in their professions, their opinions, and their passions."

AND then he went on to say: "A republic, by which I mean a government in which the scheme of representation takes place, opens a different prospect, and promises the cure for which we are seeking."

After one hundred and fifty years of experiment, with all kinds of failures in democracy, they were seeking a cure. Then he goes on and says that the great points of difference between a republic and a democracy are first, second, third, etc., making a long argument to show the difference between representative and direct government.

The day before Hamilton was shot, he said: "Dismemberment of our empire will be a clear sacrifice of great, positive advantages without any counterbalancing good, administering no relief to our real disease, which is democracy, the poison of which by subdivision will only be the more concentrated in each part and consequently the more virulent."

Hamilton knew that democracy and Bolshevism are identically the same thing.

The men who wrote the Constitution understood fully that God Almighty placed

a tremendous responsibility upon a wise exercise of the law of selection. They provided that the delegates to the Constitutional Convention should be chosen by the governors of the several states with the approval of the legislative bodies. They provided for the adoption of the Constitution by delegates chosen to attend state conventions for that purpose.

THE Constitution itself provides for the administration of government by selected representatives. They did not resort to direct primaries nor did they submit the Constitution directly to the people for approval.

During recent years, most of the states have enacted direct primary laws, which have resulted in greatly increased expenses, lowering of the standard of public officials, and decreasing the interest of the people in public affairs. Twenty-two of the states have enacted some form of initiative, referendum or recall, all of which have tended to increase expenses and greatly increase vicious legislation and lessen respect for the enforcement of the laws.

There is no progress in any field of activity where democracy prevails. There is no democracy in engineering or architecture or surgery or other fields of activity where specialists are developed and rewarded for efficiency.

It is difficult to make clear the meaning of representative government and show why it is related to industrial and economic conditions. It is almost impossible to make it clear in governmental terms, because there has been so little fundamental thinking along governmental lines. To illustrate the point by analogy, take the great game of baseball. Baseball has become the greatest sport in the world to-day, a splendid thing because it gives us relaxation. We work under tremendous pressure and need relaxation.

WE PLAY baseball strictly according to rule. If the American people and the people of the world knew as much about the Federal Constitution as they know about the rules of baseball, you could go to bed tonight feeling sure that when you wake up tomorrow seventy-five per cent of the difficult problems of the world would be solved.

It is easy to see that if in baseball you should rely upon heredity for your players or umpires, and no one could play or manage a ball game except by virtue of the fact that his ancestors had played or umpired

ball games, baseball would degenerate like hereditary government. There is almost universal agreement on this point, though there are a few nations still that keep a royal family for ornamental purposes or to increase taxes. But what we have failed to see is that direct action—the opposite extreme—is still more dangerous.

In baseball we don't consider it necessary after the umpire has been selected, to require him to take an oath to administer the game according to the rules, but we do put our public officials under oath to uphold the Constitution, and every public man during the past twenty years has been pretty reckless with that oath.

BUT in the game of baseball, when the umpire is chosen as a representative to administer the game, if he says "ball," it is a ball; if he says "strike," it is a strike; if he says "player out," the player is out; and if he says "player safe," the player is safe. His ruling stands, even though all the people in the bleachers protest his rulings. If his eyesight proved faulty, there is no way you could administer baseball successfully except to select another umpire to take his place, with the same authority.

Frequently there is protest. About ninety per cent of the people are with the home team. They are not interested so much whether it is a ball or a strike, as in victory for the home team. Now, if at a time when the protest is quite vigorous the umpire should look up at the bleachers and say: "There is a great wave of public sentiment and I must get my ear close to the ground and interpret that sentiment in this game," you can imagine where baseball would go.

Imagine some demagogue of the kind that has cursed all countries during recent years stepping down and saying: "Baseball is a game of the people, by the people, and for the people." Now, that happens to be a true statement. It is a game of, for, and by the people, but that doesn't mean that baseball is managed from the bleachers.

When Lincoln used those words, he didn't have reference to direct action. You will find the word *democracy* is very conspicuous by its absence in his writings, and he never advocated direct action.

SUPPOSE the demagogue should say further: "This is our game and we should take things into our own hands,"

and they took things into their own hands, and by the time they took a ballot on it the game would be functioning like Russia or Mexico or North Dakota, and it would cost more to do that just once than the gate receipts amounted to. It doesn't take a person with any acumen at all to see that the game would be ruined if you referred questions to the people in the bleachers. It would be necessary to appoint boards and commissions and levy income taxes to defray the expenses that had been incurred in the game.

We have been enacting approximately 15,000 laws a year since we began departing from the Constitution. We have doubled the expenses of government several times, and there isn't any prospect of its lessening much. The most terrible thing about the situation I have described in baseball, and one that accounts for the mental condition largely of the world today, is not that it would spoil the game, but the awful effect it would have on the people. You could take 25,000 people to a ball game tomorrow afternoon, if the weather were fit, and play the game according to the rules as a republic, with the umpire administering the game, and when it was over the people would say they enjoyed the game and had some relaxation, and they would go home with the same respect for the institutions of this country that they had when they started to the ball game.

BUT you could take the same 25,000 people the next day to the same ball park and have them watch the same two teams play, but tell them to play the game according to the bleachers, and after they had wasted three or four hours without playing a game, they would be a mob, and the young people would go home with a different attitude toward the discipline of their parents and their teachers and the industrial institutions where they were employed, and with a different attitude toward property rights.

It is this spirit of taking things into your own hands that accounts for the fact that sixty-six per cent of the crimes in New York last year were committed by youths from fifteen to twenty-one years of age. Until recent years crimes by youths were rare in this country.

If you should put democracy into architecture or engineering your construction works would all fail. Imagine putting democracy into music. Suppose over at the opera tonight one of the singers should strike a false note and they should say:

"We will have democracy; the audience will complete the program." It would be just as absurd in any field of activity, including government.

A LONG toward the latter part of the last century we began electing men to public office who went up and down the country advocating all manner of heresies of direct action—the initiative, the referendum, the recall, and all the things that would bring the millennium and give the poor man a chance, as they say.

Well, we know what the direct primaries have done for the poor man. We hailed those things as bringing the millennium, not realizing they were as old as Methusalem; that they had played their part in the downfall of Greece and Rome and in the trial of Christ and were discussed in the Constitutional Convention and rejected.

Of the fifty-five men at that convention, there were sixteen who refused to sign; they wanted to write into the Constitution the recall of Congressmen and other foolish things. The thirty-nine men who wrote and signed that Constitution are generally conceded by everybody who know anything about political science to have been the best informed and the wisest body of men who ever met to discuss governmental problems. They were going over all the governments of the world and asking why did this succeed, why did that fail, and determining the causes of failure and separating the elements of success.

They were very familiar with history. One of the sixteen would say: "We would like to write this proposition into the Constitution." Then one of the thirty-nine would take up an old book and say: "They tried that two thousand years ago and they had a stroke of paralysis as a result. We will write none of that into the Constitution."

Then when these sixteen men found they were not going to get any one of their brain-storms adopted, they undertook the same tactics that have been used to bring about class action and legislation in recent years. They said: "Unless you write into the Constitution some popular fallacies to fool and please the people, your Constitution will never be adopted."

GEORGE WASHINGTON, when he heard that threat, rose from the President's chair, and, in tones of suppressed emotion, said: "It is too probable that no plan we propose will be adopted. If, to please the people, we offer what we

ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hands of God."

Professor Fiske said that those words should be carved on every hall where men and women are met to nominate a candidate for office.

The men who wrote the Constitution and founded this government happened to do for the science of government just what the man did in mathematics who wrote down the digits, what the man did in music who wrote the scale, and what was done in the matter of domestic relationships when they evolved the monogamous marriage. Yet not five per cent of the American people know anything of their Constitution, and not one person in one hundred throughout the world. You couldn't have very great faith in the progress of mathematics if not one person in five could count ten.

APPARENTLY we don't understand a government in that way. There was just one man living in the world one hundred and thirty-four years ago who had some faint conception of the importance of this subject, a knowledge of which would do more to stabilize conditions than anything else; that is, by the application of the Constitution to this government and the governments of the world, with its wonderful mechanism of checks and balances.

This man's name was William Pitt. He was prime minister of England at twenty-four. And when this great man read our Constitution and came to the last word, he exclaimed: "It will be the wonder and admiration of all future generations and the model of all future constitutions." And it should have been.

The men who wrote the Federal Constitution fixed individual property rights more securely than they had ever been fixed before. We have had demagogues going up and down the country for twenty years, saying to their audiences: "Are you going to put the dollar above the man? Is money more sacred than humanity?" You ask them what they mean by it, and the saliva leaves their mouths. It is just a sort of glittering generality to excite the emotions of the unthinking.

The men who wrote the Constitution and founded this republic should never be

(Continued on page 46.)

The Illumination of the Spirit

By MAX STRANG

Hobart, Oklahoma

IN THE record of the acts of the early followers of the Christ there is to be found the incident in which Peter and John served as the channel through which the invigorating and healing power of the risen Christ was communicated to a man who had been lame from his birth.

They were on their way to the Temple in Jerusalem to take part in the afternoon service. The Temple proper was surrounded by three marble courts, rising in successive levels from the city floor. The lowest of these courts was the only one open to the Gentiles. A flight of stairs led up from it to the second, or middle, court beyond which women were not permitted to go. Thence another flight of steps ascended to the third court, or Temple level, where were the altar and sanctuary.

Only Jewish men might ascend this second stairway, at the head of which stood the Beautiful Gate. It was made of Corinthian brass—an amalgam of precious metals formed at the burning of Corinth—and was overlaid with plates of gold and silver; the Gate faced the East, and, under the illumination of the rising sun, shone with dazzling splendor.

IN SORDID contrast to the beauty of the Temple courts, and especially in contrast to the glory of the Beautiful Gate, there lay in misery and poverty and impotence an unfortunate man, lame and diseased from birth. As Peter and John approached, he raised pleading eyes and stretched forth a trembling hand to receive alms.

It is not the purpose nor the province of this theme to raise or settle any questions involving the miraculous in the record of the incident. That there was the impartation of Divine power which resulted in the cure of the man's infirmity we do not doubt. And, in the light of certain considerations, such a transformation becomes reasonable.

A man with the eye of the artist pauses before a huge block of marble, recently taken from the quarry. It is misshapen, irregular, and covered over with unsightly accretions; but, as the man looks upon it,

there comes a strange light to his eyes, and a flush of animation suffuses his face. Perhaps his arms are thrust out in ecstasy, or there leaps from his lips an exclamation of enthusiasm. To one not possessed of his gift of vision there would be nothing to be seen in the block of marble to elicit such emotion. And one unknowing would think the man beside himself. But the artist, as he gazes upon what to the unilluminated appears to be nothing but an unsightly boulder, sees emerge from the ugly and shapeless stone a rare and radiant creation, the wonder and the joy of all who behold it.

SO PETER, as he stood looking into the plaintive eyes of the poor cripple, saw beneath the surface and beheld with illumined eyes the man that might have been. Being in the spirit, the secrets of the spiritual world were revealed to him, and he saw that crippled life as God intended it should be—whole, healthy, vigorous, and vibrant with the melody of perfected humanity. The ideal man was hovering as a beautiful vision above the poor creature that lay helpless on the well-worn mat. He who was soon to accompany them into the Temple, "walking, and leaping, and praising God," was there as a reality in the spiritual and eternal sphere, and yearning for manifestation in this time-sphere.

Man may be said to possess dual existence—that of the temporal and material, and that of the eternal and the ideal. The poets have felt the pressure of the eternal and the ideal, and Tennyson may be taken as the spokesman of them all:

"Only That which made us meant us to be mightier by and by,
Set the sphere of all the boundless Heavens within the human eye,
Sent the shadow of Himself, the boundless, through the human soul,
Boundless inward in the atom, boundless outward, in the Whole."

THE temporal and material existence, by its very nature, is imperfect. The eternal and ideal existence is perfect. The one is decreasing, the other is increasing. The angel of each soul's ideal self accompanies its representation in the time-

sphere, and strives to express itself more and more. No life, no physical body, however ugly, misshapen, and unsuccessful, but feels the impulse of an ideal self, and in moments of inspiration beholds the fair form in which the ideal would manifest itself if the hindering shackles were but removed.

Success is harmonious living. Happiness is the result of expressing natural laws in this physical manifestation of the ideal self. Where there is a lack of correspondence of emotive, intellectual and physical forces with the God-made laws of body, mind, and soul, there is always confusion, disappointment and failure. On the other hand, where there is the incarnation of the ideal self, there is always happiness and success. It is obvious that happiness and success cannot be absolute in this time-sphere because the incarnation of the ideal self cannot be absolute. But, in the degree we approach absolute incarnation of the ideal self, to that degree do we approximate absolute success and happiness.

THE illumination of the Spirit produces results objectively, and subjectively. The incident referred to represents both phases. Peter, having his eyes illumined by the spirit of love, saw the ideal self of the poor cripple. He beheld what the man might become if he were related to the Divine laws operating in the world of men. The distorted face, the shriveled limbs, the gaunt body were all gone, and in Peter's vision there appeared the beautiful body, animate with the spirit of the ideal self.

But it is not to be doubted that as Peter stood before him there leaped from his eyes to those of the unfortunate man the vision of what he might become. The man saw himself a new man, a man of health and strength. He saw the past, with all its weary weight of woeful days gone; he saw the future beam upon him with radiant hope and joy. No longer would the daily task of being borne to the Beautiful Gate be grudgingly performed by relatives or friends. No more must he depend upon the doles of charity to purchase the rags that clothed him, or the victuals that prolonged physical life.

THAT morning, as he was placed in position, he little dreamed that ere the last lambent rays of the sinking sun gilded the western slopes of the Temple he would enter the realm of vigorous, healthy manhood—that he would come into possession of all his faculties, and,

incarnating the man he was meant to be, he would begin a course of success and happiness that would end only when he had measured his allotted three score years and ten. Through the illumination that came from the Spirit he entered upon a new life of independence, harmony, and happiness.

For others—even for you and me—who would be done with uncertainty, disappointment, and failure, there may come the Spirit's illumination, in the light of which we behold ourselves ideally, and enter through the Beautiful Gate into the Temple of our heart's desires.

Smile

Maybe your heart is an empty heart.

For your friend has left you alone.

But remember, old pal—through the thickest clouds

The sun has always shone.

Maybe your eyes are wet, dear pal.

Maybe you're feeling blue,

But like the sun breaks the clouds apart.

Come, let a smile break through!

—Wilfred A. Peterson.

Muskegon, Mich.

Psychology and Education

IT WOULD, of course, be possible to over-estimate the function of psychology, since it is not the most fundamental science, and must be completed by ethics and other branches of philosophy. Nevertheless, for practical purposes it is most useful, and it may be employed without prejudice in favor of any particular economic, religious, or sectarian scheme. Psychology is in truth as general as efficiency itself, and the disciple of external or economic reform has as much reason to master and employ it as the apostle of the spiritual life. In fact, it is so good an intermediary as a merely descriptive science, the more one knows about it the less need there is for knowledge of the special beliefs to which men are subject. For, if a mental master, one is to a large extent master of all the arts, able to take the shortest course to any end which one wishes to attain. Psychology is thus in a sense even more important than education as commonly regarded, since in addition to the usual accomplishments it adds the more crucial one of insight into the processes by which educated and uneducated alike ply their various vocations.—*Horatio W. Dresser, Ph. D.*

Three Essentials of Success

By VERNE DEWITT ROWELL

THERE are many formulas offered in this age of miracles and progress for the achievement and creation of that elusive, though keenly-sought ornament and accomplishment of human life, Success.

Some of these formulas exude the mystic fragrance of Hindu occultism, the Yoga of the east; some savor of the symbolism and esotericism of Paracelsus and the Rosicrucians; while many more, guised in the sugar-coated raiment of the modern New-Thought, are but a wholesome although heterogeneous blending of Hypatia's Egyptian Neo-Platonism, with Emersonian transcendentalism and the New England mysticism which culminated in Christian Science, the whole couched in popular psychological phrasings.

I have a formula that is not the result of any special revelation, but rather a working gospel based on years of observation and personal experience, while as a newspaper reporter, I sat alternatively with the scribes and Pharisees in the work-a-day, unbelieving world, and retired in spare moments to the shrines and sanctuaries of innumerable truth centers, thumbnail periodical philosophers and teachers of mysticism of every type I ever heard of.

I saw the inner truths of philosophy devoured by devoted students who yet failed to "demonstrate," while banal, crude and uncultured scoffers raked in the dollars and grew rich in estates of lands and houses, automobiles and player-pianos.

FROM time to time, I prospered in my own way, but my fortunes ebbled and flowed. I was a wanderer between two camps, homeless and unsatisfied with either. At length, I found that my own trouble lay in trying to go too many ways at once, and that most other people suffered through either not being "dressed up" or "having no place to go."

But let me state my formula, at last discovered, and I can explain more easily just what I mean:

Ideas plus Direction plus Determination compel Success.

Without ideas, nobody can rise above the strata of mediocrity in which the Cosmic Scheme of Things gives him a start at birth.

An idea that a cheap magazine would

appeal to most people who couldn't afford to subscribe to the Atlantic Monthly, started Frank A. Munsey on the road to success in the publishing business.

The "five-and-ten-cent store" idea built the Woolworth Building in New York.

Ideas different from other people's ideas, have a big chance for succeeding through sheer lack of competition in their class.

I found this out by learning to write stories that other newspapermen never thought of writing. I passed by a lot of real, good routine news copy that meant harder and really better work just because some innate love for the queer and unusual made me prefer to write about strange people with ideas still stranger (to the editor's mind). It was easier work, and because nobody else wanted to do it, nor thought of doing it, I got salary increases for my queer ideas of news.

BUT I had too many ideas, and just because I had an overplus of ideas, I never got any of my ideas started on the right highroad to a genuine success. You can start one cow in the right direction for market much easier than a whole herd. Later I found it paid to take them one at a time and to take the ones best suited for the nearest, quickest markets first.

Get a "definite" idea of your market for your "definite" ideas!

Lots of people, I have intimated, fail for lack of ideas. On the other hand lots of people succeed as largely as they can, just because they have only one or two ideas.

You never heard of a blacksmith starving to death. He has one idea—pounding iron—and he keeps busy and earns plenty of food to nourish his heavy sinews.

He gets another idea, opens a garage, and makes three to six times as much money as an automobile repairing expert. But, if he tried to run a fruit stand at the same time, he would probably get gasoline mixed with his pink lemonade.

Direction of ideas presupposes a certain amount of picking and choosing of ideas, a selective elimination in favor of those ideas which promise the quickest, the surest or the biggest success.

If one hasn't ideas enough, he has only to master the art of reading English and browse around the shelves of a public

library, or read the advertisements in a newspaper or magazine.

But if he has too many ideas, he needs to weed out the weaklings, the uncertain ones.

Then comes direction. Start your ideas off to market. Prepare, develop, encourage and embellish them for the market. Have no doubt, if they are real, live burning ideas, you'll find a cash market for them in due time.

It doesn't always pay to concentrate on the idea that can be marketed quickest. It doesn't always pay the most. And sometimes one can afford to gamble a little on an idea which isn't just as sure a thing as one might wish it to be. These are points for individual discrimination and consideration, varying in every case and to some extent depending on one's particular circumstances and natural temperament.

THEN when you get an idea started to market, keep it going straight. Don't travel in a circle and don't leave it half way there and return to another idea. Market first one idea and then another, unless you can work one or more ideas harmoniously together. Sometimes you can.

Cultivate determination and this simplifies *Stick-to-it-iveness, will-power, strength of mind and character*, as good health as you can get and maintain; courage and confidence to clench your proposition and not let it weaken and fade away at the last moment.

The right kind of Determination will include a stock of reserve energy of mind and body, of will and purpose, which will enable you to recuperate quickly from temporary disasters and apparent failures, and to doggedly overcome all petty obstacles which may lie in your way.

Get my idea? Let me repeat it. Ideas plus Direction plus Determination compel Success.

If you are naturally rich in ideas, sort them over. Bring out your most season-

able, most marketable mental wares first.

If you lack ideas, improve your mind. Read, study, think. Read good books, good magazines; cultivate acquaintances in as many different lines of work as you can. You may get your big idea from the garbage man, the street cleaner or the rug peddler. And you may get it from a chance remark of a millionaire or a railway magnate.

PRUNE, pare, train and elaborate your ideas. Get them ready for market. Keep them facing the market-place. Improve and develop them as much as you can before you offer them for sale. Raw products command lower prices than finished articles. How far can you profitably carry the manufacture of your ideas? It all depends on you.

Intensify your application to the developing of your ideas for market on those particular phases of marketing, and to the exact extent of development, in which you are genuinely interested, and are sure you will not become wearied, disheartened or out of your natural depth of mastery. Because—

You will need Determination to some extent and you will need it to all the greater extent, the more you let your ideas feel like sordid, humdrum labor.

But, if your ideas overpower you with an inner realization of their bigness and their feasibility, if they thrill you with their own remarkableness so that you sometimes wonder how an ordinary fellow like yourself ever came to have such wonderful ideas, why all you need is a cool head and an easy, well-poised confidence that you are going to put them over and get well-paid for doing it.

But, if they sound like work—don't let that frighten you. Diamonds lie deep in the richest mines. Grit your teeth and add determination in ample, but not too stubborn or blind measure, and wise direction and sound determination will coin your ideas into dollars.

TAKE A LITTLE JOURNEY INTO SUCCESS WITH ME

I teach you how to GROW OUT OF FAILURE INTO SUCCESS. The first initial lesson, 25 cents. All other lessons are personal, written to fit your own needs. You cannot expect to learn all in one lesson. Individual application is the way.

AGNES MAE GLASGOW

160 Claremont Ave., New York City

The True Object of Life

By HENRY THOMAS HAMBLIN

Editor, "Science of Thought Review," Chichester, England

THE cause of most people's sufferings is to be found in their wrong understanding of life. They think that the object of life is "to have a good time," and therefore shape their conduct accordingly. Instead of learning life's lessons willingly, and, comparatively speaking, without suffering, they are taught their lessons through painful experience.

This present existence is but one of innumerable experiences in an endless life; but, although it is so brief, it is of the utmost importance to us in our spiritual evolution. We cannot evade one duty or experience without bringing about, by the operation of immutable laws, painful experiences which will compel us to go through the experience which we have tried to shirk. Some people get tired of the strenuousness of life and run away from it. They may say: "Let others carry the burden of life, I will retire to some secluded spot and enjoy quietness, comfort, happiness." They retire, and, before long, circumstances arise which fling them back into the furnace. Again and again they try, and again and again they are flung back, thus do they suffer needlessly through a wrong understanding of the purpose of life.

The average man or woman is constantly trying to avoid that which looks uninviting, and which savours too much of duty and discipline. They are like a scholar at school, who plays about instead of learning his lessons, and who in consequence is kept in during recreation hours and compelled to complete his task while other boys are enjoying their well-earned sports or games. The lesson has to be learnt: it is easier to learn it willingly.

IT is the same with the lessons of life they have to be learnt. We can learn them either willingly without suffering, or unwillingly through suffering. By choosing to climb the steep ascent to God, we enter a path that is far from easy, but which is free from unnecessary suffering. One well advanced along the Path does not suffer from disease or sickness: neither is he troubled either about wealth or the lack of it: his life is full of harmony and peace. He has his difficulties, for the way is steep and nothing worth having can be had without strenuous striving, but he treads the Path of Victory, of joy, of overcoming.

Most people sigh for a life of ease and comfort. "If I had only such and such a thing, or so and so's means, how happy I would be." But they are deluded. If they had the things they sigh for they would not be one whit happier, for no happiness comes through material possessions, but only added care. Happiness can be gained only along the Path of Attainment, of climbing, of difficulty, of victory. It was Phillips Brooks who said: "Do not pray for easy lives: pray to be strong men. Do not pray for tasks equal to your powers: pray for powers equal to your tasks."

THIS gifted man understood life: his words tell us how to make a success of it. In the outward life, choose the strenuous and difficult rather than the easy course: in the inward life choose the steep and narrow path which leads to the highest attainment. By so doing you will tread the Path of Victory and Overcoming. You will become, in time, not a superman, but a god-man, living a life above the cares and vexations of the ordinary existence: a life of health, joy, peace and true achievement. You will live your life amongst your fellow men, you will not be apart from them in one sense, for you will love them, serve them and help them. Yet, in another sense, you will live as far above the life of the senses as a mountain towers above the plain. You will build up character: you will become strong and self-controlled: you will know the joy of self-mastery.

PHILLIPS BROOKS says: "Pray for strength equal to your tasks." This is the secret of all achievement and attainment. Within us is the Divine Power, for God is not only ALL, He is in all, and He is in you and in me. There is no difficulty so great that we cannot overcome it through the Power that is within us. There is no height to which we cannot climb, in God's good time, energized and sustained by this Infinite Power.

This Power can be aroused and brought into expression, by following our highest Ideals which are divinely planted in our hearts: through looking up and following the gleam: through affirming that the Power is ours and therefore we can never fail.



Little Talks *about* Business and the
Business of Life ∴ ∴ ∴ ∴

Out of the Way, Discouragement!

by

Jerome P. Fleishman

***** SO YOU'RE "BLUE," EH? I know. I get that way—but not
for long.

S As I write these lines, the bottom seems to have dropped out of things. Outside, it is "raining cats and dogs." A dear friend is in a hospital critically ill. I have been ordered to go on the operating table in a few days myself. A man who owes me some money, which I had figured on to help me get something I want very much, has written me that he can't possibly come across. There has just come to me news of a malicious falsehood being circulated about me by one who has every reason in the world to lick my hand. My head aches. I've been running around in the rain and am physically tired out. From the pianola downstairs there float the depressing strains of Rubenstein's "Melody in F." It's a hard, hard world. And yet—

And yet, thank God, there is a song in my heart! Tomorrow's sun will dissipate the clouds in the sky and in my mind. New strength will be given me tomorrow with which to conquer the difficulties that seem so weighty tonight. I should be grateful for two strong arms with which to work; two sturdy legs that will carry me whither I would go; two good eyes that, praise be! are ever trying to see the worthwhileness in my fellows, and a soul that smiles in the face of the monster Fear.

It is good to be alive! It is a privilege to struggle one's way through trials.

• Blue? No! Out of the way, Discouragement! We need not make smudges of our lives. They were intended to be masterpieces! Success is on the side of the man in whose thoughts there is no such thing as failure.

Then let us seize anew the brush of Purpose and paint on our little canvas of Life a picture afire with the realization of our dreams!



Signs of the Times

Discussed or Commented Upon from a More or Less Personal Viewpoint

By ARTHUR J. FORBES

THIS month the entire Christian world will celebrate the festival of Easter, symbol of the resurrection, the annual springing into life of Nature, the rebirth of opportunity.

I reread two poems recently on "Opportunity," one the pessimistic, hopeless, though much gifted thought of John J. Ingalls, the other the gloriously optimistic song of the late Walter Malone, the southern poet-jurist.

Malone's poem is reproduced on another page. It ought to be framed and hung above the desk of every man in this country, because of its call to renewed daily effort, *and because it is true.*

Opportunity *does* come to each one of us, every day and every hour of every day. We do not always recognize it.

It is not an opportunity to win success by some miraculous short cut; to secure riches by some wild-cat oil speculation or procure the things that we want through the working out of luck or chance.

Success does not come in such fashion.

But each one of us has the opportunity day by day to do the best we know how, to do a better piece of work today than we were able to do yesterday; to do something for some of our fellow men, to speak some word of cheer, that may perhaps mean a turning point in some one's life.

And, if we failed, even seventy times seven, if we seem to be unable to put the right punch into what we are doing, we have the opportunity offered us to try again, to persevere, to make a fresh start, to say to ourselves: "Today is a new day; I'll profit by past mistakes and this time, I'll make good."

IN SCORES of lines of endeavor Opportunity is knocking loudly right now, seeking for men willing to accept her challenge to prepare themselves to fill higher positions, to climb higher on the path of real success. If you're ready to answer today, the opportunity is here. If you do not grasp it, there will be another opportunity.

But, remember this, with the passing of each day, if you do not do your best, you lose the opportunity to build char-

acter and you are probably either standing still or slipping backward. There must be progress or retrogression.

I do not subscribe to the theory taught by many psychologists that we absolutely create our own environment and that our own thoughts make our lives. They may be right, but I do not feel like altogether agreeing with them.

There is no doubt that the man—or woman—who is constantly looking for and expecting trouble will find it. He who lives constantly in fear, destroys his possibilities for life and faith to a great extent. He will find trouble lurking just around the corner and he will not recognize Opportunity's challenge, because of his fear to take a step forward.

If you have no confidence in yourself, if you don't place a good sound value on yourself, the other fellow will probably value you at less than you are really worth. Uncertainties are not rated high in the business world.

THE difference between ability and intelligence is undoubtedly largely one of mental attitude. The intelligence with which a thing is done, the honesty of purpose, the loyalty of the service rendered, count for much and latent ability may be steadily built up and increased by careful, conscientious attention to the work in hand.

A common, iron tea kettle once served to point the way to what proved to be the greatest invention of that particular age.

But mere escaping steam has never moved a train of cars or anything else. It only makes a noise. It has to be properly used and directed. It is the concentrated power properly applied that drives the engine.

So it is the concentrated intelligently directed effort that results in accomplishment, that develops man mentally and physically. Therefore, don't attempt to spread your energies over too large a field. Focus your thoughts upon the matter in hand, or in planning for the things just ahead. Don't be just a human tea kettle.

And resolve, wherever your work lies, to keep on looking forward and upward.

That's why your eyes were placed in the front. We can profit from past mistakes it is true, but we never get anywhere by looking backward or by regretting that we did not embrace the opportunity that we let slip.

There's lot of room ahead, and the higher you climb the more room you will find for stronger growth and development.

Many are mistaking the lack of opportunity for lack of ability, lack of initiative, lack of energy and ambition.

Be sure you will one day find your op-

portunity. No one is monopolizing the field which lies just ahead of the crowd. It is an open field for all comers and there are plenty of splendid spaces ready to be occupied. If the way is not clear, clear it, and keep on climbing higher. But climb by your own energy and ability, not by shoving aside your fellows or trying to get ahead of them by some smart trick or dishonest method.

Honesty, the square deal, the spirit of the Golden Rule, are after all the only rules of conduct that stand the test.

Do You Notice or Perceive?

By LLOYD KENYON JONES

WHEN the railway was built across the Isthmus of Panama, many Negro workers were killed by trains, because the trains moved faster than anything else they ever had seen.

They noticed the trains, but did not perceive them. After a few inquests, they began to perceive—and when that percept came into their minds, they stampered at the sound of a locomotive whistle.

You may notice countless things, but perceive only a few. You never perceive anything until you form a percept in your mind.

Do you perceive words? How many have you mispronounced all your life? To how many have you ascribed wrong definitions?

A magician attracts your attention—commands it, in fact. You see his tricks, but you do not perceive them, or else you would know how they are done.

It is easy to look straight at a thing and not perceive it. It is easy to hear a sound, with no perception attached to it.

You learn as you perceive. You do not analyze anything that has escaped your perception. You learn nothing until you can look into it and understand it.

How many new percepts form in your mind each day? So few, you might feel ashamed if you knew!

How much did you learn today that you never knew before? Not a great deal, because your perception has not been encouraged.

EACH trade and each profession develop their own forms of perception. The electrician will perceive that which others only see.

Perception helps the skilled motorist to determine the speed of a car he will

meet shortly—and its probable position at the time of meeting. The difference between the skilled motorist and the other may be the difference of the letter "s" in skilled!

You may see and smell the smoke coming from a kettle on a stove, but not perceive that the vegetables in that kettle are burning.

Develop your perception. Make use of your ability to perceive, and profit through that use. Until you have developed sense-perception, you can not interpret properly the message each sense brings to you.

The detective develops perception regarding the appearance, habits and characteristics of evil-doers. He may recognize a criminal a considerable distance—but to other folk, that person is only one of the many. Upon the lack of ability to perceive, many prisoners have been freed. Nobody could identify them.

A CULPRIT described as "a man about five feet-four, wearing a felt hat and a dark suit," is about as good a description as most persons can give—because they lack perception.

A physician perceives symptoms not noticed by the layman; a lawyer perceives points of law not detected by others; an artist perceives color-values which are not even distinguished by most persons, even when those colors are described.

You never become proficient in your work until your perception is trained, and perception is trained only by using it—by studying that which is experienced. It is not a trick, but a growth—and all growth is slow. All growths must have a starting-point, and today is a good time to start encouraging your perception.



Little Journeys Into The Realm of Success

By AGNES MAE GLASGOW

"There should be no repression in unfolding character; weakness and shortcomings are due to ignorance and may be eliminated by judicious substitution of other and better traits and then diligently cultivating the grafted condition until it becomes one with the rest."—Agnes Mae Glasgow in lecture on Child Training.

* * *

*"Man's life is progress, not station.
Cause and effect are two sides of one fact."—Emerson.*

SOME years ago I was awakened one night out of a sound sleep by the insistent ringing of the door bell. On opening the door I was given a special delivery letter, written by a woman living in one of the small coast towns of Maine. The envelope contained a newspaper clipping and a long, closely-written letter. I read the clipping first. It told of tragedy. Then I read the letter, and I knew as well as I knew after careful investigation just what was the cause of the tragedy, although neither prosecuting nor defending attorney would then have accepted my theory. One of them has since had to do so. But that is another story. I quote a few passages from the letter so that you may get a better idea of what is to follow.

"Oh, you must help me! I have feared for years that something like this would happen. He is so headstrong and quick tempered. Never would listen to me or his father and we have not spared the rod, although sometimes I have been so sorry for him when his father has been rather hard upon him; but little has he ever thanked me for my trouble. Now he has gone too far, but he is not guilty. This I know. I know it, but his past is against him. Oh it's hard to say, but my boy—my own flesh and blood—has always been untruthful. Now no one will believe a word he says, and he is, I fear, dishonest. Yes, I've got to say truth to you. He is dishonest and vicious. His father has said all along that he was but I would not allow myself to think of it. Now my heart is breaking but we must stand by him and get him out of it for the girls' sake. The disgrace is bad enough for his father and I but worse for his sisters. The girls have never been any trouble, but this boy has worried the life out of us for twenty years and more. . . ."

ENOUGH of such a letter! The letter said that the writer would be with me on the next day. I tried to go to sleep again and forget it until the woman arrived. But I could not forget. Every

line of that letter was pregnant with self-pity and fear. I knew the woman loved her son. I knew the boy and did not blame his parents for at times "not sparing the rod"; but I did blame them—oh, how I blamed them—for the cruel, depressing, repressing thoughts which they had harbored all these years for that lad.

Had the boy had a human enemy, seeking his downfall, how they would have shunned that enemy and denied him admittance into their home, and yet never was there human enemy half so potent to harm as were the thoughts they entertained of the character of their son. The secret belief that their son could lie, even loving falsehood better than truth, was in itself an implantation of evil seed capable of growth and in growing of destroying whatever good traits were original in the lad's character.

Said she, in talking to me, the next day. "It has always seemed impossible for Fred to speak the truth. Why, even as a wee babe he would steal sugar or pull his sister's hair and then deny it. Don't you see he has been abnormal from the very beginning?" "And he was such a sweet little boy, too," she added.

Read that over again. Then read again the extract from her letter and if you can, knowing what I believe of the power of thought, just imagine how I felt sitting there and listening to this sort of talk. I listened for a time because I deemed it necessary to give the woman a chance to free herself of a load of worry, and in talking she was, as you might say, "allowing the pot to boil over," thus freeing whatever was in the pot from the scum of debris that always rises to the top of boiling fluid.

Remember that I knew the woman and I knew that under all this trash there was

much pure gold. She was speaking in ignorance but in order to correct her mistakes I had to learn just how ignorant she was.

IN the course of our conversation I learned to my surprise that she was rather an advanced student of psychology. The trouble was that her knowledge of psychology was only intellectual. The truth of mind's power had never found lodgement in her innermost consciousness—what we sometimes call the "heart."

She was like a student who had studied music much, but had neglected the piano-forte practice and thus was unable at will to perform creditably. In other words, having an intellectual knowledge of thought force, she had never had the experience which would drive her to seek to make a practical use of that which she thought she understood until now.

This, I believe, is the way with all of us, unless we are taught from childhood to think rightly. Now, she had a problem and thinking that she had a theory with which I perhaps was better acquainted she had come to me to get me to help use that theory in undoing the result of what she had been doing all these years with her wrong thought, namely, that of saving her son from prison, a punishment the boy did not deserve this time. Oh, it was hard to make the mother and father believe it and I thought they would rend me in pieces before I got them to see the point: The terrible character of their thought force had made it exceedingly difficult to prove the boy innocent and all because no one was ready to accept his word for anything. The district attorney told me that "Even his own parents will not believe a word he says."

"YES," said I, "and shame to them for it, but, just the same, the fact that they have never believed him and do believe him now ought to be in his favor in this instance. Don't you see that there is something more than his say-so that is supporting their faith in him now? Let us work to find out what that is. You are here to see justice done, not to prosecute innocence. I know you want to get at the right of the matter."

This district attorney lived in a sparsely settled Maine county or I could not have talked so confidentially with him. I saw that he was a big-hearted man and a father of several boys himself. He agreed with

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me that Fred was a strong, healthy young man and that as far as anyone could see his whole course of training had been one long series of repression. As a lively boy loving sweets, he would steal sugar. His mother instead of showing him how wrong it was to take the sugar without permission, had instead accused him of doing the wrong without offering an alternative for wrong-doing. She taught him that wrong would lead to punishment but not that right-doing would lead to reward and that the better reward would be her love and confidence in him.

Gradually Fred learned that if he took the sugar he would be whipped, and he denied taking the sugar to avoid the whipping. His fear of punishment—not his fear of wrong-doing caused him to add one more wrong-doing to the making of his character. Then when his father or mother or sisters caught him in a falsehood, they accused him of being false and more punishment followed. By the time Fred was old enough to reason at all, his reasoning had taken a wrong twist and it seemed right to do wrong.

As thoughts are actual things capable of taking root and growing, they very naturally multiply not only in kind but have the power to attract other kinds—or kindred thoughts to grow along with them, and the first thing you know the liar, wishing to hide his untruth, will add dishonest actions to his words.

TO illustrate: This boy seemingly had the habit of bragging. He would brag that he could "lick" some boy and then to prove his braggart words he would pick a quarrel with that boy and a fight would follow. In this way Fred got the name of being quarrelsome. His teachers sent complaining notes to his parents; the parents accused Fred of being hard to get along with, and Fred, believing that he was hard to get along with, took no pains to counteract this fault. Now, watch that thought of his being difficult to get along with grow.

He brags that he can lick a boy. He tries. He may have been the larger of the two and he does lick the boy. That boy goes away with the conviction that Fred is a difficult one. He spreads the idea. Other boys and their parents get the idea because they know no better and act upon it with the result that whereas he first fought with one boy he now must fight with many.

The thought is growing in another

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direction. Fred finds a ball on the old ball field. It's a good ball and a neighbor's boy has one very much like it. When his father asks where he got the ball, Fred tells him that he found it. The father, secretly believing that Fred will tell falsehoods, doubts the finding of the ball and shows Fred that he does doubt his word even though he doesn't actually say so. Fred decides that no matter what he says his father would not believe him and thinks he might just as well speak the falsehood as not; and one day, losing that ball, he appropriates another; this time it is the ball belonging to the neighbor boy and which looks so much like the one Fred found. The neighbor accuses Fred of theft. Fred denies the theft and declares this to be the ball that he found. Fred's father does not believe him, says so and, after apologizing and making Fred apologize to the neighbor, proceeds to punish Fred severely.

The mischief is done. From that moment Fred is openly branded in that town as a bad character. He is blamed for things he does not do. He is beaten for those he does do and the community has a hardened case on its hands. Is it any wonder that I receive that heart-breaking special delivery letter? No.

BUT it need never have been. Had that mother and father known the true value of thought force, they would have begun the very day that Fred was born—aye, long before he was born, to select, cherish and cultivate only those kind of thoughts that they wished to become a part of their child's life and character. They would have said, "This that is coming to us is from God. Out of His limitless love and abundance, he is sending us a precious charge to keep, to cherish and train to his honor and glory. Our child is a pure white page upon which we will write love, honor, purity, integrity and no thing or thought shall ever enter our mind or be entertained by us that can by any manner of means leave a soiled spot upon that which we so gladly protect and train."

Then from the day of his birth, they should have trained Fred in the beauties of truth and honor and left no smallest gate open for anything contrary to this high order of purpose. But they did not, and it required this terrible ordeal on the very brink of eternity to teach them the awful power of thought, for weal or for woe.

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But I am glad to say that they did learn the priceless lesson and while Fred was compelled to serve a short term in prison for a thing which he did not do, he admits that it was, taking all together, time well spent, for during his term he learned to know how to choose the right thought and to cultivate it to the absolute exclusion of all wrong ways of thinking. Fred's word today is honored and respected by all—even those who once thought that they never could again trust him. He has learned the true value of right and honorable thought and action by comparing that with the results obtained by the other way of thinking.

Oh, parents, be careful of the new material placed in your hand for training! Guard it and, above all, guard your thoughts concerning it against all evil by beginning now to select only that kind you wish to become exemplified in the character of your child and then refusing, absolutely refusing, to entertain a single thought that is in the least derogatory to your child. This does not mean petting or indulging your child in wrong-doing, but it does mean refusing to condemn a child if it happens to do wrong, and it does mean that you can if you will substitute right for wrong and, by your determined effort to think only well of that child, actually establish as a part of the child's character the thing you desire.

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Cozy Chats

By GRACE M. BROWN

IT IS doing things which enlarges the mental realm.

Most people spend their time and energy denying themselves something or refraining from doing something which they want to do.

Suppose we should take the more positive view and express ourselves more naturally, have a little spontaneity in our movements, run if we happen to want to, and laugh when we want to and eat when we want to and wear what we want to. Wouldn't our bodies be surprised and wouldn't they take on a new lease of life?

How many times have you and I been told that it is a great thing and a very good thing to say "No" and stick to it? I wonder why?

It seems to me that it is rather a stupid thing to say "No" and stick to it and that it really would be a stronger thing to say "Yes," and stick to it.

To be sure we must use our common sense and discrimination always, but wouldn't it be quite as "common sensy" and much more interesting, to live from the positive instead of from the negative side of life?

Is life one huge temptation and are we to use our precious thought force always in denying something? Oh no! We are to do exactly what we desire to do, but with the positive thought that we desire to do exactly the constructive thing.

I love that translation of the beautiful mantrims which we know as the Lord's prayer, which says "Lead us through temptation into light," instead of "Lead us *not* into temptation."

Temptation is only the place of decision and when we think in the light, constructively, we always decide for the good. Many times the "*no*" has its use in calling a halt, as when we require a balance in our

enthusiasm—but thinking in the light positively is always the decision for good.

THEN instead of always teaching children *not* to do this and *not* to do that, why not reverse the teaching and *teach them to do something*.

People who are interested in life things, and good things, have no desire to do negative things and if you hold the attention of an individual and fill his consciousness with a vivid thought of life and opulence he will create an atmosphere of life and strength, he will do things and he is bound to attract power and opulence into his realm.

If you want to be good, be healthy, be rich, you want to fill your thought realm with the image of all that is good and abundant and desirable.

It is the "*no*" which causes more poverty and pain than any amount of "*yes*." It does not hurt us to do little kindnesses for others and if we have the abundant thought it is mighty healthy for us.

So we will reverse the old, wornout platitude and say, "Blessed is he who can unreservedly say '*yes*,' and stick to it."

Don't you love the thoughts which carry you way beyond the days and the years and reveal to you the mightiness of that infinitude wherein there is no time and no space, no measurement of beautiful life, and no finality of death, just a far reaching consciousness of the ever presence of all life and an awareness of your relation to God?

In that thought one recognizes his power and his opportunity, and in that thought the minutes and the hours pass lightly and the days and the years only add to the youth and the glory of our manifestation of life.

FEAR is man's worst enemy. We will glide from this life into another, and if we look back, we will smile to think that we ever had a pang of apprehension.

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Poor health—lack of success—unhappiness—all have a cause. This analysis will put you in touch with the true cause of your trouble and you will then understand in just what way to direct your energy. Getting the right start is the biggest part of the battle. Everything is according to law.

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ELLA WHEELER WILCOX WROTE ME AS FOLLOWS:

"I am sorry that the editors to whom all my work is contracted are not broad enough to permit me to express in print my appreciation of so valuable a work as yours."

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Think Sunny Thoughts

IS there anything quite so beautiful as a radiant, happy soul in a deformed body? Many of the happiest people I have ever known were crippled; but how they spread sunshine and cheer over the whole house!

I know a woman who has spent the largest part of twenty years in bed with a hopeless spinal malady who writes, "I am anxious to give sunny thoughts to people, to help my complaining, fault-finding, pessimistic friends." This brave woman is trying to give sunny thoughts to people when she has been a semi-invalid for twenty years. One would think that if anyone had a right to be pessimistic, gloomy, sad, and discouraged, it would be such a woman. But no! She cheers people up. This ought to make those of us who are sound and well, ashamed of our faultfinding, complaining, and pessimism.

If there is a blessed quality in the universe it is found in those who express sunshine, who radiate happiness and good cheer under great suffering.

SUNSHINE AND AWKWARDNESS

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Popular Lecturer and Author

A book filled with happiness, clever, original fun and all the other good things that help to get the best out of life. Obtain Gillilan's books and you will not need a medicine chest.

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(Vivendi Causa)

In her "Foreword" Mrs. Brown says:

"In GOD'S own time all things are revealed.

"In GOD'S own wisdom the accurate way is shown.

"Saving the world means solving its problem and absolving it from sorrow and sin.

"We are alive according to the quality and degree of our own desire and there are many who desire a practical method of accomplishment, who know what they want and they want to know how to attain it.

"For there is always the way.

"GOD is great enough to solve and to save and to show the way.

"The philosophy of the Inner Breath has been the way of salvation and of absolution on physical and mental and spiritual lines in many parts of the Orient for many thousands of years, but until this last century almost nothing has been known concerning it in the Occident. It has always been taught by word of mouth as it has heretofore been considered too sacred to be published.

"Now however the time has come for this philosophy to be taught openly that to all mankind shall be related this method of accomplishment.

"These Vivendi Causa lessons are a definite method of utilizing the pure and simple as well as the practical philosophy of the Inner Breath.

"GOD is all that IS and there is no height and no depth where THAT is not."—Grace M. Brown.

THE INNER BREATH is printed on the finest paper—bound in flexible black leather. It is not a book for the curious minded, but for the student—The Seeker of Wisdom.

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Man Building Through Vocational Analysis

By A. W. DOUGLAS

DURING the past few years many ideas have been advanced in the attempt to increase efficiency and lower manufacturing and selling costs. Some of these ideas were new and many were not at all new. Laboratories effected many processes to yield finer and more useful products. Engineers designed machinery to turn out thousands of articles an hour. Each and every day we read of some new invention or process which helps to revolutionize many lines of business. Yet there are thousands of individuals unemployed. Thousands of institutions are going bankrupt. Nations are starving. The world seems to be literally upside down and inside out.

Why is this condition prevalent?

In the analysis of conditions we find various things offered by various authorities as causes of the prevalent effects.

The natural stimulus offered to business by the late war is the most abused explanation. Statistics are offered which show how human nature has taken its course in the past and what to expect in the

future. Thousands of proofs are given which are supposed to satisfy inquiring minds. It seems, however, that there is always some room for doubt as authorities are continually adding to the unwieldy mass of data we already have and creating a new problem.

WHAT is the answer?

Only recently many of the larger and more successful corporations and institutions have begun to give careful consideration to that which accurate statistics show represents over 80 per cent of invested capital in industry. That 80 per cent is the labor or man-power element.

Until recently corporations spent thousands and millions of dollars in finding new processes and constructing finer machinery and did not spend anything in developing the men they employed.

Now the more progressive organizations have come into the realization of the basic importance of the human element. These institutions, although affected to

some extent by prevalent conditions, are today making rapid progress and are also making money.

It is time for all business and professional men to awaken to the fact that there are some individuals who can do a certain kind of work better than anything else. They cannot only do the thing better, but they will also be happy and contented in their work.

SCIENTIFIC analysis and placement of every individual in an institution would practically eliminate all labor troubles. This has been satisfactorily demonstrated and proven by many corporations. Each and every one of the employees in numerous corporations are placed in their respective positions after a scientific character analysis has been made by the employment manager or a character analyst employed for that purpose.

A large corporation recently paid an authority on character analysis fifty thousand dollars to analyze every individual in their employ and place them in their proper kind of work. It has been said that mastership is the doing of the *right thing* by the *right man*, in the *right place*, in the *right way*, at the *right time* and in the *right spirit*.

Next month the four types of human beings will be described and a general discussion of the adaptability of each type to various kinds of work will be given.

First of a series of articles dealing with character and vocational analysis.

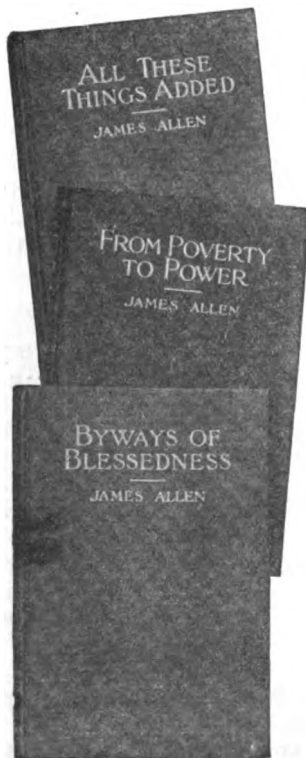
WHAT IS THE MATTER WITH OUR SCHOOLS?

(Continued from page 12.)

of mathematics and science is in bad taste. They are willing to do the least possible school work "to get by."

Because of this spirit many companies—emblem, printing, novelty and entertainment—exploit the schools through classes and class leaders to sell "goods," tickets, or distribute propagandist literature. The evil is especially striking among graduating classes. It needs to be combatted.

But the evil in our school is much less than the good. They are fraught with great blessings. Properly guided they are one of the two greatest saviors of our civilization. Their influence for truth, purity and goodness is far better than that around the young people outside of them. Then let not this adverse criticism of some features of the schools lessen confidence in them, but inspire effort to remedy these evils.



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It Gives Us Confidence In the Success

of our efforts to make each issue of the Business Philosopher better than the preceding number, when our friends write such letters as these:—

Business Science Society,
Memphis, Tenn.

Peoria Life Building, Peoria, Ill., February 11, 1922.

Mr. Martin L. Zook, Director of Associate Membership Extension.

Dear Mr. Zook: I will do all in my power to assist in spreading the principle, "Success Through Service" to the people of my community. I believe that the benefits of the Business Science Society are far greater than can be measured in money values. Its literature abounds in thought and wisdom and is an inspiration to anyone who reads it. With my sincere wishes and hoping for your continued success in the worthy cause, I am

Very truly yours,

CHAS. H. ISELE, Proprietor, Special Books Co.

2959 East 67th St., Cleveland, Ohio
January 24, 1922

The Business Science Society,
Memphis, Tenn.

Attention Mr. Martin L. Zook.

Dear Sir: I have received the copy of the Edinburgh address and I have read it over with much pleasure. . . . The Philosophy of Service has filled an important place in my life. Wishing to co-operate in spreading the good news along I am enclosing \$2.00 for associate membership. Wishing the Business Science Society much success in future undertakings, I am Sincerely yours,

LESLIE BROWN.

Humboldt, Tenn.
January 24, 1922

The Business Philosopher,
Memphis, Tenn.

Gentlemen: Please accept my sincere thanks for the literature you have so kindly sent to my address. After reading the December issue of the Business Philosopher two articles therein impressed me so that I feel they are worth the price of a whole year's subscription—and more: "Six Essentials of Success," "The Tragedy of Getting Square." Please send the January number if at all possible. I am enclosing a check for the year's service. Yours truly,

FLORA B. GREER.

35 Albert Crescent, New West Minster, B. C.
January 26, 1922

Gentlemen:

The Business Philosopher is a splendid magazine. It is by far the best reading matter relating to practical psychology, which has come to my knowledge. I so much wish that others in my community might read your literature that I am willing to do anything I can to spread the circulation of your magazine. Sincerely yours,

EMMIE PHELPS.

Fountain City, Tenn.
January 25, 1922

The Business Science Society,
Memphis, Tenn.

Gentlemen: I have just received your copy of the Business Philosopher, and find it so interesting that I wish to receive it the year around. Please find enclosed the check to cover one year's subscription. I wish to state that it is one of the most inspiring papers I have ever read. It does not hesitate to quote the Bible in its editorials. Yours very truly,

B. M. CANUP, Salesman.

Sidney, Neb.
January 21, 1922

The Business Science Society,
Memphis, Tenn.

Gentlemen: Your literature is high powered reading, and hits the bull's eye. I have always been a great believer in service in all of its ramifications and it is the one great and all important factor in the world today, socially and commercially. I thank you very much for the Edinburgh address by Mr. Sheldon—it is a masterpiece. Yours very truly,

W. W. HINMANN.

Hillsboro, Illinois
January 4, 1922

Mr. Martin L. Zook,
Memphis, Tenn.

Dear Mr. Zook: The four copies of the Business Philosopher I have received are worth the price of a year's subscription. I look forward with pleasure to receiving the coming copies. I like the articles very much.

Respectfully,
H. J. BECKMEYER, Supt. Schools.

You will enjoy the same pleasure and satisfaction. Sample copy and particulars as to associate membership in the Business Science Society will be mailed you on application to

MARTIN L. ZOOK

Director Associate Membership Division

Room 209 Western Union Building,

Memphis, Tenn.

An Open Letter

Do you recall one of those rare moments in life when the veil is lifted for a moment, when a breath of inspiration comes like a flash, when the future seems to be suddenly illuminated, when you feel a mastery stealing into hands and brain, when you see yourself as you really are, see the things you might do, the things you can do, when forces too deep for expression, too subtle for thought, take possession of you, and then as you look back on the world again, you find it different, something has come into your life—you know not what, but you know it was something very real?

Winning victories is a matter of morale, of consciousness, of mind. Would you bring into your life, more money, get the money consciousness, more power, get the power of consciousness, more health, get the health consciousness, more happiness, get the happiness consciousness? Live the spirit of these things until they become yours by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he rules them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it, so that you can go forward and carry the world before you.

And what is this world that you would carry before you? It is no dead pile of stones and timber; it is a living thing! It is made up of the beating hearts of humanity and the indescribable harmony of the myriad souls of men, now strong and impregnable, anon weak and vacillating.

It is evident that it requires understanding to work with material of this description; it is not work for the ordinary builder.

If you, too, would go aloft, into the heights, where all that you ever dared to think or hope is but a shadow of the dazzling reality, you may do so. Upon receipt of your name and address, I will send you a copy of a book by Mr. Bernard Guilbert Guerney, the celebrated New York author and literary critic. It will afford the inspiration which will put you in harmony with all that is best in life, and as you come into harmony with these things, you make them your own, you relate with them, you attract them to you. The book is sent without cost or obligation of any kind, yet many who have received it say that it is by far the most important thing which has ever come into their lives.

Be careful that you do not miss this wonderful opportunity because of its great simplicity. Get your letter in the mail today; it will take but a moment, but it may be the supreme moment, in which you may discover the secret for which the ancient alchemists vainly sought, how gold in the mind may be converted into gold in the heart and in the hand!

CHAS. F. HAANEL, 269 Howard Bldg., St. Louis, Mo.

This Advertisement

contains a message of such transcendental importance that no reader of the *Business Philosopher*, whether man, woman, or child, should fail to answer it

The Principle of Service Viewed from Many Angles

Edited by CHARLES CLINTON HANSON

APPROVAL (?)

In the last issue of the *Business Philosopher*—this department—we said that we would in the April number take up Memory and Imagination, two more natural faculties of the Intellect, and talk about them and their positive qualities with due reference by way of explanation to their opposites or negatives.

We find ourselves in doubt as to whether this department of the magazine is of sufficient interest to our readers to warrant its continuation. Will state, however, that we have two things; (1) an extensive source from which to accumulate data such as appeared in this department of the January, February and March numbers, and (2) the machinery for selecting and arranging it.

We would appreciate your advice as to whether this department is of interest to you, and if it is, we will be pleased to continue it.—*C. C. Hanson.*

Your Impress

NOW what is your niche in the mind of the man who met you yesterday?

He figured you out and labeled you; then carefully filed you away. Are you on his list as one to respect, or as one to be ignored?

Does he think you the sort that's sure to win, or the kind that's quickly floored?

The things you said—were they those that stick, or the kind that fade and die?

The story you told—did you tell it your best? If not, in all conscience why?

Your notion of things in the world of trade—did you make that notion clear?

Did you make it sound to the listener as though it were good to hear?

Did you mean, right down in your heart of hearts, the thing that you then expressed?

Or was it the talk of a better man in a clumsier language dressed?

Did you think while you talked? Or but glibly recite what you had heard or read?

Had you made it your own—this saying of yours—or quoted what others said?

Think—what is your niche in the mind of the man who met you yesterday.

And figured you out and labeled you; then carefully filed you away?

—*Strickland W. Gillilan.*

EDUCATION ON GOVERNMENT SORELY NEEDED

(Continued from page 24.)

charged with putting the dollar above the man. They were working and sacrificing for posterity and they fixed property rights more securely than ever before, because they were men who were students and understood human nature in its relation to property well enough to know that when people have reached a mental condition where they are ready to destroy property, they have already reached a mental condition where they are ready to do personal violence. And these men knew that to make the individual safe you must make property rights secure. They go hand in hand. Individual property rights were very secure for the next hundred years but as you develop mob spirit through democracy property rights become insecure.

ANOTHER thing these men did, and this is one of the most important things: they came nearer the avoidance of class consciousness than it had ever been done before. Their philosophy was based on the teaching of Christ, "to every man according to his work," and their idea of a stable situation was to come as near as possible to fixing individual responsibility for individual conduct and providing individual reward for individual initiative and achievement.

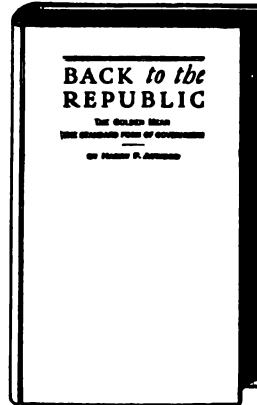
They never put any qualifications upon the Presidency of the United States except age and residence, nor upon the chief justiceship of the Supreme Court except age and residence. They said: "The only questions we ask are, how much character and capacity have you developed?" If they were choosing a public official, the question should be, with how much understanding and fidelity can you take an oath to uphold the Constitution of the United States?

They developed an age of romance, raising men from the humblest places to the highest; made governors of farmer boys; railroad presidents of section hands; and great leaders of men who began at the lowest rung of the ladder.

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If you do not want **PICTORIAL REVIEW** for yourself, it will make a splendid gift for a friend and we will send **PROGRESSIVE TEACHER** to you and **PICTORIAL REVIEW** to any other address you desire.

During the hundred years following the Constitution one scarcely heard the word *classes*. Today you can scarcely go to a class-room, a banquet, a church service or a convention without hearing the words *classes* and *masses*.

You ask them who are the classes and who are the masses, and they are speechless. They talk about "the common people," and you ask, "Who are the common people?" They hesitate and finally will say: "Abraham Lincoln and Jesus Christ were common people." yet they were very *uncommon* people if the verdict of history is worth anything.

If all this agitation about classes had prevailed when Garfield was driving mules on a tow-path, the agitators would have said to him: "Get your mule-driver class consciousness; organize a union of mule-drivers and try to get some legislation through the legislature of Ohio for mule-drivers."

Wouldn't that have been a glorious thing for this republic? But Garfield exercised his constitutional right to drive mules in the daytime and studied at night to prepare to do different things. And he rose to be President, and then a class conscious man decided we didn't need him any more.

Now, if an agitator had gone down to see Abraham Lincoln and had said: "Abe, you are a rail-splitter and your father split rails. Think only of rails and help us to get some legislation through the legislature of Illinois for the benefit of rail-splitters"—you can imagine the result.

THESE things are all contrary to the spirit of American institutions. The pathway of history has been strewn with wrecks that warn against the danger of class consciousness and class activity.

Russia is the latest example of the paralyzing results of class agitation. They talk of the bourgeoisie, the proletariat, the intelligentsia, the bolsheviks, the mensheviks, the I. W. W., the Socialist, and the rest, while they murder and pillage and destroy property and paralyze industry and violate law and overturn governments, torture patriots and outrage women, starve children and repudiate debts, and then beg for food and supplies in order that they may continue the damnable course of corruption and cruelty and destruction toward the awful abyss of darkness, despair and death.

One of the very serious questions for this generation is, shall we continue fur-

If You Cannot Decide

If you are not satisfied in your present circumstances, or your present position, an analysis of your characteristics will enable you to find the work you will enjoy.

Permit me to introduce you to yourself thru a scientific character analysis. When you have scientific facts about yourself an accurate decision can be made.

Your name and address will bring full particulars.

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Character Analyst

209 Western Union Building
Memphis, Tenn.

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By Dr. E. B. Lowry

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The questions which arise in the mind of every girl concerning her health and her future are properly answered in this splendid book.

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—*The Journal of Education, Boston.*

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ther on the road of class consciousness, which leads to mediocrity, envy and final decay, or shall we rekindle our individual self-respect, abandon every form and vestige of class thinking, class agitation, class consciousness, class legislation and class action, and restore an era of good feeling, brotherly love and greater devotion to the saving philosophy of the Golden Rule?

The great need of today for stabilizing conditions, industrially, socially and governmentally, is to stop the drift from representative government toward direct action, from individual property rights toward communism and government ownership, from individual responsibility for individual conduct toward class consciousness, class action, and class legislation. Unless we do so, we will go the way that other nations have gone, which have been without anchor of faith or ark of the covenant.

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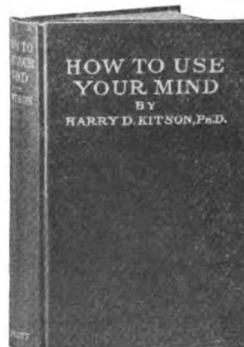
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By PARKMAN POMEROY

Oakland, California

THERE are many things we each can do to insure both great moral and material progress during the next seven years. Here are a few suggestions that are worth while. Special effort would be required, but special effort is invigorating; besides, whoever succeeds in doing these things will attain the greatest success in the world.

First, to live continually in such a bright mental attitude that not the slightest sign of a worried expression will come over your face for a second.

Can you do this every day for seven years? Can you so live for seven years that not a single cloud, or even the shadow of a cloud, will even pass over your countenance?

You can. We all can if we resolve strongly enough that we are going to do it. Henceforth, no more thunderclouds in our sky; no more worry in our world. What if things go wrong? We are greater than things, and for seven years we are going to prove it. And do you suppose we shall look seven years older seven years from now? No, indeed; we will all look ten or fifteen years younger. In addition, we shall be stronger in body, more brilliant in mind than we ever were before. Then surely it is worth while.

SECOND, to refuse absolutely to be angry for a second, or even provoked, no matter what may happen.

This may seem difficult, but we can do it if we train ourselves to love much, and resolve to forgive and forget every wrong that we may ever meet. No, forgiveness is not mere sentiment; it is one of the royal paths to freedom; and it is just as necessary to the attainment of freedom, physical or mental, as breathing is to the perpetuation of the physical life.

But how do you suppose that you will feel if you could be able to say that you haven't felt the slightest touch of anger for seven years? You will surely feel happier and more honored than if you had conquered a hundred powerful nations.

Do we fully realize how much this means—seven years without anger, and without any feeling of resentment what-

ever? Do we realize how much love, how much sweetness of nature, how much beauty of character and how much loveliness of soul we can develop in the meantime? Also, how much sickness, trouble and inharmony we shall prevent, and how much energy we can save? We all may not realize the full value of this step now, but we shall seven years from now.

THIRD, to act upon principle in everything we do, regardless of loss or gain. To be absolutely sincere in everything we think, do or say; to be on the right side in every transaction, and to be so absolutely just in every thought and action that we not even dream of any other course.

Possibly all of us have *tried* to live this way; but has principle been a positive force or a negative force in our being?

Now, for seven years let us make principle a positive force in everything we do—in everything—even the most insignificant.

And do you suppose we shall lose much financially? Assuredly not. We shall be richer, by far, not only in material things, but also in friends, character and happiness.

When principle becomes a positive force in life, it invariably produces gain, and only legitimate gain. But what will happen to our minds in the meantime? Do we realize how it will feel to feel absolutely clean throughout the entire mental domain? And do we realize how powerful we shall be in mind and character after seven years of training in the positive application of principle?

FOURTH, to look pleasant every minute, even in your sleep. Can we do this every hour for seven years under every circumstance or condition?

It looks a little difficult, but there is nothing difficult about it. And even if it was difficult, that wouldn't matter. We can do anything if we say so; and it is certainly a rare privilege to prove that you can do what has possibly never been done before.

But can you imagine how much sunshine you might give to the world by perpetually

looking pleasant for seven whole years? Do you think you can count the myriads of mental clouds that you would dispel from the many minds you would meet during this period? And have you any idea of the number of heartaches you could heal?

Never mind trying to make a fortune so you may become a noted philanthropist some day. Start your own sunshine factory now; that will be philanthropy that is truly worthy of the name.

Then about yourself. Will seven years of perpetually looking pleasant wrinkle your skin and harden your face? Do you suppose any sign of age could appear during such a period? Never in the world. You will look younger and feel younger than ever before, and you will be noted both for the sweetness of your nature and the brilliancy of your mind. Mental sunshine makes the mind grow, and perpetual happiness makes human nature a flower garden in bloom.

FIFTH, to have so much faith in life, in yourself, in the human race, in the universe, in God, that you will never entertain fear for a second.

Is your imagination large enough and active enough to picture in your mind what seven years without fear would mean? Do you know that if you could succeed in living seven years without fear you would have performed the greatest feat that has ever been recorded in history?

Here is something worth while. Here is a field for strength and ambition. No need of looking for something wonderful to do; we have it right here; and when it is done you would not be the only person to know it.

To live seven years without fear would mean the development of enormous faith and interior power; and such faith and power cannot be hidden. In fact, both your life and your work would be stamped as one of the wonderful products of this age. And you would never know sickness, sadness, discouragement, gloom or despair any more. From all of these things you would be free.

Are we going to try? Are we afraid to begin? It is surely worth trying, and if we have sufficient faith to begin, we have sufficient faith to succeed. In fact, let us believe that we are all going to begin to live without fear, and we can all succeed. Mankind are not weaklings; here is our opportunity to prove our faith and power, and for seven years we continue to do so.

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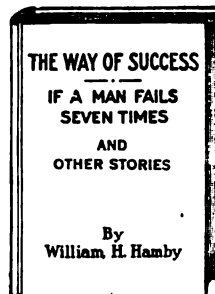
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SIXTH, to continue to believe that there is something good, something better, back of everything that we meet in life. And to live according to this conviction by never judging according to appearances; by never thinking unkindly of anyone; by never speaking unkindly to anyone; and by never accepting wrong as a real power in life.

This may seem to be somewhat sentimental, but man is as he thinks, and what man is, determines what his life, his circumstances, his future and his destiny are to be.

Therefore, man should train himself to think only of that which is good and worthy in life. If the good and worthy do not appear on the surface of things, believe that they exist back of things, and think accordingly. Mentally live with quality, richness and superiority, and nothing but quality, richness and superiority will live in your mind.

Then continue this practice for seven years—every hour for seven years. What would be the result? Infinitely more than tongue can tell. For remember, when you make connection with the better side of everything in the world, the life of the better side will be the only life that can exercise any real power in your world.

In other words, when you mentally live with the better side of everything, the full power of the good will be on your side. And as the power of the better side of life is limitless, we can imagine what such a mode of living would mean; but we shall not have to depend upon our imagination in the matter seven years from now; for then we shall know if we shall have tried it.

SEVENTH, to follow the vision of the soul no matter where it may lead.

Do you suppose that it will lead you astray, or lead you into poverty, adversity or want? Many think so, but they are mistaken. The vision invariably leads on and on. Follow the vision and every change will be a change for the better; and every seeming loss will bring greater gain.

Follow the vision of the soul for seven years, and you will indeed have seven years of life. No more grooves; no more monotony; no more commonplace experiences; no more of the weary round that is little more than lifeless existence.

The vision may not lead into every heart's desire at once; but do not despair you can wait; accept no lesser light, even if the present gain be greater and the

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friends more numerous. Your day is coming, and it is not far away. The vision will not disappoint you; you will receive your reward, and that reward will be greater and richer by far than anything you could have found elsewhere.

But to follow the vision requires strength the world at first is not with you; nothing is with you; much may be against you; this, however, must not disturb your mind; though if you have sufficient strength to follow the vision under every circumstance, nothing can disturb your mind. You are stronger than all the forces of opposition; stronger than poverty, want, isolation, neglect.

Every person who reads these pages has a vision—a vision which, if followed, will lead to a great life, a great future. Have we the strength to follow that higher influence every hour, and through every possible experience, until results are actually gained?

If we have that strength we shall have brought a new blessing to the world seven years from now.

Mohammed's truth lay in a holy book,
Christ's in a sacred life.

—Milnes.

If

By Fred H. Calvin

If you can keep your head while all about you
Are losing theirs and trying to turn things back,
If you can hold yourself while times are changing,
Keep looking forward, see the onward track,
If you can run your shop when business slackens,
Nor profit by the workers' need for bread,
Refrain from using power though you have it,
But keep on doing what is right instead.
If you can see competitors cut wages
Because there are two men for every job,
See them forget the profits they've been making,
And talk about their people as "the mob,"
If you can see that past years' extra profits
Should partly go to pay for this year's loss,
That you must play the game with utmost fairness
Because the world expects it of a boss;
If you can see how much depends upon you
At times like this, when others yield to greed,
If you can hold now to the best that's in you,
Refuse to profit by your workers' need,
If you can hold the weak-kneed to their duty
And make them see that selfishness is wrong,
That strife and struggle can bring naught but losses,
That naught but harmony can make us strong;
If you can keep yourself from present grabbing,
Can show the weak that meanness never pays,
Can hold the path of right without a falter,
Can show them how it leads to better days,
If you can make your fellows see that losses
Must come to all who do not play the game,
Yours is the Earth, my son, and all that's in it;
You'll be a man—and win a place of fame!
—N. Y. Times.

The Monthly Business Quiz

Conducted by B. J. Munchweiler

Number 9

Question 1—What is known as the "eighty per cent" co-insurance clause?

Question 2—What is known as the "tickler system" of filing?

Question 3—What one particular business fault is responsible for the major portion of failures?

Question 4—What is known as a negotiable instrument and what does same consist of?

Question 5—In what manner are Corporations classified under existing laws?

Question 6—What is the difference between "Fixed Capital" and "Working Capital?"

(Answer to above in next issue)

ANSWERS TO BUSINESS QUIZ NO. 8

Answer 1—The first requisite of a contract is that it can be enforced by law thus the following classes suffer disqualification: (a) Minors; (b) Lunatics and Idiots; (c) Habitual Drunkards; (d) Married Women.

Answer 2—The Analysis of Population is used to determine if it is good policy to push goods which have use in the city (and vice versa) by a study of the following facts that 33% of our population live in cities over 25,000; 24% in towns under 25,000 and 42% in the rural districts.

Answer 3—The Negotiable Instrument Act means when a negotiable instrument reaches maturity on a Sunday or holiday the instrument is payable on the next succeeding business day.

Answer 4—There are no National Legal Holidays in the United States each state determines by acts of its own Legislature what days shall be legal holidays within its borders.

Answer 5—An Internal Audit is a checking system of accounting to (a) Determine the accuracy of all records and books; (b) Corrections of Bookkeeping System; (c) Protection and Prevention of fraud from within.

Answer 6—The "parties" to a Bill of Exchange consist of (a) The Drawer; (b) The Drawee; (c) The Acceptor, (d) The Payee; (e) The Holder; (f) The Endorser; (g) The Indorsee.

Commerce and Industry—Their Relation to Natural Law

By LEWIS RANSOM FISKE

COMMERCE, scarcely less than production, is a necessity of life. The forms of industry are almost innumerable. No individual could handle them all.

For this diversity of operations there are both mental adaptations and physical laws.

The rotundity of the earth, causing variety in climate; the distribution of land and water; the diversity of natural resources and their special localization—these things compel unlikeness in occupation.

The digging of gold is confined to the gold-bearing rocks, and the mining of copper can be carried forward only where there are copper deposits. Salt wells are operated where there are saline strata, and petroleum is found in limited sections of the country. Wheat lands are not always good grazing lands, and the cotton-plant requires a southern climate. The

endless diversities of nature's products grow out of special physical adaptations which are restricted in their extent.

THERE is a diversity of tastes and talents which leads to unlike employments. For some, agriculture has special attractions, while others are more at home in mechanical pursuits. One man chooses the platform, another the bar, and another the pulpit. Some delight in the painter's art, some in handling the sculptor's chisel, and others find their way to the sick-room to administer relief to suffering humanity. The successful artisan might make an indifferent farmer, and the able lawyer a poor mechanic. The poet is not always a financier, and the prosperous merchant might fail as a stock-raiser.

The result of unlikeness in tastes and talents as well as in localized natural resources is a multiplicity of industries, each

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pursued by a limited number of individuals, and all interdependent for profitable consumption of products.

The theory is without foundation that society is the result of an artificial compact—that the people have consented to a life of neighborliness, because they have found it to be profitable. There is a social instinct as deep as life itself—a factor of life.

SOCIETY is a fundamental race reality not less actual, as we have pointed out, than the existence of individuals. But in harmony with this instinct—not a substitute for it—there is a business dependence which serves to bind the people more strongly together. They cannot live apart, even if they would. Personal animosities might work with terrible force to separate one from the other, but this alienation cannot be complete, for each creates something the other needs. To live in absolute isolation is to drop to the lowest plane of enjoyment and live a life that is wholly unprogressive.

Thus the race is a great trading community. Each person produces one thing, or a few things, and consumes many things. All forms of business are linked together in a community of interests which has never been dissolved. On the lowest plane the laborer is a necessity to the capitalist, and there must be capital in order that labor may find employment.

And getting above this plane, away from the relation of employer and employee, should it be held that each is an independent producer, it is nevertheless apparent that no one is an independent consumer. He may manufacture one thing, but for bodily and mental wants he must have many things. Indeed, the material he uses and the machinery he handles, if at all skilfully made, must be the product of other industries.

The problem of rights in industry, and of improving the condition of the laboring man, is not a problem of greater or less dependence, but of special relations within the state of mutual dependence.

MANY persons interested in social and practical economics are looking for great changes for the better through the introduction and action of co-operative industry, in which a share in the profits shall be substituted for wages now paid the laborer. This dream may be realized, but interdependence will not be lessened, for it will be a change of mode within a

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sphere of mutual dependence. By co-operative industry there will be prevented the friction between labor and capital, if co-operation can be equitably arranged. This would remove the ground of strikes and be a great pacifier in the industrial world. How fully it could be introduced cannot be positively stated, but in any event the links binding us together must remain, each contributing to the well-being of all and sharing in the blessings of solidarity.

Even combinations nowadays called trusts—which are capable of doing much harm—do not dispense with the community principle. They are monopolies that can override smaller aggregations of capital and crush out competition, unless they are restrained by wise legislation. The evil is not in the large amount of capital invested, but in the irresponsibility, in its handling, to the individual citizen.

NOW, by increasing the facilities for production through labor-saving inventions, for instance, capital is increased. Any arrangement, indeed, which permits a reduction of the pay-roll increases profits.

Society is to be congratulated that labor, because of better machinery, more complete specialization and improvements in transportation, is becoming more profitable. The only thing to be feared in these vast industrial movements is that the modes of procedure may transgress natural rights, that many may not receive their due share of the profits which directly or indirectly they have helped to create. All progress is liable to work some form of temporary hardship.

These thoughts bring us back to the consideration of the fact that the world is a great trading community. Specializing in production, we must certainly exchange one with the other, and increasingly we shall exchange with all lands.

Without it production must wane and indolence take possession of our powers—it is certainly true that there could then be no high grade of civilization, no grand sweep of progress.

The force of this last statement will be appreciated when we stop to consider that the industries of the people are a great school. More thought has been bestowed on them than on anything else—more, perhaps, than on all things else. To obtain a livelihood appeals to most persons as of the first importance.

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COMMERCE, which, on a larger or smaller scale, is a medium for possession, is an exchange of personal efforts. Mental energy employed in production and interchange is the great factor of industry. Each person in this mighty army of toilers is trafficking in thoughts, under plans formed and schemes devised, with some intelligent purpose in which life itself is at stake.

It is mind coming into contact with mind. Experience is secured, intellect is sharpened, broad views are gained, and we become what we are through this intermingling of thought, this interchange of objects mutually desired. Life is wrought out in its development by constant activity in the industries prosecuted. That which is about us in nature, as well as our various talents and inclinations, determines the direction of our energies, and the future brings forth fruit from the special seed thus sown.

WE must not fail to state more explicitly one of the most vital facts in sociology: it is that business interdependence is not only a stimulating but a conserving and binding force, establishing a unity of life which nothing can permanently dissolve.

Even when absorbing selfishness rules in the breast, we *must* help others, for thus only can we help ourselves. He who pauperizes his neighbor pauperizes his own being.

To own everything is to own nothing. Sharing with others is, even on rigid business principles, increasing personal gains. It requires more hands than our own to supply our wants. Into the sum of our possessions enter the labor and the creating energy of the multitudes who are toiling for their own good. Social instinct might, perhaps, be overridden by personal malice, but completely to sever business relations would be certain ruin.

THUS, in the education of an individual the world about him does and must participate. He does not—he cannot—live purely from within. Innumerable waves of influence and power beat in upon him from without. He may select, but he cannot bid defiance to them.

Some employment he must have in relation with the world around him. If he is conscientious, he will not choose that which demoralizes and works ruin; if wise, he will select that which will be most abun-

dant in fruit for himself and for his neighbor. If generous, he will not see to live for personal ends only, for he who robs the community will, in some way, lose more than he gains.—*Digested from Mr. Fiske's splendid book "Man Building."*

Sayman's Sayings

By I. H. SAYMAN

Baltimore, Md.

The past has gone into Eternity. It cannot be recalled. The future with its wonderful possibilities is yours. Live for it.

"Whoever invented clothes?" asked the husband when his wife asked for another new dress. History gives the credit to the serpent in the garden of Eden.

Don't kick because you have to support one wife. Think of Solomon and be glad. But if man told the truth to the women they intend to marry, there would be less divorce cases—and possibly there would be no marriages at all.

True riches is not in possessing millions. The one who has high ideals, courage and ambition, is far richer than the young man who inherited several millions.

Some people grasp an idea quickly, some slowly and some never. You are needed at the head, move up! A horse makes a living. Grasp the idea. Surely you deserve more than a horse.

Every time you smile you are ironing the wrinkles out of your face. Smile; it is a "press-ing" engagement, press the wrinkles out of your face. Worry kills men, smiles kill worry.

Believe in yourself. Don't say "I can't" unless you have tried your very best dozens of times. Let your past failures be buried in oblivion. Live for today and determine to use the obstacles you meet as stepping stones to success.

If you want to sip the nectar from life's blossoms, be an optimist. Look on the bright side of your cloud. We all have the clouds, but we can get out where the sun shines on us. All men who achieve, have their clouds.

Mr. Sayman's booklets, "Fairies of My Mind," "Service," "My Character," "The Valley of Success," will be sent without charge on application to him at 306 St. Paul St., Baltimore, Md.

Constructive Salesmanship

By C. A. UNDERWOOD

NOW, why are not all men using principles that will bring them success, and why are they not successful?

Why are so many only mediocre salesmen and a few others fizzles? The top-notchers are bringing home the bacon every month while the others are barely eking out an existence. One reason for successful selling is found in the heart or center of the word SalesMANship, or rather in the proper development of man's powers.

We mean by man, not a jellyfish without a backbone, nor an effeminate creature or mollycoddle who has little if any backbone, not the weak ones who cannot sell because conditions are supposedly not right; but the man who has an inexorable Will and Purpose.

He works with the idea, "It can be done;" and he knows that he is the man who can do it. He has made a success and is successful because he has confidence in his ability to sell. Failure is negative, and the successful man is always guided by positive thinking.

Old Socrates said, "Know thyself," and a successful salesman knows himself, his weaknesses and strong points, his idiosyncrasies and handicaps. This knowledge he gains not only from studying himself, but also from friends whose aid he has enlisted in his task of analyzing himself.

He studies and analyzes his commodity also, and knows it from A to izzard; being constantly on the lookout for ideas, facts, or new selling points that will aid him in giving service to the people.

This work of analysis includes a study of psychological principles as they relate to selling, and the salesman through this study gains a knowledge of the working of the human mind.

Such knowledge brings ideas relative to the prospect's mind, and the proper way of appealing to him. Every modern salesman gains this knowledge, whether

through a study of books or through experience. The knowledge is gained, that is the point, either in a theoretical or a practical way.

A man thus equipped sells because he understands the motives, whims, and instincts of man, and he is, therefore, a leader of men. He knows himself, his prospects, and the commodity that he is handling and is regarded as an authority or specialist in his line.—*The Sample Case.*

Laughter is a form of life insurance.

Marked for Promotion

IT is easy to pick out the sort of fellow who is likely to be promoted. You feel it in his very atmosphere, and you say to yourself, "Just watch that fellow, he is a comer, a climber; he is going to the top; anybody can see that." There is something about the man that indicates his goal, there is no mistaking the qualities.

"We are always looking for special talent," said a business man to me recently, "always watching for the unusual, watching for the man who has new ways of doing things, who is inventive and resourceful, a genius. We know such a man has a future. Sizing up likely workers, sizing up promising material, is the thing we are constantly doing. I never go through my establishment without that one thing in mind. I am always on the lookout for unusual ability, earmarks of the winners."

Every progressive business man is watching for a chance to advance his employees. He is always looking for signal ability in the workers, always trying to find in the ranks men who have promotion or partnership material in them, men who can take responsibility and put it over.—*Marden.*

***H**E IS a great man who accepts the lemons that Fate hands out to him and uses them to start a lemonade stand.—Elbert Hubbard.*

Have you asked these questions?

1. WHAT IS THE BUSINESS SCIENCE SOCIETY, ASSOCIATE DIVISION?

The Business Science Society, Associate Division, is an organization of men and women joined together for the purpose of spreading the understanding and practice of the principle of service, and related laws. Each member of the Society pledges himself or herself to study the principle of service as expressed in the golden rule, the law of equal action and re-action, the law of attraction, the law of non-resistance, the law of love, etc., and to practice as far as possible these truths.

2. HOW SHALL THE UNDERSTANDING AND PRACTICE OF THE PRINCIPLE OF SERVICE BE MADE UNIVERSAL?

There are six classes of people who teach others: (1) Parents, (2) Teachers, (3) Employers, (4) Public Officials, (5) Ministers, (6) The Editors and Writers. If each member in all of these classes understands the principle of service, practices it and teaches it to those who are under his direction, the understanding and practice of the principle of service will soon be universal.

By vast distribution by the Business Science Society of the basic and elementary literature on the principle of service to the classes named above, this aim shall be accomplished.

3. WHAT ARE THE SERVICES OFFERED BY THE BUSINESS SCIENCE SOCIETY, ASSOCIATE DIVISION?

The official organ of Society is the *Business Philosopher*, the best magazine on practical psychology and every day philosophy. Its pages are filled with universal and basic truths and with original articles on vital problems of business and industry. The speculative fields of philosophy and psychology are avoided in an effort to lead in the proven paths.

Three documents are sent to each person who becomes a member of the Business Science Society: The *Philosophy of Service* (an oration delivered by Mr. Sheldon to the International Association of Rotary Clubs) is the most complete thesis on the principle of service. Two other documents explain the application of the principle of service, outline the organization and indicate the method by which its plan will be carried out.

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4. WHO IS ENTITLED TO THE MEMBERSHIP IN THE SOCIETY?

Answer 1. Each subscriber to the *Business Philosopher* who renews or extends his subscription for one year at \$2.00 receives all of the services above mentioned.

Answer 2. Any person whose name is sent in with \$2.00 dues by one who is already a member of the organization.

Answer 3. To those persons who apply for Associate Membership in the society and pay the required annual dues, \$2.00.

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Who makes the home? Mother? No. Father? No. The children? No. None alone; but all are factors; all contribute, all invest, and all draw dividends.

Home is an insurance company with happiness for dividends, payable in this life.

It is a theatre where all concerned are actors; "all for one and one for all."

It is a school of discipline. It is a reward of merit, daily.

It is a bank, and pays better interest than any bank. Its currency is kindness.

IT is a city of refuge from the world with its cares, its duties, its obligations.

It is a community center, with daily meetings, a unit of social life.

It is an employment office. It assigns a job to each member of the home.

It is an equalization board, adjusting differences and friction.

It is a committee of ways and means. The committee is always in session.

It is a haven of rest, a shelter in the time of storm.

It is the center of the world's history. The truly wise and great grew up under training in the home, before they went forth to battle for some great cause.

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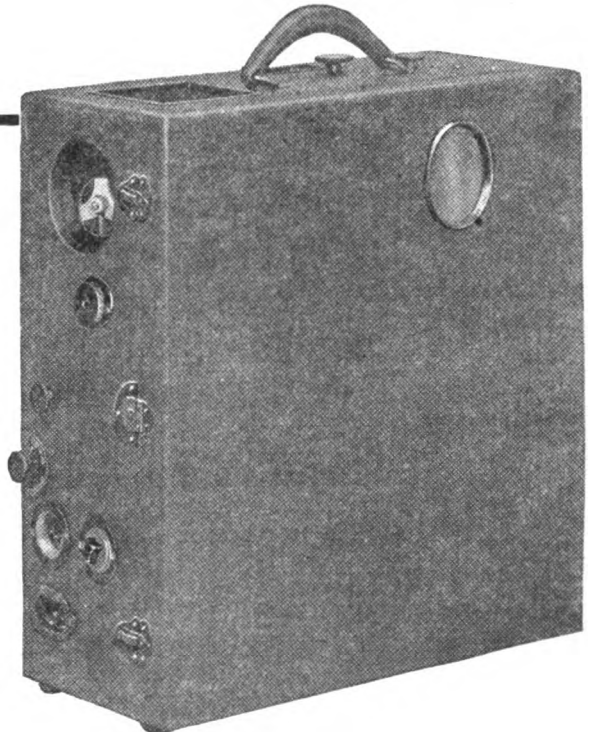


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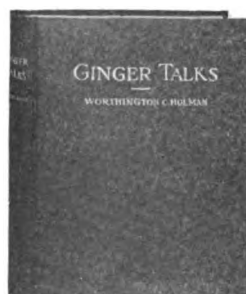
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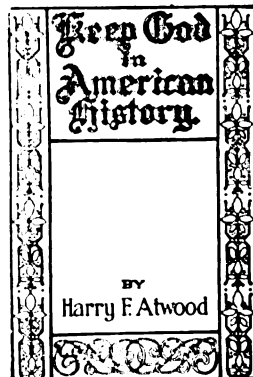
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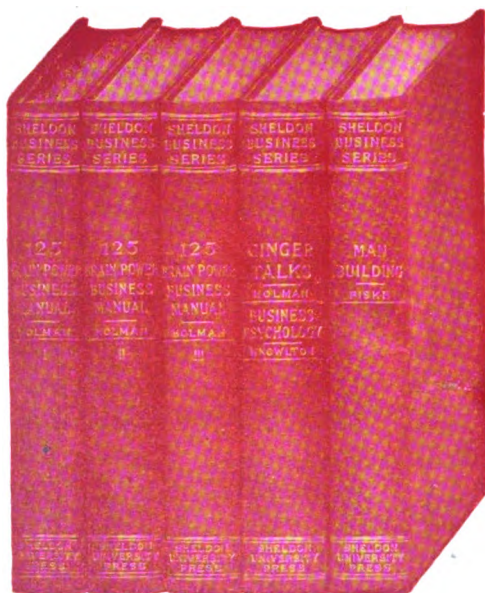
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Volume XIX

MAY, 1922

Number, 5

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Associate Editor

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THE BUSINESS PHILOSOPHER,
Memphis, Tennessee, U. S. A.

Introducing Several New Contributors.

In response to the demand for articles which appeal to readers interested in subjects which have heretofore not been fully covered in The Business Philosopher, several new departments are being established, mention of which in some detail may be found on another page.

Attention is also called to the number of special articles on merchandising and salesmanship in the current number. This department also is to be developed as rapidly as arrangements can be made with writers of reputation and experience, for their contributions.

Several new contributors are introduced to the readers of The Business Philosopher this month. Among them, H. D. Appleby, who will write on Vocational Analysis; Mrs. Louise Vescelius Sheldon, a writer who has specialized in Musical Psychology; James H. Buswell, a well known writer on business subjects; Richard H. Tingley and Percival Fassig, both of whom will contribute from time to time interesting articles on retail merchandising and salesmanship.

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Announcing The Department of Applied Psychology and Metaphysics

By CHARLES CLINTON HANSON

A SEED is planted, and from the Silence a tree emerges. A thought is voiced and a deed follows in its train. A demand is made and supply comes forth to satisfy it.

In a recent issue of *THE BUSINESS PHILOSOPHER* it was suggested that the time had arrived for a harmonious blending of certain educational and metaphysical movements for the general benefit of humanity, and the special advantage of those who might regard themselves as already directly interested.

It was also suggested that at this time the world was peculiarly attracted by inclusive ideals, and that it was becoming increasingly evident that individual interests were best conserved by activities that were for the advantage of all. While "one for all and all for one" is an adage of ancient origin, it has seldom been very greatly in evidence.

The World War startled humanity into a realization of its essential oneness, and practical experience has since confirmed the intimation that the whole world is highly sensitive to the slightest disturbance in any of its parts.

This realization has spread itself over not only affairs of international import, but is seen to be equally true of those of the smallest community; so that it is each day becoming more and more evident that the selfish interests of each individual requires that he take into consideration everything that affects his community as a whole.

EACH and every person is not only vitally interested in his own individual health, prosperity and happiness, but also in those of his fellow men; and those educational and metaphysical Movements of the present day, a study of which tends to stimulate applied religion, concern them-

selves with furthering both individual and community interests by constructive, affirmative and optimistic methods.

These Movements came to meet the demands of humanity, and they are now beginning to answer their purpose.

But in the multiplicity of teachings and teachers that overlap each other, without any harmonious connection or central relation, considerable confusion has arisen. The results of individual endeavor, however, have been sufficiently promising to make it quite evident that some degree of co-operation and co-ordination of the leaders of these Movements would enure to the advantage of all concerned.

THE suggested Association is now in process of formation, and details of its personnel and aims, its plans and purposes, will appear in a later issue.

As the fundamental motive of the new Association is Service, which is likewise the inspiration of *THE BUSINESS PHILOSOPHER*, we gladly welcome it, and shall be pleased to co-operate with it in this broad line of mutual helpfulness.

It is one of the purposes of the new Association to have a magazine of its own, as soon as circumstances permit; but until then it has been arranged that *THE BUSINESS PHILOSOPHER* shall act as its official organ; and it will be our pleasure to assist in every way in the organization and working out of the high motives and generous plans of the new Association.

In carrying out the plan of cooperation with this new association, two new departments will be established, one devoted to a study of Applied Psychology, the other to the study of Metaphysics. The special news of the association and its activities will also be given each month, both for the information of the membership and for all others who are interested.

On the Front Porch Where We Talk Things Over

By A. F. Sheldon

More About Man's Spiral Climb

THIS month we will hold our unconventional convention out on the front porch. We will return to the fireplace next fall.

In the last two issues of the **BUSINESS PHILOSOPHER** we have been studying man's gradual growth—his spiral climb.

This month we are to take man's measure as to mental vision.

Many millions in all are mentally blind. Those who come in this class just feel their way and do not look ahead. They can't until they cure their mental blindness.

In commerce they are the barterers. They are those who get all they can out of the customer and give as little as possible. They put over a smooth deal or a shrewd bargain and then go around the corner, wink at themselves and chuckle. They think that business is still barter. They don't know the simple fact that confidence is literally the spiritual substance of which the foundation of all human relationships is made and that satisfaction is the bed-rock on which it rests.

They are mere business getters and not business builders.

They sell goods that come back to customers that do not.

They have not awakened to the fact that the science of getting business is the science of giving service. These are the fourth class people as to range of mental vision.

Class No. 1—The General

THE general plans for a year or two. He looks ahead, has a budget and is less haphazard and "catch as catch can" in method than is the mentally blind. He is generally a shrewd buyer and studies the market and tries to calculate the rise and fall of prices. He is generally more ethical than the mentally blind man. He has partially at least awakened to the fact that service to the customer pays. He may and may not think of the right or wrong of things but wanting to hold the present

customers' trade, he tries to give good service.

Class No. 2—The Genius

HE PLANS for a lifetime, not just a year or two. He realizes that success is the progressive realization of a worthy ideal and that a whole life time is necessary to accomplish it. He knows the goal, he has clearly in mind the end in view and he knows that when that is determined the means to the end is more important than the end itself. He is a chess player in the game of life. He makes a move now which will help his play a long time from now.

Class No. 3—The Seer and Prophet

HE PLANS for generations yet to be. He plans a business for those who take it up where he leaves off.

I was once talking with a real merchant. He was telling me about some worthwhile thing which the store was about to do for all of the children of the town—no it was not a sale of children's goods; it was a big picnic or something like that. I asked him the purpose of it.

He said, "Well in the first place, I love children and it gives me happiness to help make them happy."

"In the second place, I know that before very long they will be the buyers of this community. I won't be here; I am an old man. But the store which I have founded will be here. I am building for the future of this legal entity, this corporation. These children will soon be parents. I want their good will now and that of their children for our institution later."

Here was a merchant who comes in the class of the seer, the prophet, who plans for generations yet to be.

Does it pay? Well his store was said to be making more money than any store in that town.

And so then as to range of mental vision there are four classes of people.

The mentally blind, the general, the genius, the seer or prophet. In which class do you come? And now, by way of brief review:

AS TO grades of intelligence there are four: Ignorance, knowledge, learning and wisdom.

As to efficiency there are four classes of people: The indifferent, the student, the adept and the master.

As to consciousness there are four planes: Sub, simple, self, and cosmic.

As to range of mental vision, there are four classes of people: The mentally blind, the general, the genius, and the seer.

Wisdom, mastership, cosmic consciousness and seership. That is the four-fold goal to which man is climbing. My, my, but we have a long, long road to travel! Personally, I would that I were there. How about you?

It is a hard climb but the goal is good.

Hints That Help

I am spirit.

But, as an individual I am a soul.

As a soul I have a body. I have an intellect. I have a full set of sensibilities. I have a will.

I have no soul. I am one.

As a living soul, animated by the life principle spirit, I have a kit of tools with which to render service—The four-fold equipment of Head—Heart—Hand—and Will.

These are my possessions. If I would climb the spiral, I must rightly nourish and rightly use this body of mine and also my intellect, my sensibilities and my will.

I have said I have a body. That is true. The fact is I have not only one, but two.

"There is a natural body and there is a spiritual body."

Paul did not say I have a natural body (physical) and there is going to be a spiritual body. He said there is one. We have both of them now.

THERE are two kinds of material in the universe.

First, spiritual material, which is very fine as to particle of substance and each atom of it is vibrating at a high rate.

Second, physical material, which is of coarser particles and vibrating at a low rate.

The spiritual body is so fine that it permeates the physical even as the water does the sponge or the alcohol does the water.

Just because the physical eye cannot sense it when the soul leaves the body and takes the spiritual body with it, does not prove that it is not a substantial thing, a thing of real substance.

It is a well known fact that the physical eye cannot sense vibrations either above or below a certain rate.

When physical science accepts the hypothesis of the duality of matter or substance and recognizes the fact that the concept "spiritual" does not refer to things psychic only, but that there is spiritual material as well as physical material, there will be wonderful things accomplished—for the good of the race. But it is time to adjourn our unconventional convention. Good night. Come over in June. The roses will be in bloom then.

Men who are well traduced and hotly denounced are usually pretty good quality. No better encomium is needed than the detraction of some people. And men who are well hated also have friends who love them well—thus does the law of compensation ever live.—Says the Night-Watchman.

It's funny that every argument has two sides until you take one. Then one side disappears.—Says the Night-Watchman.

A GOOD practice for the enlargement of thought is daily to see ourselves in a bigger place, filled with more of activity, surrounded with increased influence and power; feel more and more that things are coming to us; see that much more is just ahead, and so far as possible, know that we now have all that we see and all that we feel. Affirm that you are that larger thing; that you are now entered into that larger life; feel that something within is drawing more to you; live with the idea and let the concept grow, expecting only the biggest and the best to happen. Never let small thoughts come into your mind, and you will soon see that a larger and greater experience has come into your life.—E. W. Holmes.

The Call of the Soul

By EUGENE DEL MAR

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"But you must act. And therein lies the way
Of freedom from the Furies. You must burn
The substance of your being. If you stay
The impetus of life, you will not learn
The simples of salvation. If you scoff,
You will perceive. You cannot love the staff
You have not scorned. You cannot weigh the
act

You have not lived, the fear you did not prove.
Your soul was made to focus and extract

Through action every hatred, every love.
Pour out yourself if you would know release
From what the Furies do to wreck your peace"

—Edgar Lee Masters.

LIFE is to be lived; and to be lived, life must act. To act, life must press itself through its mental and physical instruments; life must be expressed.

There is an inner urge that will not be denied. The soul of man—individualized God—is ever seeking its Source, the Universal Spirit. It is reaching out for cosmic consciousness. It is expanding toward its own completeness. The dewdrop is absorbing into itself the ocean of life!

The Soul of man resents every suggestion of limitation, exclusion or rejection. It must know all, and nothing less will satisfy it. This is its insistent demand. For a while, this demand may be ignored, thwarted, denied and silenced, but in its eternal persistence the Soul never forgets. At some time or another, its demand will receive full satisfaction.

The Soul is aware of its absolute freedom, and it will never cease to insist that its mentality shall reach a complete consciousness of this Reality. This is the evident purpose of manifested life, and both physical sensation and spiritual realization are in a conspiracy to accomplish this result.

HEALTH, harmony and happiness are attendant upon free expression of the Spirit, the realization of power, the fact of self-determination and dominion. Freedom and consciousness of power go hand in hand; so do slavery and the sense of weakness.

Existence, or the expression of life in form, evidences the divine purpose that eventually each and every aspect of the Universal shall attain to consciousness of the Universal in its completeness. To do this, it is evidently necessary that its men-

talities be gradually attuned to the higher harmonies of the Universal.

Nothing may be expressed that has not previously been impressed. Nothing can come out that has not already been put in. Involution always precedes evolution, and evolutionary life did not commence until after involution had been completed. The Universe involved all of itself into each and every atom of itself, leaving it to the evolutionary elements of time and space to evolve them into complete fulfillment of its purpose.

Upon life's most primary form was conferred the most limited potentiality of universal expression. With increased complexity of form came a proportionately greater possibility of expression. With the advent of the human form, came a potentiality that seems to admit of almost infinite expansion. The human instruments of mind and body apparently permit of unlimited realization of the Universal.

THE body requires experience, the intellect knowledge, the emotions feeling, and the mind understanding, that they may mentally express and physically manifest more and more of the complete freedom which is of the essence of the Universal.

What is the means of growth of the primary forms of life? What enables them to become more complex? Getting in touch with more and more of that which is outside of their own forms; by experience. Why does the intellect develop with the complexity of the physical form? Because of its increase of knowledge through thinking on its widened scope of experiences. Why does the Soul unfold more and more in the mind of man? Because of its deeper understanding of the meaning and significance of Life, through the wisdom distilled from its knowledge.

The Soul, operating through its mind and body, must go out on the plane of manifestation and there find more of the Universal. To the degree that this is really absorbed or appropriated is it recognized by the Universal, the God Within; until life in form becomes cognizant of Life itself, the individual realizes the Universal,

and man becomes Divine. At present, man's mental consciousness of freedom is only partial, and to the extent that it is lacking in completeness has he the sense of limitation and slavery, with their attendant discords, inharmonies and lack of ease.

THE savage or wild man is the most healthy and has the minimum of disease; and he is least conscious of restraint or bondage. Disease increases with the extension of the sense of restriction, and as the most highly civilized man of the present day is also the most constrained by convention, limited by tradition and bound by precedent, it is not surprising that he is most lacking in ease. The natural life is the life of freedom, while the artificial life is one of slavery. Wild animals are healthy, tamed animals are diseased; man is an animal!

The Soul is seeking freedom and self-determination, but its thought binds and enslaves it at every turn in its holding to conceptions that have been handed down through the ages. As one divests himself of these enslaving conceptions and reaches a fuller consciousness of freedom, more health is expressed; and with full realization of freedom, and therefore of power, complete health would be attained. It is for this purpose that humanity now seeks to free itself from the chains with which it has long since bound itself.

When one pursues an occupation in which he is interested, he possesses a sense of freedom and power, and has health. The great tragedy of humanity is that few people find congenial employment; and their sense of limitation and restriction manifests itself in bodily disease and social disorder.

The great social problem of the day is to bring about the consciousness of freedom to the mass of humanity through affording it physical activities that carry with them the sense of freedom and power.

TO THE extent that expression is life, repression is death. By use life gains in power, which is destroyed either by misuse or disuse. Use accompanies the sense of power and freedom, misuse that of weakness and disuse that of slavery. Misuse and disuse are the results of the acceptance of either compulsory limitation from without (through law, custom or habit) or by voluntary restraint from within (by reason of tradition, convention or prece-

dent); and both are prolific causes of disease.

Mankind is still dominated by primary conceptions that date from ages long past. Its religious injunctions, its repressive statute laws, its teachings and its general beliefs, are expressed almost entirely in negations. The human race is still basing its conceptions of life on what it should not do, with practically no knowledge of what is best for it to do. Its vision is continually turned toward the darkness of negations, so that it can see but dimly the great light of affirmative truth.

That which man thinks and feels and desires to express, but which he represses because of prohibition from without or inhibition from within, registers itself upon his physical form in terms of discord and inharmony corresponding with his consciousness of limitation or slavery. This is a fact that the science of psycho-analysis reveals to an astonishing degree. When the sense of limitation is removed the inharmony disappears.

A NEGATIVE command has no vitality. No one may live negatively; no one can accomplish anything by not doing something else. A negative command expresses but comparatively little wisdom and anyone can advise what not to do. No responsibility attends on such a command. "Do nothing" is an easy counsel to give, and its capacity of guidance is of a very limited character. Life compels activity and expression, and if man is not guided affirmatively he will learn only through a degree of unpleasant experience that would otherwise be quite unnecessary.

In the journey that Life makes clothed in the forms of existence, it is essential that it include all that it contacts. Life itself is inclusive, and it demands for its mentality completeness of understanding and realization. As it must have this eventually, whatever it rejects on one step of its climb must thereafter be accepted at that or some higher elevation. That which has been excluded may perhaps be transformed in its physical aspect before it is finally included; but the mentality must include the wisdom that is of its essence, and, therefore, in some form must contact that from which this wisdom may be extracted.

No one has graduated from an experience until he has extracted from it the wisdom that is of its essence. No one has extracted that wisdom fully who still feels any bitterness concerning it. No relation-

ship has terminated entirely until the sense of harmony covers its exit. One's environment will not expand further while he is still unequal to its present area. It is as one includes what he has previously excluded, that he overcomes his existing sense of limitation and expands further toward the Universal.

WHEN one realizes the power of his own thought, he is obliged to concede power to racial thought or to the habitual thought of others. Any one who presumes to think differently from the general average of the community, not only meets with adverse invisible influence, but also with many visible expressions of disapproval. It is of the nature of racial thought to bring everything to its own level; and individual thought has this weight to carry in ascending to the higher realms.

The world thought now concedes to some considerable degree that mental or spiritual healing is a fact, with the result that the use of thought for therapeutic purposes meets with only partial resistance from that source. This leaves the individual thought largely unimpaired by the general thought current of the race. But fewer people accept the fact that poverty is a disease, and therefore there is greater general resistance to this truth than to the use of thought force for therapeutic purposes. As the use of individual thought for this purpose meets with greater general resistance, it is therefore less effective.

OLD age is a settled conviction with the race, and it very grudgingly accepts any thought that this may be overcome. The belief that it may be alleviated is coming somewhat into vogue, and it is gradually dawning upon the human mind that faces with wrinkled lines may be the outward showing of dying thoughts that have been retained long after all of their youthfulness has departed. Holding tight to the dying thoughts and dead conceptions of life, healthy and vital thoughts are denied admission; and nature is ever suggesting oblivion to that which has decayed and become useless.

In the race mind, the possibility of overcoming death is an utter absurdity. One

who openly proclaims this for himself almost surely defeats his own purpose, and renders it a practical impossibility; for he thereby precipitates upon himself the practically unanimous ridicule and hatred of racial thought. One may accept the idea of a slight extension of the usual span of life as possible or even probable, one may push off "old age" perhaps for decades, but to live forever! Perhaps it is an absurdity to proclaim the possibility of eternal life here, when few are able even to have health, harmony or happiness at the present moment.

THE race is now gradually accepting the previously rejected conception of mental or spiritual healing; and in due course of time, first the individual and then the race, will advance toward the acceptance of the greater conceptions that a fuller understanding of Life will force upon them and experience will necessitate and confirm. With the expression and dissemination of the Truth will come its more general acceptance, and the more resistance it has to overcome the quicker will it be grasped by humanity in general. The law of the individual and of the race is the same: the individual includes the past experience of the race, together with the aspirations which after being given living expression will guide the future of the race.

Love is the ultimate law of Life: the consciousness of harmony through affirmative, positive and constructive thoughts. The higher ideal does not destroy or reject the lower, but appropriates and includes it. It disposes of a negative not by denying it but by expression of the more inclusive affirmative. It is neither necessary nor advisable to prohibit prohibition or inhibit inhibition. Simply install the new in place of the old, the constructive in place of the destructive, the affirmative in place of the negative, and the greater good in the place of the lesser good. The darkness of the lesser will fade away in the light of the greater.

"Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure."

—*"Light of Asia."*

NO good thing is failure and no evil thing success.—W. C. Gannett's favorite proverb.



Little Talks *about* Business and the
Business of Life

They Can't Hold You Down!

by

Jerome P. Fleishman

YOU tell me your employer doesn't take any interest in you. You say there's no use trying to do good work because it will not be appreciated. You're sort of "sour" toward the world in general because you haven't progressed very rapidly.

It isn't always an easy matter to put one's best into one's job, only to have no apparent recognition at all for it. But it is usually true that, where one employer is too near-sighted to appreciate and reward merit, there is another who is ever on the lookout for it.

I do not mean to advocate for a moment a spirit of dissatisfaction. The disgruntled employe is a liability to any business. The late Elbert Hubbard summed it up succinctly when he said: "Get in line or get out!" The employe who can't get in line with his employer's interests had best get out—best for the employer's sake and best for his own sake.

But if there is in you a determination to do your job better than it has ever been done before; if behind everything you undertake is the divine urge for improvement; if the joy of accomplishment is to you a solace and a guiding star—man, *they can't hold you down!*

Oh, yes; you'll have months and years of struggle—nothing worth while is gained unless you are willing to pay the price—but the day will come when your superiority, if your work is superior, will be recognized. Pray for that day; dream of that day if you want to; hold it ever in mind; but, whatever you do, *keep on working for it.*

There is use. Mediocrity is becoming so common that Excellence soon will be at a higher premium than ever. Keep going hard. The momentum you gain in the days that seem to be without hope or encouragement will carry you over the top when the right time comes.



Where Do I Fit In?

By H. D. APPLEBY

First of a Series of Articles on the Science of Character Analysis

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HOW many thousands have asked themselves the question—"Where do I fit in?"

This query has not been confined to those who are unemployed, by any means. Men and women in every walk in life, engaged in all kinds of occupations, have instinctively felt that there is some vocation, other than the one in which they are engaged, where they could use their ability to better advantage and thereby achieve a greater measure of success. Both employed and unemployed have put this question to themselves. It has remained unanswered to the satisfaction of many, because they do not know just how to determine the answer.

Life is a constant adjustment to environment. Man is continually engaged in maintaining equilibrium between the action of external stimuli and his internal reaction to the same. But man, because of his intellectual equipment, has the power to change his environment. So that we may think of the successful man as the one who creates the best environment and makes the most of it for the benefit of mankind. For such effort he will surely be rewarded.

To do this, however, each must use his particular ability to the best advantage. Question—How can the individual determine his own capacities and powers? Or, to put it another way, what is the line of least resistance to his success, what is the vocation for which he is best adapted? The answer may be found by applying the science of Morphological Character Analysis.

WHAT is Morphological Character Analysis? Man, the intelligent individual, expresses himself, not only in his general deportment, the expression of his eye, his walk and gesture, but also in every detail of his physical structure. Some of our good friends, who are more materialistically inclined, prefer to think of Man as the sum total of his physical expressions, translated in terms of chemical reactions. For the purpose of Character Analysis it is immaterial which point of view you take, the important thing being that there is a fixed and definite relation between every detail of the physical structure and

some corresponding mental characteristic.

This has been demonstrated by observing thousands of individuals over a period of years, carefully checking these results and classifying them. In this way the science of determining character by observing physical details has been developed. The dictionary defines Morphology as "that branch of science which treats of the laws, form, and arrangement of the structures of animals and plants, treating of their varieties, homologies and metamorphoses; the science of form." Therefore, this method of reading character has been called Morphological Character Analysis.

Occasionally I am asked, "Is there really anything in Character Analysis, is it more than intelligent guessing?" Also some want to know if it is a variety of "fortune telling." For those who are unfamiliar with this subject these are most natural questions and quite pertinent from their point of view. Replying directly, Character Analysis is neither guessing nor fortune telling, and in the following series of articles I will endeavor to show the scientific nature of this most up-to-date method of determining or reading human character.

FOR the purpose of classification, it has been found that there are five fundamental or basic types, that every individual is a composite of these types, that in many certain types predominate, and in some the types are fairly well balanced. A trained observer can recognize these types from their physical characteristics and determine the corresponding basic mental traits.

For instance take the fat man, the man whose head is pear shaped with the large end at the bottom, whose body and limbs are large in circumference and well covered with fat, the extreme type, and what would you consider are his basic characteristics? Is not his keynote physical enjoyment, his strongest trait geniality and sociability, and his weakest point self-indulgence? He is essentially the Enjoyer. Now combine him with the Mental Type. Give him brains in a head that is so shaped as to show organizing ability and executive capacity, and what would you expect to

find him doing? His aversion to physical work coupled with his executive ability would lead him to profit by the labor of others. That is he would direct the energies of the workers and thinkers and become the banker, the broker, the captain of finance, and the organizer of big business.

Next consider the square faced, bony muscular man with large hands and feet. His very build shows power and activity. Endowed with the brains of the Mental Type, which would enable him to intelligently direct his activities, and you would expect to find him engaged in athletics, building construction, manufacturing, agriculture, or in the military or naval service. Why? Because his basic type of structure shows that his keynote is activity, his strong points are vigor, enthusiasm and determination. His weak points are pugnacity and obstinacy. He is essentially the worker.

Once more observe the Mental Type, the man with relatively large upper head and frail physique. If he is the extreme type he responds quickly and intensely to all external stimuli because of his superior and delicate mental organization, which is indicated by his large brain and refined physique. Also he prefers his books and his dreams to wealth, power and position. He wants to be let alone to think and live in the realm of thought. Therefore his keynote is sensitiveness and love of solitude, his strongest point is that he is a thinker, and his weakest point is his impracticability. He is essentially the Thinker.

NOW these are basic and extreme types I have been describing. Each has other characteristics than the most prominent ones just mentioned. It sounds very simple to classify them thus, but it requires trained observation to determine the relative amount of these types in the composite individual and the resultant mental traits due to the blending of their particular characteristics.

The traits shown by the basic types are the fundamental tendencies with which the individual started in the business of life. In the course of his life he develops some of these tendencies and modifies others through his work, study and environment. These changes are expressed in special physical characteristics, such as the shape of the face in profile and front elevation, the contour of the skull, the fineness or coarseness of texture of skin and hair, and other features.

As an example, take a man of the distinctly Mental Type. We instantly recognize him as a thinker. But what kind of a thinker is he? To answer this question we examine the profile of his face. If his forehead is prominent at the eyebrows and slopes backwards, if his eyes are prominent instead of being deep-set, and if his nose is large and high-bridged, we call that profile Convex Upper; and this man will be found to be a keen observer, a quick thinker, and one who is interested more in practical facts than in theories.

If, on the contrary, his profile is Concave Upper, that is flat at the eyebrows with forehead bulging outward above, eyes deep-set, and a short low-bridged nose, then he is a slow deliberate thinker, he is a poor observer, and he is more interested in reasons and theories. Also his quickness or slowness in decision and action will be indicated by the convexity or concavity of the lower part of his profile below his nose.

The above illustrations are sufficient to show you that there is something more than "guesswork" in this method of analyzing character. From careful observations of thousands of individuals character analysts have discovered that every physical detail has its corresponding mental attribute, and that the sum total of these in any given individual (taking into account their modifications of each other) gives his *natural tendencies*.

He may repress some of these tendencies in order to be conventional, or apparently he may be happily employed in work that is not in accord with them, but nevertheless his physical characteristics infallibly indicate his *natural tendencies*.

This has been demonstrated by observations of thousands of subjects, as I have just stated, and the knowledge concerning these relations between physical and mental characteristics has been so carefully checked and rechecked, classified and systematized, that Morphological Character Analysis has become one of the sciences. In the same way Medicine, Physics, Engineering and Psychology have become sciences. Not one of them is an exact science, but, in so far as they have systematized exact knowledge, just so far have they become scientific. This is what Science means—exact knowledge classified and systematized.

THE art of applying this knowledge is quite a different matter. Here is where the human factor enters in, just the same as it does in the other sciences. The trained diagnostician will observe obscure symptoms and modifications of the more obvious ones that the doctor, who is just starting to practice, would overlook. Long practice makes the color expert very keen in the discrimination of different but closely allied shades.

Likewise the trained character analyst is able to observe the modifications of physical characteristics, translate these into corresponding mental traits, balance traits against traits, and, by the power of his keen analysis and trained judgment, form a very accurate portrait of the individual under observation. He is able to do this to an extent that is not realized by the critic who is untrained in this science.

Character Analysis has nothing in common with fortune telling. It neither describes past actions nor predicts future ones. Its sole object is to ascertain the natural tendencies in the individual so as to determine his natural bent. Character Analysis cannot foretell how he will use those natural tendencies, but it can tell him and does tell him those he should cultivate and use and those he should control and eliminate. To be able to do this makes it worthy of being called a useful science. The natural instincts of an individual and his actions under any given circumstances are two quite different things. Tradition, conventionality, immediate necessity, religious teaching, all play their part in modifying actions, and the Character Analyst does not pretend to dogmatize concerning the exact action that will be taken under these influences.

ALSO the Character Analyst does not pose as an agent for the detection of criminals. Inherent and developed mental traits can be used constructively or destructively, depending upon the ethical status of the individual and his attitude in accordance therewith. His understanding of human nature, his persuasive power, and his ability to present his proposition in a convincing way would enable the "confidence man" to sell the legitimate products of manufacture just as successfully as he sells his gold brick or his bogus stock. A criminal's actions may be due to some pathological condition, a temporary state of hysteria, or to some form of obsession.

The determination of these conditions the Character Analyst leaves to the Psychologist and the Neurologist. Here there is no conflict of authority. The Character Analyst is satisfied with determining those characteristics, which are neither moral nor immoral in themselves but which show the useful vocations the subject could follow successfully.

Some might think that, if this is really a science, the Character Analyst should be able to pick out a man serving a term in jail for embezzlement, if he was placed in a group of men who had never been convicted of a crime. A little reflection will show the absurdity of such an idea. The natural tendencies of the embezzler might not be at all criminal. He might have been a trusted employee who had handled the funds and kept the books of his employer for years; but, in a moment of temptation, he may have borrowed some of his employer's funds to meet a financial emergency with the expectation of replacing them in a few days and with no intention whatever of embezzlement. It may have happened that his employer had his books audited at that particular time with the result that a shortage in the funds was discovered, and the law decreed that he was an embezzler. Also it might be true that some of the others in that same group were criminally inclined and actually guilty, but had never been caught.

This particular problem would then resolve itself into pointing out which one had been caught in the act and not who was a criminal by nature. On the other hand, if the embezzler was criminally inclined, the Character Analyst, as stated above, would leave the question of determining the reason for his criminal tendencies to the Psychologist and the Neurologist. The Character Analyst does not pretend to do the impossible.

To make Character Analysis of practical use in the world it was first necessary to develop it as a science and then to apply it as an art. I hope sufficient evidence has been presented to show that its claim to be a science is well founded.

IT may be of interest to the reader, at this time, to briefly describe the technique of its application to the individual. This will illustrate its purpose and show the possibilities of its development as an art.

First of all the general bodily structure and the special physical characteristics

of the subject are carefully observed and recorded. These data include height, weight, relative size of bones, muscular development, adipose condition, shape of shoulders, depth of chest, size of hands and feet, color of hair, eyes and skin, shape of facial profile, shape of head, forehead, nose, eyes, mouth and chin, texture of skin whether fine or coarse, and other characteristics. This requires keen observation and good judgment.

From the general build of the bodily structure and the complexion the Character Analyst determines the basic types which predominate in the subject. These types are then translated in terms of basic mental traits, which are balanced against each other to ascertain how they modify each trait. In this way is obtained what might be called the resultant basic type in terms of mental attributes.

Next the special physical characteristics, such as profile of face, contour of skull, fineness or coarseness of texture, etc., are translated into their corresponding mental traits, which are applied to the basic mental traits to determine which have been intensified, which diminished, and the relative amount of such modification. The net result of this whole process is a final list of mental attributes, which can be classified as intellectual, emotional and volitional, which, taken together with those attributes that have special reference to the physical body, such as activity, strength, etc., furnish a very accurate portrait of the subject's *natural tendencies*. All of this requires careful analysis, a large stock of experience, and good judgment. It then only remains to select the proper vocation for him.

NOW the various vocations have been analyzed as to their physical, intellectual, emotional and volitional requirements, and they have been grouped according to the adaptability of the basic types. That group is selected for which the subject's predominate basic type is best suited. Then his physical and mental equipment is compared with the specifications for the vocations in this group to determine the two or three for which he is best adapted, and to discover any weak points he needs to strengthen. The ultimate object is to advise him as to the best vocations for him to pursue, those in which he would make his greatest success by virtue of his own natural ability.

Such, in brief, is the purpose, scope and technique of Morphological Character An-

alysis. It claims nothing more than this. It conflicts with no other science. It should be a great help to the Psychologist, because it supplements the efforts of Psychology without in any way interfering with it. Prof. William James, in his Psychology, quotes Prof. Ladd as saying that Psychology is concerned with the "description and explanation of states of consciousness as such;" and Prof. James goes on to state that "their explanation must of course include the study of their causes, conditions, and immediate consequences, so far as these can be ascertained."

Character Analysis is concerned only with recognizing the relations existing between mental traits and their corresponding physical characteristics, leaving the explanation of states of consciousness and the study of their causes and conditions to Psychology. So there can be no conflict.

NO doubt this method of analyzing human character will receive more or less criticism from various sources; but no criticism can be objectionable that is based upon the true scientific attitude, which is the willingness to experiment along the prescribed line of procedure and prove by the experience of the investigator the truth or falsity of the claims made.

Knowledge is experience, and is not a matter of speculation, affirmation, or denial. This is the first of a series of articles, in which the writer will show how to recognize the five basic types and interpret them, how to determine the modifications indicated by special physical characteristics, how to make a complete character analysis, and how to ascertain the right vocation for the individual. In doing this the writer wishes to acknowledge his indebtedness to "Reading Character at Sight," by Katherine M. H. Blackford, M. D., and "Human Analysis," by Elsie Lincoln Benedict, M. A. From both of these authors the writer has received much information and many helpful suggestions, and in his opinion their writings and lectures have done more to popularize, in this country, this method of character analysis than any other agency.

In these articles the writer wants to help spread broadcast this knowledge, because by intelligently and scientifically directing the child, advising the man who does not know his best vocation, and relocating the "misfits" as far as possible, the productive

capacity of the man-power of the nation will be enormously increased.

This method of character analysis has already demonstrated its value to merchants, manufacturers, chambers of commerce, trade associations, and big business everywhere.

By its means, executives have been able to select their managers, and managers their men.

Also men and women have been able

to find themselves and direct their energies toward their own success, with the positive assurance that they are working in the right direction.

This has happened in thousands of cases, so that today we are in a position to say that Morphological Character Analysis has passed the experimental stage and has come to stay.

(This series will be continued in June in an article on "The Digestive Type.")

Keep Record of Names of Customers

By PERCIVAL FASSIG

Advertising Councillor, Wheeling, West Va.

DO you check back your ledgers at intervals to see that the names of the customers owing are correct? Are you reasonably sure that you have the correct name in each case?

It is surprising how many incorrect names, misspelled names, and incomplete names of customers owing accounts are entered in the records of business concerns. It seems that many of the salesmen are afraid to ask the customers for their correct names and what is more essential, where credit is extended? Above all else, get the full name and address of every customer, especially when selling on open account. You never know when you will want that information; and when you want it, you want it badly.

This neglect to get the full and correct names of customers is found in almost every business house, be it merchant, jobber, or manufacturer—they all treat this phase of business too lightly. How do they expect to bring action for collection, or file claim in case of failure, if they do not have the correct name of the customer?

Really, every salesman should be held responsible for any loss sustained due to his neglect to procure and furnish with the first order, the full name and complete address of the customer. Furthermore, he should be required to keep the accounting department, or bookkeeper, or credit man informed of any changes in name, ownership, or address of the customers in his territory. So important are these items that it seems mighty strange that business concerns do not insist upon that information being furnished with every sale made.

TAKE for example a partnership. Every house selling to a partnership should have the full name and address of each partner. This applies with equal force to persons doing business under a firm or under a trade name. As each person having an interest in such concerns is liable, the names of those persons are vital, and it is important that any changes in the personnel of a partnership be recorded. But the average salesman does not seem to appreciate that fact. If he is fortunate enough to book an order from John Doe & Co., or from Doe & Doe, he is well pleased with himself. The matter of ownership does not appeal to him, names of individuals who make up the firm are not thought of. He knows that Charlie Doe is a clever fellow and has a dandy store; but how about the other Does who, nine chances out of ten, control the financial end? Are they still there with the money? Mr. Average Salesman does not give that a thought, until the gong strikes for adjustment.

And we find the same condition where a person or persons conduct a business under a trade name. Too often the account is entered in the records under the trade name and no entry is made of the name of the owner or owners. Changes in ownership take place, but the original entry stands. Then comes the crash, and the bookkeeper, or accountant, or manager, or boss wakes up. Generally reports of a failure are made in the name of the owner, no mention being made of the trade name under which he was doing business, and necessary action toward adjustment is often delayed because the creditor is not aware that he has a claim against that person.

No matter with whom or with what you are doing business, be it hotel, bakery, restaurant, or store, know the name of the owner or owners, and have those names in full. Furthermore, instruct your salesmen to report every change in ownership—you'll need them some day.

WITH the vast amount of losses inflicted on jobbers and manufacturers by such concerns, it seems remarkable that they do not exercise more care, more business judgment, in that respect. In many cases of failure, it developed that the parties interested in such concerns were out to defraud, or that the opportunity to defraud presented itself and they grabbed it by the forelock.

Not so long ago, a man conducted a restaurant in the small town of Bridgeport, Ohio, and he also conducted a similar place across the river in Wheeling, W. Va. His name did not appear in connection with the Bridgeport restaurant, but it was well known that he was the owner. He sold that restaurant to another. This new owner continued the business under the old name and the salesman selling that concern, not being informed to the contrary, accepted orders on the same basis as if the original owner was conducting the place.

When payments began slowing up, the creditors began investigating and then learned that the ownership had changed some months previous. The new owner skipped out leaving behind unpaid bills

amounting to more than six hundred dollars.

THEN there was a case in Grafton, W. Va. The original owner of a bakery (conducted under a trade name) ordered several barrels of flour. But before delivery was made, so he claims, he sold the bakery. The new owners received the flour (according to claim of the original owner) but before paying therefor, they disposed of their interests. In trying to force collection, the original owner claimed that he did not receive the flour and that the shipper should have informed himself to whom shipment should have been made. Be that as it may, the account was not paid. In such cases, should collection be made, the expense would practically offset the amount received.

It is simply rank carelessness to make shipments or deliveries to a trade name, unless the shipper knows definitely who is responsible. "Home Bakery," "Liberty Bakery," "Crystal Restaurant," "Fifth Avenue Hotel," and the like stand for naught so far as credit is concerned, unless they represent incorporated companies, and one should know that they are incorporated.

What you want is the name or names of the owners; and you want the names in full. A man who will accept an order without knowing the name of the person or persons responsible, is not entitled to a place on a sales force.

THE individualist civilization is alone immortal, because its life is supplied by countless new centers of force, ever varying and ever renewed. It is only by crushing individual initiative that imperialism ever becomes, or can become, great, and by that victory it dries up the very sources of supply needed to sustain its own power.

The imperialist civilization is doomed to inevitable decay, because all its myriad lives are but suckers at the base of one mighty stem, repressed and dwarfed by the overshadowing greatness of the one.

The vitality of a family, of a school, of a university, a business or a nation will be ruined by too much control or discipline. Every aristocracy declines except as it is reinvigorated with new blood by members who "marry below their station." Every dynasty decays. Every despotism dies of dry-rot.

A great nation can continue great only by the new and infinitely varying vigor of multitudinous lives in free and unrepressed activity and expansion.

—Fernald's *Historic English*.

The Faith that Leads to Fortune

By ORISON SWETT MARDEN

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A COLOSSAL faith in himself, a sublime self-confidence that never wavered in any situation, was the great secret of Theodore Roosevelt's many-sided success. There was nothing timid or half-hearted about him. He went at everything he undertook with that gigantic assurance, that tremendous confidence, that wholehearted belief in his power to do the thing, that half wins the battle before it begins. Without any pretension to genius, as he himself said, with only the qualities of the average man, by intensive application he so developed every power of mind and body that he raised himself head and shoulders above the average man.

"According to thy faith be it unto thee," is just as scientific in the world of affairs as any demonstrated truth of science. Whether your ambition be to build up a great business, to accumulate a vast fortune, to win political power and influence, to make a great name in science, in politics, in journalism, in whatsoever field your bent inclines, only have faith in yourself and you will succeed.

Most of the people in the great down and out army failed because they lacked faith in themselves. They doubted their power to make good. They did not believe enough in themselves, while they believed too much in circumstances and in help from other people. They waited for luck, waited for outside capital, for a boost, for influence, for some one or something outside of them to help them conquer their difficulties.

And now they remain in the failure army because they haven't the courage to try again. They lack the enthusiasm, the bulldog grit and tenacity to hang on, that faith gives.

SELF-CONFIDENCE has ever been the best substitute for friends, pedigree, influence, and money. It is the best capital in the world; it has mastered more obstacles, overcome more difficulties, and carried through more enterprises than any other human quality. It has made more American millionaires than any other human force or quality.

It was the ambition to succeed, backed by the "I can and I will" spirit of self-

confidence that enabled a poor boy, after repeated and disheartening failures, to give New York City its most beautiful business structure—the Woolworth Building. Foreign architects have pronounced this building in the heart of the business section of New York one of the most beautiful in the world, "a fairy palace," "a dream in stone."

The man who brought it into being, Frank W. Woolworth, had no other heritage than a sound body and the native grit and self-reliance which have carried so many Americans to their goal. He began his career in a little two-by-four grocery store, in the corner of a freight shed, owned by the station-master at Great Bend, N. Y. There he acted as grocery clerk and assistant station-master without pay. His first salary in a larger store was \$3.50 a week. In spite of persistent hard work for years, disappointments and failures were the only visible results of his efforts.

BUT in spite of hard luck and desperate poverty, he hung on until fortune smiled, and then he began to establish the Woolworth 5 and 10 cent stores, with the result that before his death, a couple of years ago, he had a chain of 1,050 stores with a capital of \$65,000,000, giving employment to thousands of people. He had also erected the great Woolworth Building, and overtopping all, he had built a manly, lovable character and left an example of honest success, wrung from the hardest conditions, that will be an inspiration to every youth who has the ambition to lift himself from poverty to wealth while at the same time rendering great service to the world.

When some one asked Admiral Farragut if he were prepared for defeat, he said: "I certainly am not. Any man who is prepared for defeat would be half defeated before he commenced."

It makes a great difference whether you go into a thing to win, with clenched teeth and resolute will; whether you are prepared at the very outset to make your fortune, to succeed in your business or profession, to put through the thing you have set your heart on, or whether you start in with the idea that you will begin

and work your way along gradually, and continue if you do not find too many obstacles, but that if all doesn't go well there is always a way to back out.

To go into a thing determined to win, to feel that self-assurance, that inward sense of power that makes one master of the situation, is half the battle; while, on the other hand, to be prepared for defeat; to anticipate it is, just as Admiral Farragut said, to be half defeated before one commences.

THE men who built up America's great industries and made enormous fortunes—the Peabodys, the Astors, the Goulds, the Vanderbilts, the Morgans, the Rockefellers, the Carnegies, the Schwabs, the Hills, the Fords, the Marshall Fields, the Wanamakers—all the people who have done and are doing big things in this world—not only have the faith which does the “impossible” but they are severe, exacting trainers of themselves. They do not handle themselves with gloves. They hold themselves right up to stern discipline. They do not allow dawdling, idling; they put a ban on laziness, indifference, vacillation; they fix their eye on their goal and sacrifice everything which interferes with their ambition, everything which stands in the way of their larger success. They know that he who is enamored of his easy chair, who thinks too much of his comfort and ease, his good times with his companions evenings, who thinks too much of the pleasures of the senses, will never get anywhere.

THERE is no possible way of defeating a human being who is victory organized. If he has the faith that moves mountains, if he has winning stuff in him, he is going to succeed, no matter what stands in the way. There is no holding him down, because in addition to his unswerving belief in himself, he is ready to pay to the last cent the price that even the most gifted among men must pay for success. Nothing is denied to one who is willing to pay the price for it. Only your own inertia, your own lack of faith in yourself, your own lack of push and determination, can thwart your ambition. Your longings are

the proofs that you can back them up with realities.

We get in this life whatever we work for. Our success or failure is in our own hands. Many who are complaining that the door to success is locked and barred against them, because they are too poor to get an education, or they have no one to help them to get the position they desire, are not succeeding, are not getting the thing they want because they are not willing to make the necessary effort to succeed. They are not willing to do the hard work, not willing to get right down on their marrow bones and hustle. They may have faith in their ability, but they haven't the energy to put the ability to work and make it do things for them. They want someone else to do the pushing, to make things happen for them. No man ever climbed to success on another's back. He must hustle, make things happen himself or fail.

JOSEPH PULITZER, a young boy who came to America from Germany was so poor when he landed, he had to sleep on the benches in City Hall Park, New York, in front of the space now occupied by the World Building, which he built later. This poor youth had so much faith and so much energy that he made millions out of a paper which was pretty nearly a failure in the hands of the people from whom he bought it.

No matter how humble your position, though you be but a section hand on a railroad, a street cleaner, a day laborer or a messenger boy; if you have faith in yourself, in your vision, and back up your faith with downright hard work, nothing can keep you from realizing your vision.

A fortune is accumulated by the same means that make a man a successful musician, or politician, or inventor. Faith and work have magic in them. It is faith that leads the way in all undertakings. It is the divine faculty which connects men with the Great Source of all supply, the Source of all intelligence, the Source of all power, of all possibilities. If you only have faith, one hundred per cent faith in yourself, in your life work, in anything you undertake, you cannot fail.

THE cloudiest day in any man's business career is the day when he fancies that he is going to fool the people and make it work—very long.

The Fundamentals of True Success

By HENRY THOMAS HAMBLIN

Part IV—Vision and Mental Imagery

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NOT only must there be a reversal into its positive opposite of all negative thought, there must also be definite constructive thinking aiming at a definite goal.

Everything that has ever been accomplished in this world has been done by constructive thinking. Before a river can be bridged, or a desert irrigated, the bridge or irrigation scheme has to be thought out, by constructive thinking, in the mind of their originator. Outward achievement is always preceded by interior vision.

First in the unseen, then in the seen, this is the law of creation. First the vision, and after that the outward manifestation. It does not matter whether the desired achievement is the building of a giant dam, or tidying up the home, the law is the same, and has to be obeyed. In each case, the desired result must be visualized and then constructively worked out, first in thought and then in physical action. The two modes of action cannot be separated; one is incomplete without the other. First, mental action; then physical. First, creative cause; then objective effect.

IT is necessary to point out that we are, all of us, continually dealing with immutable Law and Creative Cosmic Forces. The Law never alters, and Creative Forces never cease to operate. We are either misusing these immense things to produce failure, or we are constructively using them to produce success.

If we use our minds destructively we attract to us every possible element of failure; whereas, if we use our minds constructively, we actually increase our own powers, and, at the same time, attract to us the materials and opportunities out of which we can construct success. It is of the utmost importance then, that we should understand the mental and spiritual laws of creative action.

The difference between men of great achievement and those who never rise above mediocrity, is one of vision and constructive thought. The ordinary man does not think constructively at all: neither does he see possibilities or visualize them. The great man is always a man of vision.

The greatest statesmen, generals, inventors and leaders of men have been men of large vision. Without their vision they would have been nonentities. That such men were born for their part and were specially endowed is no doubt true, but all of us in humbler spheres of service, can exercise the same faculties: can obey the same law, and use the same creative forces.

HOW high we may ultimately find ourselves does not matter, sufficient, at this stage, that we are climbing. There is no "marking time" stage; we are either advancing or slipping back. We must go forward every one of us; we must all be successful in *something*, but, what that something is, is immaterial so long as we make progress. Life is progress and ever increasing expression. We must go forward, otherwise we work against the laws of life.

Vision operates in two ways. First, it has a corrective and educative effect upon the sub-conscious mind.

Second, it attracts to itself, in the outer world, the material for its own objective expression.

There is nothing wonderful or magic about this faculty, for everyone uses it to a greater or less degree. Successful people are always visualizing success, whereas, unsuccessful people visualize their own failure. Each gets, in his outward life, a result corresponding to the nature of his vision.

For instance, a man with a successful type of mind has, we will suppose, a small business. His mind, however, is larger than his business, and he senses the possibilities which lie ahead and constantly thinks in terms of "big business," and sees, in his mind's eye the expansion which afterwards takes place.

On the other hand, one with a negative and pessimistic type of mind, sees no big business in front of him. He is filled with fear, mentally picturing failure, and is forever fearing his own bankruptcy, thus hurrying himself along the path of disaster.

It is in our own thoughts and mental pic-

turing that success or failure lies. These are the creative causes of which the outward life is but the effect.

BEFORE a bridge can be built, it has to be visualized in its constructor's mind. All the difficulties of the undertaking have to be visualized and overcome, first, in the mind picture, and later on the drawing-board. The success of the undertaking is visualized right from the commencement.

Difficulties are no sooner found than all the resources of constructive, creative imagination are brought to bear on the problem until a solution is found. There is not a thought of ultimate failure; there is no dread or fear of the difficulties of the task; there is, instead, perfect confidence in ultimate success and a keen delight in overcoming difficulties. This is the way in which great achievements are wrought, first in the mind by constructive thinking and vision, and later, by actual physical work in steel and stone.

This shows the mode of action which takes place in the mind of a typical successful man. It will be seen that the mental work is of the greater importance. No matter how splendid the men might be, nor how perfect the machinery, if the designing mind is at fault, the complete bridge will never materialize. If the head of the project fears and doubts: if his mental pictures are those of failure; if he dreads difficulties, the bridge can never be completed.

THE successful achievement of any work, great or small, depends upon the thoughts and mental pictures of the originating and executive mind. It is *his* thoughts, *his* mental pictures, *his* strength of character that carries the project to a successful issue, and all the hundreds or thousands of men employed all do their part according to the mental pictures and thoughts in the mind of the originator of the enterprise. If his mind "wobbles" then the men will "wobble" and the bridge will "wobble" and finally never be built at all.

What is true of large enterprises is true of every undertaking, no matter how small or insignificant it may be. If a man has a business and his mind "wobbles" then his business will "wobble" also, and finally be closed down. If his business is to succeed, he must have a steadfast mind. His

business will be a perfect reflection and indication of the state of his thoughts and mental pictures; therefore, in order to succeed, his mind must be stable, creating only those pictures which visualize successful achievement. What is held in the mind becomes translated into the outer life. Unconsciously every action is affected by the thoughts and mental picturing.

Picture failure, difficulties and trouble, and these are bound to manifest in the life. It is not realized by those who are afflicted in this way, how utterly their minds are soaked in pessimism, fear, dread and failure. Fear, worry, doubt, apprehension, these effectually bar the road to success by taking away will-power, firmness, decision and ability to seize golden opportunities as they arise.

LET an unsuccessful person examine his or her mind, mental pictures and thoughts, and what will he or she find? It will be found that he or she pictures everything from the failure point of view. If it is a tiny business, then, instead of a big business being constantly visualized, visions of non-payment of rent, overdue accounts and possible closing down of the business are held in the mind.

Every difficulty is looked forward to with dread, and, in spite of gifts and talents, there is no confidence in his or her abilities. Such people will not sit for examinations because they fear they will fail. They have the ability to pass, but their mental pictures and negative thoughts take away all their self-confidence. Thus do thousands, through lack of knowledge, become failures in life, because of entertaining mental pictures and thoughts which tend to drag them down.

I have already pointed out that vision or mental picturing affects the sub-conscious mind. This is however, in addition to, or in conjunction with, the reversal of every negative thought into its positive opposite. Thought reversal must continually be practiced, and, with it, picture reversal as well.

The gloomy pictures of pessimism, failure and despair, must be replaced by those of optimism, success and achievement. Not, by the way, the silly optimism that drifts along, weakly refusing to look unpleasant facts in the face; but the robust optimism and confidence that will "face the music," and overcome difficulties by right action instead of relying upon pious hopes.

BY thought-reversal and by replacing the vision of failure by that of victorious achievement, the impulses from the sub-conscious mind gradually become changed. Instead of being weak and hesitating, the impulse is towards strength and decision. The character and conduct also change; the former becomes robust: the latter directed to, and concentrated upon, a definite aim.

Thought and mental picture reversal is not easy, but it is possible: I have done it, and so can you. I am a born negative thinker who has won his way up out of the depths. I have climbed from poverty, inefficiency, failure and despair to know all the joys of achievement. I have learned to overcome worry, care, fear and pessimism. I have raised myself out of the horrible pit of chronic ill-health and untold suffering. I have changed from being a "hanger on" to others, to be a leader of men; and I tell you here, that it has been done, mainly and largely through belief in the Power within me, through turning every negative thought and mental picture into its positive opposite, and visualizing an ideal and pursuing it.

I HAVE had to examine my thoughts and mode of thinking; to find in what subjects my thoughts ran in negative channels; to find also and visualize their exact opposites.

It has been necessary to watch my thoughts and seize hold of each offender and deliberately conjure up a bright picture exactly opposite in character. What man has done, man can do. It does not matter how hopeless, inefficient, pessimistic, weak, fearing, or negative one may be, the way of escape is open to those who aspire to a higher and better life of achievement and overcoming.

To such an one I say, "Leave off fighting life and learn instead to conquer yourself and overcome your own weaknesses of character." This can only be done by reversing your thoughts and mental pictures, holding the vision in your mind of an ideal life to which you long to attain.

Hold the vision in your mind of all that you hope to be and patiently reverse every negative thought and picture until at last you think in the same way that a successful man of action and achievement thinks. When this becomes a habit, your life will begin to change, for thoughts and mental imagery become translated into action and actions build up the life.

A successful man does not think or visualize in the way he does because he is successful, but he is successful because of the way he thinks and visualizes.

Alter your thoughts and mental pictures and you transform your life.

(The next article in this series "Overcoming Circumstances" will appear in June.)

Capital and Labor

By *PETER LUDERS*

Tupman, California

THE most important social question is evidently the labor question. However, as long as capital and labor stand to each other as two hostile brethren, a favorable solution cannot be attained. Neither class can exist without the other. One always is the salt and bread of the other.

The fight of a few leaders of radical labor groups to eliminate capital is absolutely absurd. Conditions are not ripe for this and will not be so in the near future. Only when every person is psychologically so far advanced that he has a full understanding of natural law and the destiny of the human being, may some form of communism be substituted for capital.

Equally unreasonable is the fight of capital to reduce labor to inferior conditions—lowering the cost of production by

perpetually cutting wages. Progressive industry demands efficient labor. Efficiency only can originate in the man having a good standard of living. Inferior living conditions reduce the mental qualities and also the efficiency.

BOTH parties should acknowledge the fact that they belong together, cannot exist without each other and that one is just as important as the other. Capital, as intellect, has to show that labor's part in industry is welcome as well as necessary and that labor is entitled to a share in the profits. Ford, the Standard Oil Company and many other big and small concerns have, already, attained good results through the policy of the high wage standard and a profit sharing and charitable system.

The capital in most business and industrial enterprises is not possessed by a single individual. It represents hundreds, often thousands of different people, most of whom are absolutely not interested in the questions of production but only in the profits. If capital can substitute for this link of itself—which furnishes no other good than money—a number of interested participants in production, it will be of great gain to production. Capital can co-operate with labor by enabling the latter to become part of capital.

Uneducated labor must not be expected to take the lead in an understanding with capital. Labor unions, representing more educated labor, were years ago absolutely essential in the fight of labor for better conditions. Capital believed then more or less in the serfdom of labor.

This country, a vast expanding one, could not produce its own labor supply, was entirely dependent on immigration. But the source of this immigration, educated Western Europe, was assimilating by its own progressive industry gradually its surplus labor. Our source of supply of labor had changed its origin to uneducated people from Eastern Europe and even from Asia. The mental quality of our labor as a whole was decreasing, and this imported labor had consequently a very low opinion of its own value. The attitude of capital naturally had become more or less similar to the old European attitude towards serfs. Educated native born labor was either freeing itself or had to take a position entirely antagonistic toward capital.

CONDITIONS have changed again. This country now has its own labor supply. It can not even assimilate labor from abroad. It has to educate its labor from childhood up and can carry this education to any desired degree.

Psychology should be taught in grammar schools. Each child should go into life with a knowledge of natural law and its own destiny.

A generation with this understanding will be better able to bring capital and labor together. The proposal to teach psychology to labor which is now employed, seems promising but never will bring results on a large scale, regardless of some exceptions.

Crops only grow on cultivated ground. It takes an educated and prepared mind to understand psychology. Perhaps if labor itself, through its leaders, would teach it in its own ranks, more success

might be achieved. The attitude of the individual would be less suspicious of this source.

But some labor leaders have so little psychological knowledge, that they were advising the doctrine of lessened production in their fight against the cutting of wages by capital. A man who deliberately produces less is violating natural law and steadily decreasing his own ability.

If this policy is carried out by a whole body, by a big organization, it sooner or later will bring forth, with decreasing capacity, inferior conditions which finally will lead to its own destruction.

THAT labor itself has these dangers clear in view is shown in the latest resolution of the building trade unions of Chicago, which decided to break with the doctrine of lessened production. This very reasonable decision is the first step in the right direction.

The corporations which really apply psychological laws in their management are soon recognized by their own labor which well understands that it is capital who offers the helping hand. This labor has already a different attitude toward capital. It takes more interest, produces better work and last, but not least, feels secure through the profit sharing system that it is really a partner of capital.

When Henry Ford reduced the working hours of a day from 10 to 8, labor rewarded this by producing more in 8 hours than it formerly did in 10.

HERE we see how the Principle of Service is best expressed. Capital by first serving labor, receives better service from labor.

Long ago, in the Eighteenth Century, this Principle of Service was already acknowledged by the despot Frederic the Great. His motto was: "I am the first servant of the State." Indeed, he achieved great improvements in the internal conditions of his state to the benefit of his subjects. So, if the despot capital is the first servant of his former serf, labor, this labor will be a better servant to capital, and if both serve each other, the attitude of despot and serf will disappear.

Mr. Ford's example shows that it is not directly necessary to cut wages in order to save on the cost of production. Labor can increase the output by application of more efficiency and will do this, if it knows, it

(Please turn to page 55.)

Some Object Lessons in Retail Salesmanship

By JAMES H. BUSWELL

Advertising Councillor, Kalamazoo, Michigan

"YOU will pardon me if I qualify my point by reference to a personal experience!"

Of course, you have heard that statement in substance many times. Why apologize? That is, if the point is properly cleared up. We can speak at first hand and most graphically of the thing which we have seen and experienced.

So, admittedly, this is to be a personal narrative—not because my experience in making this purchase was in any sense peculiar or unusual—but, because I had the experience. It is unnecessary to "borrow" any of the instances. We rubbed shoulders with enough of them that Friday afternoon.

Mrs. B. is considered an excellent judge of values. She is one of the ninety per cent of femininity who influence masculine purchases. Aside from that—and this is "some compliment" for a man to be handing his wife—she is congenial company on a motor journey.

Reaching Grand Rapids about 11:30, I hurriedly consummated the personal contact with a customer; we had lunch, and plunged at once into the important business of the day: The selection of a serviceable suit that would stand the test of time and at a reasonable price.

I had no idea that there would be so great a difference in the brands of service dispensed by the down-town clothiers in any one city.

The Curtis publishing organization a while ago secured statistics to the effect that a woman ordinarily visits three stores before she makes a purchase of clothing or dry goods. I am not speaking of groceries which are ordered every day from one dealer. She may go into the "family" store and see something that is exactly what she wants—but as a usual thing she will visit two other stores to "look around"—then most likely go back to the first store and make the purchase.

With a man it is different. He buys his clothes at a certain store. He doesn't often change. He dislikes "looking around." But on this expedition the

feminine pastime of "shopping around" was pursued with the following experiences.

WE FIRST went into a store, one of a chain of similar organizations in several cities, to see a certain suit that appeared to advantage in a show window. This piece of wearing apparel was not in stock in my size, but the gentleman in charge gave us the stock number and assured us that we would find this particular style in the correct size over at their main store several blocks away. He did not offer to telephone and find out for us. He "passed us along." Although smiling and courteous about it, this chap never displayed any eagerness to make a sale.

On our way again! We passed a "Style Shop" (naturally the proprietors would not recognize it by this name) and were waited upon by two young men. Both of these gentlemen were dressed with scrupulous attention to every detail. They were so thoroughly well groomed that the average fellow who likes to feel comfortable in his clothes would never feel at home in their presence. One of these lads displayed the merchandise—the other punctuated all of his remarks while engaged in putting pin tickets on union suits. When these youngsters discovered that we were not interested in the type of garment that would restore our lost youth, they lost interest. We were evidently "style has-beens" to them. Finally a suit was pried out of the racks that proved O. K. in all but size. Again too small!

TO OUR surprise we found that "Style Shops" also come in chains. This young man took the trouble to call their other store and came back with the dope: "Sorry, not a one left in 38!" He started for the door and so did we.

A few moments later we were in store No. 2 of the first mentioned chain. The stock number had been memorized. We thought this mystic numeral would quickly produce the desired model but one sales-

man favored us with a blank stare and an older man with something akin to suspicion—as though we were attempting to slip him an unfamiliar countersign. I spent a few moments really convincing him that we had acquired this stock number from their branch store in the city. Then both of them started ransacking the stocks—not a one anywhere. Not even a 36 here!

The younger man willingly and cheerfully but somewhat wildly showed us many other suits. At no time did he display any real salesmanship. His pet phrase was "Slip on *this* coat"! Up to date no one had displayed the slightest understanding of the sort of garment that would become me. They positively were not interested in the customer—only in the merchandise to be sold at so much money.

AT THE next store we were served by a charming elderly man who "started strong" but lost his punch when a couple of young men, evidently favored sons of wealthy parents, entered the store.

We were strangers to him. He had a wonderful opportunity to create a new customer. Their stocks appeared to be abundant but he attempted to jolly these lads and at the same time keep the Missus and myself on the string. We hated to be strung.

Entered another store. Got attention. An understanding salesman, but excessive prices. We were absolutely paying for the service, as we figured it, from \$3.00 to \$5.00 a suit. Intelligent treatment, courtesy and a thorough knowledge of the merchandise are things any customer has a right to expect of a salesperson, without having these factors added on to the price.

We were taking them as they came and so we next went into one of those shops with a "Special Sale" perpetually in progress. They had a suit in the window that looked first-rate. An elderly man with an expression of "Life-has-done-its-darndest-to-bust-me!" on his face came forward. We examined the suits. One of them looked pretty fair at that. But when he spoke of it as Grand Rapids biggest suit value we became suspicious.

We asked the name of the makers. Never heard of them. Close examination revealed poor finishing. We decided against the purchase and started out. "Just a moment! Mr. Brown knows the stock better than I do. Perhaps he can find what you want." In the meantime Mr. Brown

had received the high sign and he came rocking up the aisle.

BROWN was a burly chap with a truculent jaw and a "treat-em-rough" air. Approximately the following conversation ensued: "Yes, we have other tweeds. *Slip off your coat* (truculent jaw in evidence) and try on this one."

We smilingly objected. "Have tried it on, and it does not fill the bill." Fixing us with an intent and serious gaze he said, "All right, *slip off your coat* (more heavy work). We'll see if some of the other styles do not please." Again we took our lives in our hands and objected. "Go ahead. Show me some more tweeds. If I see something I like you may '*slip it to me.*'"

Needless to say this rough work did not gain anything for anyone and personally I think such tactics are a relic of the "rush 'em off their feet" school of salesmanship. There is such a thing as a salesman really knowing better than a customer what will prove satisfactory in the long run, but vigorous tactics are fatal to lasting friendships unless the salesman is positive of his facts and an excellent student of human nature.

PASSING a department store we noted a display of men's garments in a little window all by itself. My youthful training having been secured in a department store, I did not possess the average man's reluctance to entering a "woman's store," so we set out for the men's wear section, told about what we had in mind and awaited developments.

We were treated with the utmost courtesy. The salesman was apparently eager to suit our requirements. Before going to the racks he unobtrusively looked us over. It was necessary for him to try on only five or six garments. By looking over the fabrics as they hung in the racks we narrowed down our selection to a few desirable patterns. This was still further reduced by a selection of the proper size. Within 20 minutes after entering the department we had purchased a suit. In our estimation this possessed all the style, workmanship and excellent materials of higher priced garments in a few of the specialty stores. The price was about what some of the cheaper shops were asking for inferior merchandise. We consummated our purchase after three o'clock. The salesman was informed that it would be necessary to have a slight alteration by

four so we might reach home before dark. We were assured that the change would be made to our satisfaction by four o'clock. Calling in at four o'clock they were "all set" for us.

THERE was no evident desire to dominate our wills, there was no rough stuff, but excellent assortments at reasonable prices attracted us. We were not worried with a display of garments entirely unsuited to my personality. There was

eagerness to serve rather than to sell.

And therein I believe lies the secret of so many retail successes. The man who can build a department store to worthwhile proportions must be big enough to have the service idea an inherent part of his make-up.

There are thousands of small retail establishments today that might well memorize and profitably practice this truism—"You can really live if you really give good service."

Christian Ethics in Business

By RICHARD HOADLEY TINGLEY

AESOP, that most famous of the world's fabulists, lived in the Seventh Century before Christ. Some scholars claim that he never lived at all, and that the fables credited to him are of anonymous and still more ancient Babylonian, Assyrian and Egyptian origin, having been passed down by word of mouth for centuries prior to his reputed time, and finally finding their way into Greek through the work of some still anonymous compiler.

We all remember his fable of the old man and the bundle of sticks—How he called his sons together to test their strength at breaking them—How they all failed until the old man told them to take them separately, one by one, after which the operation was easy. The fable teaches that if one would destroy his enemies, he must first separate them, and that in union there is strength.

So far as making practical application of the principle of separating one's enemies before attempting, one by one, to destroy them, is concerned, this has been recognized in warfare throughout most ages since the time of Aesop.

BUT the principle of the strength that lies in union, as applied to business, was slow to receive recognition. Centuries passed before this truth of Aesop's fable was borne in upon the skilled workers of the world, and the result has been the all-powerful trades unions, masters of their field.

More centuries elapsed before our cap-

tains of industry recognize the Aesopean truth as applied to trade, and "big business" was developed, the prototype of all subsequent operations and activities of those much blessed, much cursed and generally maligned trusts.

The parallel but emphasises and confirms the old adage that "Truth, crushed to earth, will rise again," even as Aesop's truth, dormant for twenty-five centuries, rose.

CHRIST taught a pure ethic. To live according to His precepts would be to live a life such as not one out of a million of us now leads. But we church-goers or stay-at-homers, how few of us permit the precepts of Christ to enter into our business relations with our fellow-men! "Do others, as they will do you" has in the past almost replaced the Golden Rule, and the ruling thought behind most business transactions has been too often to go just as far as possible from living up to one's contracts without violating any written law that is capable of more than one interpretation.

And the moral is; the teachings of Christ have remained dormant for nineteen hundred years, but they are young in comparison with those of Aesop. Will the world finally wake up to an appreciation of His precepts and govern its business activities by them, as it has done by those of the famous author of fables? In the recognition, though tardy, of Aesop's truths is seen a ray of hope.

¶ You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.—Dean Stanley.

A Book for Students of Life Mysteries

THIS BOOK is written in response to a demand for the lessons it contains and in the belief that the present time is opportune for their wider distribution.

The author is Mrs. Grace M. Brown of Denver, Colorado. Mrs. Brown has written a number of other books including "Today" and "Life Studies." For a number of years she edited a monthly magazine, "The Essene."

The title of this unique work is

The Inner Breath (*Vivendi Causa*)

The Inner Breath contains ten lessons on the philosophy and method of using the forces generated within oneself.

These lessons have been given by Mrs. Brown to a few who were prepared by their previous studies to receive them.

In the foreword, Mrs. Brown says of these lessons:

"GOD is great enough to solve and to save and to show the way.

"The philosophy of the Inner Breath has been the way of salvation and of absolution on physical and mental and spiritual lines in many parts of the Orient for many thousands of years, but until this last century almost nothing has been known concerning it in the Occident. It has always been taught by word of mouth as it has heretofore been considered too sacred to be published.

"Now however the time has come for this philosophy to be taught openly that to all mankind shall be related this method of accomplishment.

"These Vivendi Causa lessons are a definite method of utilizing the pure and simple as well as the practical philosophy of the Inner Breath.

"GOD is all that IS and there is no height and no depth where THAT is not."—*Grace M. Brown.*

THE INNER BREATH is printed on the finest paper—bound in flexible black leather. It is not a book for the curious minded, but for the student—The Seeker of Wisdom.

The first 100 copies will be autographed by the author, Orders will be filled in the order of receipt.

Price \$5.00 postpaid

The Business Philosopher, Book Department

140-142 Monroe Avenue Memphis, Tenn.

Listening-In

By LOUISE VESCELIUS SHELTON

President, National Society of Musical Therapeutics

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THE Englishman who said, in effect, "Nothing ever happened before the war," said a truth. We were shocked awake by the Hun with his gun, and had a lapse of memory!

It was during the third year of the war that I met a dark-eyed little woman with an elfish smile, who seemed greatly interested in the subject of Musical Psychology. But she puzzled me.

Sensing that fact, she said: "I am interested in this old-new science because my brother is now in France, listening-in to the long distance German guns being trained on Paris. Through measuring the wave lengths of sound when the shells travel through the air and explode, the hiding places of the 'Big Berthas' are located."

As she continued talking, a thrill enveloped me as if I had tapped energy and was listening-in with Bazzoni.

The conversation took me back to a beautiful June day in London when I was sitting on a heath two miles away from St. Paul's Cathedral and suddenly let go of every material thought in which business worry played a large part.

Detaching myself from my surroundings I listened-in to the voice of nature. The heart-throbs of the great, distant, roaring city beat against mine. Its roar was tuned to a distant undertone which commingled with the tolling of 'Big Ben,' as it is called, which, like the great bells of China and Japan, is tuned to F of one hundred seventy vibrations a second. The Pythagorians considered that A flat, and B flat possessed greater healing potency, and that F was the keynote of nature.

When I consciously returned to my surroundings, I was tuned and ready to co-operate with nature's laws—through non-resistance.

We are all "listening-in," hoping thereby to get more out of life.

THE giants in the financial and progressive business world are often called supermen. If you have the password which admits you into the presence of one of these men, you find him approachable, but centered in a stillness all his own.

In a few moments he absorbs your entire scheme, and possibly, your energy with it. As he tells you what to do he opens your vision until you see, in a flash, where you register on the spiral of attainment compared to him.

The man, however, has not stirred from his center. He can not afford to be anything but himself. He listens-in, and relaxes. But when he rises up and out of that mental attitude into action, he takes a deep breath; then energizes and concentrates on the big thing expected of him. He specializes in reading the "handwriting on the wall," and acting upon its suggestions.

If you have never listened-in, do it now. No matter where you are; on the train; the street; or out in the open. Take your time, and you will be rewarded with an answering thrill or word of suggestion.

If through some obstinate twist in your nature you refuse to act upon these impressions, do not be surprised if you get a few knock-out blows. The "wireless" will not be ignored nowadays.

STEINMETZ—wizard of the Schenectady Electrical Supply Company—controls lightning, and through its activity splits wood into kindling without destroying himself or the building he is in.

There are individuals with us today who consciously connect with "central," their "source" Infinity! They are increasing in numbers, and actively engaged in developing nature's secrets.

We all know what wonderful changes Edison has made in our lives, through his recognition of the fact that knowledge is universally wireless to a station—human, or otherwise. So we are not surprised at the Federal Government taking up the control of the wireless radio activity, that the air may be cleared of the voices cluttering it.

Knowledge is speaking to us through thunderbolts, and it is our privilege to seize every opportunity for controlling this knowledge, and passing it along, through service to others, as THE BUSINESS PHILOSOPHER is doing today.

Therefore, the man who said that opportunity knocks but once must have been born in a back hall bedroom where he never saw the sun rise, and having lived in that room all his life naturally thought that his birthday was the only day worth mentioning.

As our vision changes, so do our opportunities. However, we know that there is one door on which opportunity never knocks; that is, the dead man's door! When in doubt—listen-in.

(Another intensely interesting article by Mrs. Sheldon will appear in June.)

Announcing the Department of Vocational Service

■ By CHARLES CLINTON HANSON

THE Business Philosopher takes pleasure in announcing that beginning with the current number of the magazine a new department will be created.

This will be the Department of Vocational Service.

It will be conducted by H. D. Appleby, B. S. C. E., formerly of New York. Mr. Appleby is a civil engineer and a psychologist. He is a graduate of the University of Michigan and has been well-known for a number of years both in Washington and New York, in the engineering and psychological work with which he has been connected.

During the World War Mr. Appleby came to Washington, and first entered the service of the Navy Department as an engineer in the Bureau of Yards and Docks. As assistant to Commander Kirby Smith, he had charge of the designing of several million dollars' worth of construction for the various Navy Yards. Later he became attached to the General Staff of the United States Army, in connection with the develop-

ment of the Army Vocational Training

For fifteen years Mr. Appleby has devoted much time to lecturing and writing upon Morphological Character Analysis and Psychology. For the past six years he

has given a great deal of his time to analyzing character for individuals and to the selection and scientific training of salesmen and other employes of large corporations.

Mr. Appleby's first article on the subject of Vocational Character Analysis appears in the current number of the Business Philosopher.

It is entitled, "Where Do I Fit In?" Besides contributing regularly hereafter to the pages of the magazine, Mr. Appleby will be in charge, as director, of this department.

He will be prepared after May 1 to deliver lectures, to instruct classes in the science of character analysis, to give personal vocational advice and to prepare complete character analyses for those who wish this especial service.



H. D. APPLEBY, B. S. C. E.

Democracy and Our Personal Obligation

By A. G. GRAVES

Memphis, Tenn.

IN that illuminating little book "The Soul of Democracy," Edward Howard Griggs says, "There are two ways of stating the ideal of democracy: you can say, 'I am just as good as any one else,' which in the first place is not true, and, in the second place, would be unlovely of you to express, were it true. You can say, on the contrary, 'Every human being ought to have as good a chance as I have,' which is right."

When we leave paternalism, of which the old Germany was a tragic illustration, and claim the equality of all men in certain great essentials of human life, we find we must not only claim something for ourselves, but give something to others. The ideal of the true democracy is very far off, unless we recognize this fact.

The individual must not simply be talking about what is due him, but also realize what he owes to others. The old competitive idea must be displaced by the spirit which recognizes the demands of service in a co-operative society. No one should feel that his rights permit him to advance at the expense of others. The old formula, "rank imposes obligation," must now be changed to read, "Every man for man-kind."

The old condescending attitude of the man of noble birth toward the unfortunate devil beneath him must give way to a sense of personal obligation on the part of each to all, based on equal rights in a society of humans, and on common sonship to a common Father God.

IN our new democracy, the man who is so fortunate as to belong on the upper stratum of economic attainment will not look down on those on a lower stratum, as if there were certain obligations which, for the sake of respectability, must be discharged toward the unfortunate rabble that helps him make his money. He will look those men who help him make money straight in the face—straight forward, not downward—and feel that he and they are one in the great essentials of life. They have a right to expect, even demand, that his superior talents will be used to the

fuller freedom and happiness of their souls.

The more you have, the more you must do. The greater your success, the greater your obligation. A member of the new democracy asks, "Is there a man within the sphere of my knowledge who needs something I have—my sympathy, my generosity, my accumulated resources of mind and body? If so, he is my neighbor whom I should treat in a neighborly fashion."

It is encouraging to those who believe in democracy, which, in its highest estate, is a modern synonym for the Kingdom of heaven, to find how fast this feeling of personal obligation is growing among those who have special gifts and attainments.

When the J. P. Morgan Co., of New York, took in a new partner a few years ago, there was added to the firm a man of whom one of his classmates said, "I have always heard of men sacrificing themselves for their friends, but I never knew what it meant until I met Tom. When he himself was as poor as could be, he was always doing things to help friends who were down and out. This is something he was loathe to talk about. But I have known many a case where he has shouldered the debts of friends and relatives to pull them out of a hole, and that when he could not afford to do it. No one will ever know how many people he has helped. He used to ask one man to his home over Sunday to keep him from the temptation to drink when he was not busy."

MORE and more, it is becoming perfectly natural to select for heads of great business enterprises men in whom the sense of personal obligation is highly cultivated. In the complete equipment for success, this element is of prime importance.

In the organization of many of our great industries, the personal welfare of the working man is given large consideration. To be sure, there are sound economic reasons for this. Greater and better pro-

duction is possible when the interests of the human equation are not forgotten or neglected.

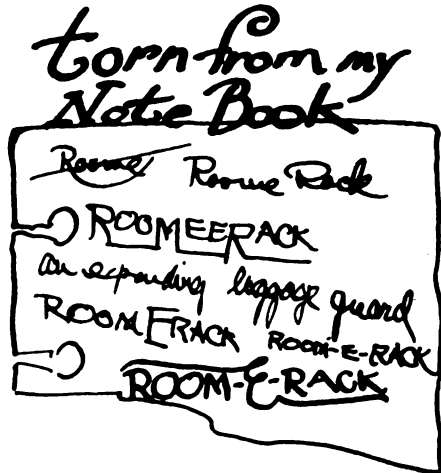
But, apart from economic considerations, there is a growing sense of obligation to a man as distinct from a machine. Some are still too preoccupied with their money-making schemes to think or care about the human factors in production. Such not only lose the profits they might make if the spirit of neighborliness, as taught in the parable of the Good Samaritan ruled their conduct, but they are out of accord with the spirit of the new democracy. They are living examples of failure materially or spiritually considered, they are left behind in the onward movement of the Kingdom of God on earth, for the greatest and the most successful industrial establishments of the day recognize the duty of the strong to the weak and of the advanced and privileged to the belated and handicapped.

HERE is a large clothcraft shop, in one of our large cities, which has a Service Department, which aims to keep positions filled with fit men and women. A complete medical department is maintained. There is a graduate nurse, a dispensary, separate rest-rooms, waiting room and consultation room for the factory physician. The medical staff consists of a physician, an oculist, and a dentist. All medical work done at the factory is paid for by the company. Eye trouble is given special attention, for they have found that eye strain leads to other serious trouble.

Recreation grounds are provided. A branch of the city library is maintained. There is a bank with interests on deposits limited to \$100. Thrift is encouraged. Loans for small amounts are made. There is a system of home visiting. In doing all these things, the company has contributed to the success of the plant, for the service of humanity pays. It has prevented labor troubles, and it has made men of large attainment and success fit members of a Christian society.

When such service becomes disinterested and flows forth as the natural expression of the divine fire of love, the prophecy of old is fulfilled; Mercy and truth are met together, righteousness and peace have kissed each other.

THIS great principle of personal obligation in a democracy must be zealously taught every man and every child who



A CLIENT manufacturing steel specialties called us on the long distance phone to come and talk over a new product, an expanding luggage guard for automobiles, that he was ready to market.

Returning home we scratched our noodle and in our note book to find a suitable name. A small section of this "evolution" is suggested above.

A few days after submitting the service on "Room-E-Rack," which consisted of the name, a descriptive circular, a folded mailing card and a couple or three letters—the customer broke the good news to us in the following words:

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comes to these shores from a foreign land. Many a man comes here with the expectation of freedom. He has been told that America is a free country.

Immediately somebody must teach him to lift the demand for rights up on to the higher ground of the recognition of duties. America does not mean freedom any more than it means personal obligation. Without it, democracy is weak and finally perishes.

Some time ago, there appeared in the Atlantic Monthly an article "For Democracy," by Margaret Sherwood, in which she said, "Most of our foreigners come here to receive liberty, not to make it; come with a sense that the struggle will be finished when they get here: greeting America joyously because of what she has to give, and what they can get out of it."

"Genuine democracy rests not upon an attitude of pleased expectation of receiving, not upon an irresponsible sense of liberty to work one's will, but upon unflinching self-surrender, unceasing activity in behalf of the common good. For democracy is a stern and lofty creed of self-denial, of responsibilities staunchly borne, or it is a chaos and a failure, a stampede of the masses for power or gain."

IN a general way, all this is being recognized more and more. This is the only way to make democracy safe. In our public schools, it should be taught as faithfully as arithmetic and grammar. The rising generation should understand what is expected of them as they come to maturity in our American democracy.

But democracy will not become safe and the Kingdom of Heaven will not come to its fuller realization until the principle of personal obligation in a democracy becomes the rule and guide of each individual unit of society. To each one of us comes the direct inquiry: Where do you live and do business, and what are the prevailing interests and guiding principles of your life?

Genuine democracy in this country depends upon my attitude towards the problems of government, of my own business and my own household, but more particularly does it depend upon the sense of obligation which I feel toward every unit in the great mass which makes up humanity.

Let us not think that some intangible entity called the nation or the government is going to get along all right—that democracy can be successful—regardless of the



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principles which I cherish and apply every day of my life.

The problem is mine if it is anybody's, and the country, even the whole world, is waiting to hear what I shall say and see what I shall do.

My rights as a free citizen are secure, my success and happiness are inevitable, if I accept my solemn duties, and play my own part, and engage in unceasing activity for the public good.

**"BUSINESS IS BUSINESS, BUT
MEN ARE MEN"**

*Business is business, but men are men,
Working and loving and dreaming;
Toiling with hammer, or brush or pen,
Roistering, planning and scheming.*

*Business is business, but he's a fool
Whose business has grown to smother
His faith in men and the Golden Rule,
His love for a friend and brother.*

*Business is business, but life is life,
Though we're all in the game to win it.
Let's rest sometimes from the heat and strife
And try to be friends for a minute.*

*Let's seek to be comrades now and then
And slip from our golden tether;
Business is business, but men are men
And we're all good pals together.*

—(Berton Braley. in *Unity*.)

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The Practical Application of Vocational Analysis

By A. W. DOUGLAS

(See the verses following—"Six Blind Men of Indostan")

SOMEONE said, "Condemnation prior to examination is criminal." However, there are many that investigate in the same manner that the "The Six Blind Men of Indostan" investigated the elephant.

Investigation of this character is worse than criminal, because the unbeliever, having seen but a small portion of the proof, spreads an adverse criticism to the four winds and the impulsive public condemns a truth that might have been a stepping stone to constructive accomplishment.

Truth, like the sunshine, cannot always be hidden and science in all of its branches is making wonderful progress. Men with vision are seeing the "elephant," that is blocking the path to human progress, in its entirety.

The condition, interpreted as strife, unrest, and turmoil, that exists today is a most fortunate one. Although many succumb and millions suffer, there is nothing that will teach the human race as thoroughly as experience.

The world has been analyzing all of its relationships in the same manner that the blind men analyzed the elephant. Although a portion of the world has been partly in the right, all of the world has been radically wrong. Nations, industries and individuals seem to cling to the particular thing which they have happened to fall upon. Long, detailed explanations are offered those that lay the blame in every place but the right one.

THE importance of the human element is now becoming apparent and more consideration is being given to the maxims which are hundreds of years old. Science is now offering a solution to the problem of putting square pegs in square holes and round pegs in round holes.

Napoleon surrounded himself with carefully picked men. Caesar was partial to fat men—reasoning that they would be calm in their judgment and less avaricious.

Aristotle believed and wrote of the resemblance of physical and mental characteristics. Socrates gave to the world the well known injunction—"Know Thyself."

Investigators, scientists and many others have sought for some means by which to correctly interpret human beings; palmistry, physiognomy, phrenology and many other modes of analyzing character have been used, abused and then thrown into the discard.

Mankind is ever seeking the unreal, the pot of gold at the rainbow's end—the "something for nothing" that does not exist.

It is this characteristic in the human race that has made it possible for many charlatans and others to take a truth, shroud it with mystery and misrepresentations, and have the gullible public realize too late that a counterfeit can never pass for the real thing. It is well to mention here that there was never a counterfeit dollar until the real dollar was in existence. There are many fundamental truths in the sciences of astrology, palmistry, physiognomy, and phrenology. There is such a great demand in the world for true knowledge of human nature, that many become the victims of the counterfeiters.

The science of Character Analysis has made no stupendous claims—it has promised fortunes to none—it has offered no short cut to the goal of success. It does not attempt to forecast events.

It is a modest, growing science based upon biology, physiology, ethnology, anthropology and psychology. Years have been spent in detailed and exhaustive investigation. Thousands and thousands of individuals have been classified, compared and analyzed. Observations of every type of human beings on the face of the earth have been made. The conclusions arrived at and the principles which are the basis of the science of Character Analysis are the result of the similarity of mental attributes that accompanied certain physical characteristics in the

(Please turn to page 34.)

Do You Know Where You Fit In?

If not, do you want to know?

Maximum efficiency with minimum effort can never be realized so long as square men function in round holes, or round men function in square holes.

Knowledge that one is a round man in a square hole is of no value until he learns by experience or otherwise for just what work or vocation he is best fitted.

Experience is a slow and painful teacher.

Through scientific vocational analysis one can quickly ascertain what work he is best fitted to do.

To advise just what work or vocation one is best fitted for is one of the functions of the new department of The Business Philosopher, the *Department of Vocational Service*.

This department will be directed by H. D. Appleby, an efficiency engineer and morphological character analyst of national reputation.

For further particulars, see or address:

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Undertakes to solve the vocational problems of the individual and the personnel problems of the corporation or firm. Its activities are:

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(b) Corporations or Firms.—Consultation on selection and placement of personnel, indicating where the employees are best fitted to serve.

The Educational Service:

Will take students, train them in character analysis, recommend courses of study in business science, and aid them in developing a theoretical knowledge and practical training therein.

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THE PRACTICAL APPLICATION OF VOCATIONAL ANALYSIS

(Continued from page 31.)

thousands observed and compared.

THE claim that the science of Character Analysis makes is that it can reduce the number of misfits to a minimum if given the opportunity. Thousands of individuals have been greatly benefitted by this science during the past ten years. They have been removed from the mass of human beings who are misplaced in their daily work and are unhappy. They know that the work they are doing is the work they can do best. They know their strong points and they are aware of the things in which they are lacking. That feeling of distress, the lack of harmony in daily surroundings, all of the many unpleasant things of life are understood and disappear as the mist before the sun. The right man in the right place eliminates the greatest problem in the world.

It must be remembered that statistics show that over eighty per cent of the people are in their present occupations through mere chance or force of circumstances. For this reason you will find many people doing work for which they are entirely unfitted.

In our schools, universities and colleges there are hundreds and thousands of students training for work for which they are not adaptable and which they probably will not even follow after leaving the school room. There are hundreds of lawyers that would have made better engineers; hundreds of physicians that would have made better mechanics; hundreds of merchants who would have been happy as musicians.

"THE SIX BLIND MEN OF INDOSTAN."

By John Godfrey Saxe

"There were six men of Indostan,
To learning much inclined,
Who went to see the elephant
(Though all of them were blind)
That each by observation
Might satisfy his mind.

"The first approached the elephant,
And, happening to fall
Against his broad and sturdy side,
At once began to bawl:
'Why bless me! but the elephant
Is very like a wall!'

"The second feeling of the tusk,
Cried: 'Ho! what have we here,
So very round, and smooth, and sharp?
To me 'tis very clear
This wonder of an elephant
Is very like a spear!'

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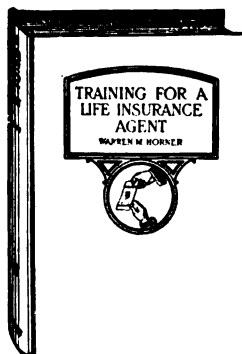
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"The third approached the animal
And, happening to take
The squirming trunk within his hands
Thus boldly up he spake:
'I see,' quoth he, 'the elephant
Is very like a snake!'

"The fourth reached out his eager hand
And felt about the knee:
'What most this wondrous beast is like,
Is very plain,' quoth he;
'Tis clear enough the elephant
Is very like a tree!'

"The fifth who chanced to touch the ear
Said: 'E'en the blindest man
Can tell what this resembles most:
Deny the fact who can,
This marvel of an elephant
Is very like a fan!'

"The sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
'I see,' quoth he, 'the elephant
Is very like a rope!'

"And so these men of Indostan
Disputed loud and long,
Each in his opinion
Exceeding stiff and strong;
Though each was partly in the right,
And all of them were wrong."

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Are You a Cliff Dweller?

By A. W. DOUGLAS

(Copyright 1922)

AS this superficial thing, that man pleases to call time, counts off the ages the human race becomes a little wiser.

It has taken over five hundred thousand years to teach humanity intelligent communication.

Some few have learned how to live in a beautiful, happy manner. Others have learned how to employ the forces of nature so as to eliminate strenuous physical effort, still others to master the mind.

Theoretically, during our evolution, we have advanced only as we learned by experience.

Scattered over the earth we find remaining abodes of our ancestors, "The Cliff Dwellers."

These apartment houses in the cliffs are very interesting. True they were crude and lacked many modern conveniences but on the other hand there was one outstanding advantage.

No record exists of any tenant asking for rent receipts.

They owned their own "hole in the wall."

Papa Cliff Dweller hollowed the rooms with his stone ax.

This abode after all served its purpose as protector from the elements, wild animals, yeggs, and other dangers. It was also a fairly decent place to live.

Modern cliff dwellers have decorated walls, artificial lights and hot water on Saturday.

They are seldom bothered with sunshine because the window faces a brick and mortar cliff four feet distant.

Every thirty days the landlord of the cliff dweller apartments collects all the mazuma the tenant can scratch together by feeding on hot dogs and a chalky fluid (a product of science and not of a cow).

Gradually human beings are learning that a brick enclosure is not a place to spend their allotted four score and ten years. (Four have been added recently; however, I am waiting for confirmation of statistics before making future engagements.)

A little cottage with green grass is luring sensible men from the conglomeration of smell, noise, and asphalt, while on the other hand poor unsuspecting human moths are attracted to wing-singeing and soul-scorching big cities.

Such is life and so it is that we learn sooner or later that "Things are not what they seem."

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Efficiency, One of the Keys to Success

By ALBERTA HILANDS

Rawlins, Montana

WHY is it that one man will accomplish much more than another when both, seemingly, are equally equipped?

The difference used to be attributed to laziness or a lack of ambition, but this is not always true.

Modern psychological investigators are discovering entirely different motives for human action. They are learning that most of the real causes of a man's actions are hidden even from himself and can only be understood by an investigation of the subconscious mind and its desires. These teachers hold that if you desire a certain thing you begin at once to realize it. But, that if the desire is subconscious, you may be led to do things directly opposed to the approval of your conscious mind. These subconscious desires are, as a rule, powerful and may be opposed to what you consciously feel is to your best interest and, if not related to your work, may decrease your efficiency.

When one realizes such a state of consciousness it can be overcome by unifying the conscious and subconscious desires. This can be done by impressing the subconsciousness with the benefits to be derived from the conscious efforts. The subconsciousness does not reason, this being the nature of the conscious mind and to the degree that we harmonize the two do we attain efficiency.

Efficiency, both in thought and action, will almost invariably lead to success. System and order, together with concentration and industry, will nearly always bring great success to the ordinary man, while careless habits and procrastination will ruin the most brainy one.

EVERY normal person has a certain amount of ability and he can use this ability in various ways—to the degree in which he uses it in unnecessary effort or the pursuit of selfish pleasures, does he rob himself of the energy needed for constructive work. One of the greatest necessities of the age is the training of men and women to put the best of themselves into their work, with the least possible expenditure of time and energy.

The average worker, some statisticians

claim, is not doing more than thirty per cent of what he is capable of doing. Occasionally such workers see some one who is approaching the maximum of efficiency. But it never occurs to them that they could do likewise, as they attribute the difference to "luck" or exceptional ability.

If they are ambitious they will work harder and longer hours often impairing one of their greatest assets, their health, not realizing the great need of improved methods and a study of system.

Many a business fails because those in charge have not made a study of efficiency methods. As it is in business, so it is with the home. Nowhere is a study of efficiency more needed than in home-making and house-keeping. Owing to the diversity of duties connected with this occupation a thorough study should be made with a view to eliminating all waste of both effort and material.

THE growing and expanding science of efficiency is doing away with many old-fashioned theories and methods and is reconstructing many things on a new basis; the same effect being secured, many times, with less than half of the effort and energy.

If we wish to become efficient, we must realize that it is not enough to do our work in a thorough manner, but we must be interested in finding the best and easiest ways. There are always at least two ways of doing everything and, for lack of attention, many have formed the habit of doing things the hard way, the wrong way.

By holding in mind the ideal of efficiency and being alert to learn the best methods, anyone can, in a short time, improve wonderfully.

The reason why many earnest, hard-working people do not succeed is their lack of efficiency. They do not plan or systematize their work.

If you wish to become efficient begin on the simple, everyday tasks. Start in the morning when dressing to eliminate all unnecessary movements and steps. Make every motion an efficient one. Starting on the daily tasks keep constantly in mind what you are trying to accomplish and is the very best training.

DO NOT try to do too many things but specialize on that for which you have a decided preference. As you concentrate on it your vision widens and expands and you will be surprised at the possibilities of what seemed a very common and humble undertaking. Some of our greatest masters in all lines of endeavor have come, not from the prodigies but from among the children who were considered to have only ordinary ability and intellect.

As you become more efficient your faith in yourself increases and as it grows, fear and worry die from inattention.

The efficient man is a confident one and confidence and worry do not thrive on the same fare, consequently cannot live in the same mind. In every way the efficient man or woman wins. Being alert, they understand what makes a person popular and they cultivate the habits of manner and speech which makes them welcome wherever they go and with all classes of people.

The efficient man inspires confidence in those who are working for him and as most people like to be identified with a business which is "making good," such a man has less trouble in securing help even when it is scarce. Even though a man is not very energetic himself he usually likes to be associated with those who "do things," which he admires, even though he himself has not awakened yet.

IF YOU wish to become efficient, associate with those who are interested in the same lines of work and try, for yourself, the methods you hear discussed and which appeal to you as being the best.

Are you tied to some uncongenial employment? First look the situation squarely in the face and, if there is absolutely no get-a-way, try to find its most interesting points. They are there but it may require considerable effort to unearth them. When you have found them, dwell on them instead of the unpleasant features.

Every task has its compensation and it rests with you alone whether your work advances or retards you.

When you have gained all that is possible from your present environment, there is no power on earth that can keep you from advancing.

You remain where you are because you are not big enough to fit any other place.

If you were advanced, before you were

ready for it, through the efforts of another you would find your difficulties greatly increased and when the outside influence was withdrawn you would soon sink back to your own level.

True advancement can only come through individual effort, backed by personal efficiency.

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One of the very best books to give to ambitious youths.—*The Churchman*.

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When Is the Sale Completed?

By *ELTON J. BUCKLEY*

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I HAVE before me the report of a case just decided which may be useful to both the readers of these articles who ship merchandise and those who receive merchandise. It creates an exception to the rule that when goods are sold f. o. b. the seller's store or depot, and the seller delivers them to the railroad, delivery is legally made at that moment to the buyer, and after that the goods are his, together with the risks of transportation.

The Meyercord Co. is a manufacturer of store signs in Chicago, Ill. It made a contract to deliver to a certain retail dealer 200 window signs. There was in the contract this clause: "As it is impossible to make the exact quantity, it is agreed that an overage or shortage not to exceed 10 per cent shall be accepted as filling this contract."

In due course the Meyercord Co. delivered this buyer's signs to the Adams Express Co. for shipment, but instead of 200, or the 10 per cent over or under, there were 297. The express company lost them; they never were delivered to the buyer. The Meyercord Co., therefore, sued the buyer to recover for 220 signs, on the theory that as they were sold f. o. b. Chicago, delivery to the express company at Chicago was delivery to the buyer, and if the goods were lost en route, the buyer must still pay for them, but could present a claim to the express company.

THE buyer refused to pay, and the case got into court. The decision was that the buyer did not have to pay because delivery to the express company or railroad is delivery to the buyer only when the goods delivered are in accordance with the contract. In this case the delivery was not in accordance with the contract, because that called for 200 signs, or 10 per cent. more or less, and the Meyercord Co. delivered 297. Read the following part of the decision; it is interesting:

"On November 22 the plaintiffs delivered to the Chicago office of the American Express Co., for transportation to the defendant, 297 window signs. The signs were never delivered to the defendant by the express company. Claim was made

on the defendant for the price of 297 window signs, which amounted to \$495. Defendant refused to pay. At the trial of the case the above stated facts were admitted and binding instructions were given to the jury to render a verdict in favor of the plaintiff for the price of 220 signs as per the contract (200 plus 10 per cent).

"By the terms of the contract it will be observed the signs were to be shipped by express f. o. b. Chicago, and we think there is no question that if the signs had been shipped in accordance with the terms of the contract delivery to the express company would have been delivery to the defendant so far as the obligations of the plaintiff were concerned. But the signs were not shipped in accordance with the contract. The contract was for 200 signs, which might be increased to 220 because of the difficulty in this character of work of manufacturing an exact number of signs. By the terms of the 44th Section of the Uniform Sales Act,

"WHERE the seller delivers to the buyer a quantity of goods larger than he contracted to sell, the buyer may accept the goods included in the contract and reject the rest, or he may reject the whole." In this case the buyer never had an opportunity to accept the whole or to accept the amount of his contract or to reject the whole. A delivery of the exact amount of the contract to the American Express Co. would have been a delivery to the buyer, but surely a delivery of a number of signs which he had a right to reject or accept, or partially reject and partially accept, could not be construed to be a delivery to him.

Judgment is hereby entered in favor of the defendant.

The Uniform Sales Act referred to in this opinion is in force in practically all the States, and what is said of it here would therefore apply virtually all over the United States.

The point of the decision is that legal delivery to a buyer does not take place either indirectly or directly unless the goods delivered are what were ordered. If you

(Please turn to page 50.)

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A Review of Price Cycles

By RICHARD HOADLEY TINGLEY

BUSINESS moves in cycles composed of big waves, smaller waves, little waves and diminutive waves which are not much more than ripples.

The plotted "curve" of mass commodity prices over a series of years, as shown by index numbers, clearly proves this. The curve of wholesale prices of commodities over the past hundred years shows three big waves and two big depressions, the crests being recorded in 1812, 1864 and 1920 of almost the same exact height, the two depressions reaching their almost identical depth in 1842 and 1897.

The bottom of the third depression following the crest of a couple of years ago has yet to be heard from, although the wave is well on the way downward. In each case cited, about 30 years elapsed between the top and the bottom of the big wave.

If analogy is of any value we should now be in for a long period of slowly declining prices, interspersed, of course, with lesser waves rising and falling.

There is a school of economists that

firmly believes in this theory and warns us to stop thinking in terms of rising prices to which everybody had been accustomed during the long swing from 1897 to 1920, and to turn our minds toward thinking in terms of steadily falling prices.

ON the other hand, an equally positive school maintains that the "quantitative" theory of money, which has stood the test of centuries, is still in force.

This teaches that the more money there is in circulation in one form or another, the higher prices will rise.

This country today has more gold than it or any other country ever had before. So long as it remains with us it is a potential worker for higher price-levels, because it tends to credit inflation, and credit inflation is a sure fore-runner of price inflation.

Between these two opposing theories the business man must choose. But he must not forget to reckon with the public—the great mass of buyers who never have heard of either theory—and that may step in at

almost any moment and take charge; as it did in 1920, ignoring all laws and driving prices down by refusing to buy.

The public is likely to take the bit in its teeth again any day and come into the market with a rush. And it will, just as soon as it thinks prices have dropped as much as they are going to, just as soon as a majority of buyers think a dependable low level has been reached.

Examine the regularly published lists of index numbers of commodity prices and one may see that, for the past three or four months, prices have been practically steady.

Is this to be taken as a dependable low level? It may be we have reached the bottom of one of the lesser waves, at least.

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The Mind of the Buyer, by Prof. Harry Dexter Kilson. This is a plain, practical treatise on the everyday use of business psychology for understanding the actions of your customers. Postpaid, \$1.50.

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The Monthly Business Quiz

Conducted by E. J. Munchweller

(Number 10.)

Question 1—What is known as the "Five Ages of Choice" of the various types of retail buyers?

Question 2—What is known as a limited partnership?

Question 3—What is known as "buying stocks on a margin?"

Question 4—What is the "structure" of a good sales letter?

Question 5—A real estate firm sold two dwellings for \$3,600 each, on one they made a profit of 20 per cent and on the other they lost a like percentage. What was the net gain or loss on the transaction?

Question 6—What are the five major qualifications of a successful executive?

(Answers to above in next issue.)

ANSWERS TO BUSINESS QUIZ No. 9.

Answer 1—The eighty per cent co-insurance clause reads, "This company shall not be liable for a greater proportion of any loss or damage to the property described therein than the sum hereby insured bears to eighty per centum of the actual cash value of said property at the time such loss shall happen."

Answer 2—The "tickler system" which is short for "particulars" is a device or warning placed on cards, papers or other data which shall require prompt attention at some particular time.

Answer 3—It is proven that over 84 per cent of failures in recent years have been among merchants that do not advertise in some form or another.

Answer 4—A negotiable instrument is divided into the following classes: (a) Bills of Exchange; (b) Promissory notes; (c) Bank Notes; (d) Checks; (e) Bonds; (f) Certificates of Deposit; (g) Bank Drafts.

Answer 5—Corporations are classified under existing laws as (a) Public, i. e., who carry our government or civic functions; (b) Quasi-Public, covering railways, telephone, telegraph; (c) Private, those conducted for private benefit of member.

Answer 6—Fixed capital consists of Building, Real Estate, Machinery and securities of subsidiary corporations. Working capital is, (a) Cash on hand or in bank; (b) Accounts and bills receivable; (c) Raw material, finished and unfinished products in stock, (d) Securities of other companies held as temporary investment.

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Before a Man Is Twenty-One

By C. A. RICHMOND

President, Union College

ON A certain trail in the Adirondacks there is a place which I often pass in the spring of the year on my way to a favorite lake where the big trout are found. There are many little runlets of water so small that they are half concealed under the tangled roots and the sprouting ferns and wild flowers, and they are so near together that they almost seem to make one small stream. But the waters of some of them find their way North into the great river and so to the Gulf of St. Lawrence. And others flowing South join the waters of the Hudson and so find their way to the sea.

It is a picture of the course of human lives that begin in the same village, in the same school and sometimes in the same home. And yet in the course of time some end in success and honor and some in failure and disgrace.

There are those who will tell you that all the differences in the careers of men are the result of fate: that heredity and environment decide and that man can no more change his destiny than these little runlets of water can change their course. But every man knows in his heart that this is not so. He knows that he has the power of choice. That in the end he decides for himself. If this were not true we would not be men at all but the playthings of fate.

THERE are certain decisions which we make as we pass from youth into manhood which have so great an effect upon the whole future current of our life that we are almost justified in saying that the period between eighteen and twenty-one is the age of decision. At that age most of us decide what calling or profession we shall follow. We decide whether we shall go to college or go into business. Most of our closest friendships are formed before we are twenty-one. I suppose the majority of boys decide at that age upon the girl whom they would like to marry.

At that age the great religious decisions of our lives are often made. Our tastes and habits, half formed, are generally pretty well settled during that period. In short, the main course of our life is, to a large extent, shaped.

Most of us do not realize at the time, that we have made these decisions but later in life we look back and see that we did make them. In his Confessions Rousseau says: "I thought that God would not draw me out of the pit where I was because he knew that there was a time when I could have prevented myself from descending into it."

I do not mean to say that all these decisions are sharply and definitely made at a given moment. Often the young man is quite unaware that he has made a great decision, one way or the other. As a matter of fact it is a multitude of decisions in small matters that often make up a great decision. Just as good judgment in many small things makes good judgment in general. In making a decision then at this critical age what we must be careful of is to see that in the main our decisions are leading us in the right direction.

THE most important thing we have to do is to keep track of our choices:

How do we choose to use our time;

Whom do we choose for our friends; especially what kind of girls do we choose to associate with—a choice very difficult in these days of the flapper;

What is our choice in amusements;

What kind of shows do we frequent;

What kind of habits are we fixing upon ourselves; what kind of thoughts are we entertaining in our minds;

In short, what shall be the main course of our life?

In the ancient Greek literature the youth is pictured as standing at the parting of the ways while the good genius beckons to one path and the evil genius to the other; the youth stands there uncertain, hesitating, allured by the temptations of the evil genius and yet attracted, as every youth is, by the real beauties of virtue.

I doubt very much whether the average young man is conscious at any given moment of making a definite choice of evil or good. As I have said it is made up of a series of small choices. There are all signposts that tell us which way we are going. In watching young men the thing I am most concerned with is not this or that individual act but the spirit which

I see behind that act. The great decision which every young man has to make is in choosing what may be called a philosophy of life. Thomas Huxley, walking with a friend one day, discussing some deep problems of science, suddenly broke out: "I suppose it is the business of every man to give the old planet a lift."

I AM inclined to divide mankind into two classes—those who are helping to lift the old planet and those who are dragging it down. There is no third class. Among the former are the men we honor as those who have chosen the better part and who by their own honest and upright lives and by their unselfish endeavors are helping their fellow men to right decisions and to right lives.

At the beginning of this new year if I should be asked to give some definite advice to young men between eighteen and twenty-one, I would say:

First, decide to get as much education as you can. In these days as never before education is the key to success.

Second, choose for your friends companions who appeal to your highest ideals and who draw out in you the noblest purposes and the purest aspirations.

Third, make up your mind to be among the saviors and benefactors of men whose riches consist not in what they are able to get for themselves but in what they are able to contribute to the world.

Fourth, choose Jesus Christ for your teacher, your friend and your master.

The best education a young man can get is education in the school of Christ. There is no friendship like His friendship and there is no inspiration to the useful life like that which comes from Him who came not to be ministered unto but to minister.—*Association Men.*

The Big Game

THE safest, surest, and the most satisfactory investment an individual can make is to be kind or considerate of another. Business courtesy is to be expected. Personal consideration is absolutely necessary.

We are all selling something. The banker sells money. The statesman sells his administrative ability. The lawyer sells his skill and knowledge. The traveling man sells his enthusiasm, earnestness and wares.

Selling is a big game—the universal problem.—*The Silent Partner.*

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LET ME Dig out the facts you need about any basic industry—mining; production; raw materials; manufactures, etc. I am close to the sources of all statistical information.

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Richard Hoadley Tingley

Business Statistician

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STATEMENT of the ownership, management, circulation, etc., required by the Act of Congress of August 24, 1912, of The Business Philosopher, published monthly, at Mount Morris, Ill., for April, 1922.

State of Tennessee } ss.
County of Shelby

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Arthur J. Forbes, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of the Business Philosopher, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, The Business Philosopher, Mount Morris, Ill.; Editor, A. F. Sheldon, New York, N. Y.; Managing Editor, Arthur J. Forbes, Memphis, Tenn.; Business Manager, Arthur J. Forbes, Memphis, Tenn.

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ARTHUR J. FORBES,
Managing Editor.

Sworn to and subscribed before me this 23rd day of March, 1922.

[SEAL] Geo. B. Coleman, Notary Public.
(My commission expires Sept. 18, 1922.)

Accidents That Have Made Men Famous

The Discovery of Dextrin

DEXTRIN and dissipation naturally associate themselves in the history of those accidental things that have led to important discoveries. Not that John o' Barleycorn actually found this very useful adhesive substance, but the man who did discover it was deep in his cups at the time and his convivial habits had much to do with depriving him of reaping any adequate reward as the result of his ingenuity and sharpness. This is the story of the discovery of dextrin, otherwise known as British gum, Alsace gum, gom-melin, and leicome:

In the year 1821 his majesty George IV of England made what was termed a royal progress through Ireland. The whole island was in a state of holiday, and as the king had distributed his largesse with a free hand there was much merry-making, particularly among the less affluent classes who did not often get a chance to drink the king's health with the king's money.

On the 5th of September of that year King George embarked for England at the harbor of Dunleary. There were many manifestations of loyalty, doubtless due in great part to the king's liberality. The local authorities honored the occasion by changing the name of the port and town to Kingstown, and the volatile citizens of Dublin grew more light-hearted as well as light-headed, owing to the quantities of the potent national beverage which they consumed.

THAT evening, when the merry-making was at its height and the streets of Dublin resembled New Orleans during the Mardi Gras, there was a sudden cry of fire. A starch factory near Chapelizod was in flames.

Among those who thronged from the streets of Dublin to the little village, clearly marked in the distance by the reddened sky, was a certain journeyman calico-printer who had honored his king and country by reducing the stock back of the tavern bars. He was roisterously, gloriously drunk, so there is not even a suspicion that he was thinking of acquiring sudden fame as he swayed through the crowds in front of the burning building and grasped the

handle of one of the primitive fire pumps.

The water thrown on the flames washed the starch from the building, and soon our calico-printer was standing ankle deep in what seemed to be a very good quality of dairy cream. When he grew tired of his volunteer work and longed for one more drop of the "cratur," he turned from the pumps, got tangled with five of his companions, and together they rolled in the starch and water, laughing, spluttering, and finally gaining their feet arm in arm. And thus linked they started back for Dublin, filling the night air with snatches of song and sallies of wit.

THEN a strange thing occurred, which only tended to heighten the merriment. The six men were glued together so fast that they had to enter the tavern edgewise, still locked elbow to elbow. As a triple Siamese twin they drank their "good nights" and "tipped" the landlord to soak them apart with warm water.

Next morning the calico-printer awoke with anything but a clear head, and began to dress himself. But he could not get into his clothes. Every opening was closed. His garments were stuck together in every part as though they had been dipped in glue. By dint of much wetting and not a little cutting he at last managed to cover himself, and then started out to find his five companions of the night before. He could not understand why simple starch and water should have played him such a scurvy trick. He found his fellows in a similar predicament. Together they visited the scene of the fire, and to their surprise found the roadway dotted with sticky puddles.

AS CALICO-PRINTERS they knew full well the value of gum arabic, used in sizing the calico and carrying the colors. They wondered whether this unquestionably much cheaper "gum" would not answer the same purpose. They took some of it from the puddles and tried it in their trade with most gratifying results.

Now the question arose, How to secure a supply of the "gum"? They began exper-

imenting with starch, water, and fire, the three elements that seemed to have produced the first sample. They found that starch, heated to a certain temperature lost its ordinary properties and became a yellowish brown substance, sweet to the taste, readily reduced to powder and very adhesive. They had found the secret of making what was first called "British gum," but what is now most generally known as "dextrin."

Dissipation, however, still played a leading part in the calico-printers' efforts to give their discovery a wider range. Money was scraped together and one of the six was sent to Lancashire for the purpose of opening a market for the new product. He did not make much headway, simply because he seldom was sober when he called upon the capitalists he wished to interest in the merits of the new "gum."

MORE money was raised, and another of the six was sent to join the first. These found that two could drink more than one and that is about all they did find, for they did no business. At last, losing patience the remaining four journeyed down to Lancashire. The six held a conference. They were right in supposing that they held a secret worth a king's ransom, but they had no idea of business methods and were utterly incapable of developing their discovery. But money they must have, so they decided to sell their secret for a lump sum, and opened negotiations for this purpose. But before the transaction was closed, they had another spree, and as a result one of them fell off a dock and was drowned, and two others were sent to prison for mixing in a riot in Manchester.

The remaining three, now fully persuaded that their secret possessed some fell power, hastened to dispose of it, and with the funds thus obtained they went to New Orleans, where their money was soon spent. Here they were lost sight of quickly and nothing more has been heard of the discoverers of dextrin. Even their names have been forgotten. The man to whom the secret was sold for a few pounds amassed a large fortune out of it before a customer managed to steal his process and thus make it public.

Dextrin is widely used in the arts and commerce. It has been on the back of every postage stamp since the first penny queen's head was issued, and on envelope flaps, where it may be recognized by its

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sweet taste. The ordinary mucilage is made with it. It is a perfect substitute—where an adhesive is needed—for the much more expensive gum arabic. It is used for stiffening, sizing, and glazing calicoes, nets, crepes, laces, silks, papers, cards, etc., and has done much to cheapen the production of these fabrics. It occurs naturally in old potatoes and is found in young wheat plants in small quantities. In the sprouting of seeds and buds it is a product from starch in its progress toward sugar. It often constitutes as high as ten per cent of bread, and it produces the sweet glazing noticed on loaves of bread as they come from the oven.

COMMERCIALLY, dextrin is made by heating potato starch,—or any starch for that matter, but the potato product is cheapest—in iron pans to 300 degrees Fahrenheit. It also may be produced by the action of dilute acids or alkalis, diastase or saliva, on starch. It occurs in semi-transparent yellowish-brown lumps, which become pale yellow on powdering. Commercial dextrin always contains some glucose—grape sugar—and this accounts for the sweet taste of a postage stamp—but it is not advisable to taste it in this way, for sanitary reasons.

IN DISPLACING gum arabic in the useful arts, dextrin performed a notable service, for acacia always is comparatively expensive and often very scarce. It made calico more than anything else had done, the fabric of those who could not afford higher-priced goods.

Of the purely accidental discoveries dextrin must be given a niche by itself.

The calico-printer certainly was not looking for it, or anything else, when he found it. He was smart enough, however, to recognize the value of his discovery, even though he did not possess sense or steadiness enough to put the valuable secret to such purpose as would benefit himself. His fondness for another product in the evolution of starch and dextrin stood in his way. Because dextrin was discovered by a drunken man it does not necessarily follow that is a good condition to be in when delving into nature's mysteries.—*Value World.*

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(Continued from page 40.)

sell certain goods f. o. b. your station and deliver something else either in quantity or quality, to the railroad, you are not making a good delivery under the contract and the goods are yours until the railroad company delivers them to the buyer and he accepts them.

Education may get you there, but knowledge is the power that must steady your course.

The Heart of a Huckster

I know a big executive in a far-reaching business. Always immaculately dressed, he is the personification of dignity and slickness. He is admittedly religious. He hasn't missed a prayer meeting or a Sunday sermon in a hundred moons. Yet there isn't a man in his vast organization who respects him or trusts him. He has never been known to do any man a kindness. He is selfish, smooth, grasping. In his heart there is no such thing as love.

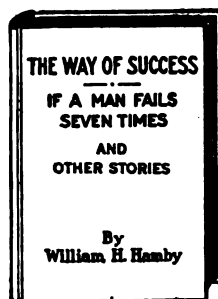
And then I know another man. He is usually very roughly dressed. He is not dignified. He is not slick. I doubt if he bothers much about religion. And yet he is liked by the hundreds who daily do business with him. He is a huckster. The other day one of his horses died. The horse died in the arms of its owner, who had nursed it as tenderly as a mother watches over a sick child.

On the wagon of this man there is a half-witted boy, the sole support of his widowed mother. Few men would give that boy a job. The huckster not only keeps him at work and pays him, but every evening when that boy goes home he carries a big basket of vegetables from that wagon, the gift of his employer to that mother. Once a week that boy carries home a big ham, and the huckster's money buys it.

He has been doing that for a long while and saying nothing about it. The other day the woman who told me this story saw him jump from his wagon to bind up the foot of a wounded dog, losing precious minutes of a busy day in the merciful act. In this man's heart there is a great love for all mankind.

If Death were to come to these two men tomorrow, I wonder which life the Great Reckoner would classify as the more successful? — *Jerome P. Fleishman* in "Uncle Jerry Says."

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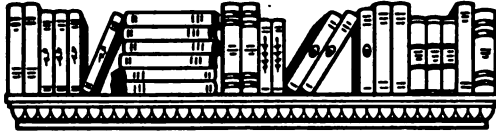
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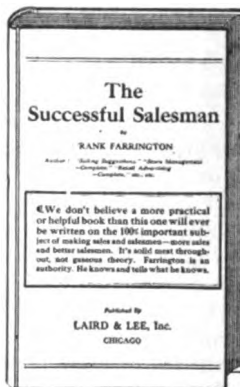
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The Business Philosopher Book Department, Memphis, Tennessee. Pp. 100.

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—F. H. Buffum.

EMPLOYEES' MAGAZINES

By Peter F. O'Shea

This is a little book packed with information as to the best method of editing and publishing house organs for factories, offices or business organizations. Mr. O'Shea is editorial representative of Factory and System. Anyone in need of this particular information will find it in this book, which is published by the H. W. Wilson Co., New York, at \$1.80 net.

Has Found Her Place

MISS Sarah H. Young, of San Francisco, who began her business career in St. Paul as a stenographer at \$1,500 a year and whose annual salary today is \$48,000, does not believe one should work solely for the sake of the salary received. She advises holding a job that one likes and that has a future. She attributes her success to finding the one that suited her. She tried many positions, too, from stenographer-secretary to homesteader; from a law office to her present position as an efficiency expert. After a course in a business college Miss Young became under-secretary to the late Governor John A. Johnson, of Minnesota, in whose office she remained four years. Then she became executive secretary in the office of George T. Simpson, former attorney-general of Minnesota, and took a course at the St. Paul College of Law. Next she homesteaded in Montana, but farming there did not appeal to her as a life work. While she was proving up on her claim she spent almost every evening at typing, thus earning a "grub stake" and gaining experience which proved valuable when later she went to San Francisco and became an efficiency expert.

The ones who think ill of others must naturally expect others to think ill of them.

Success

I HOLD that man alone succeeds
Whose life is crowned by noble deeds,
Who cares not for the world's applause
But scorns vain custom's outgrown laws,
Who feels not dwarfed by nature's show,
But deep within himself doth know
That conscious man is greater far
Than ocean, land or distant star;
Who does not count his wealth by gold,
His worth by office he may hold,
But feels himself, as man alone,
As good as king upon a throne;
Who battling 'gainst each seeming wrong,
Can meet disaster with a song—
Feel sure of victory in defeat,
And rise refreshed the foe to meet;
Who only lives the world to bless,
Can never fail—he is Success.

—Henry Victor Morgan.

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The value of a machine cannot be estimated by its size.

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CAPITAL AND LABOR

(Continued from page 20.)

will be rewarded for increased effort. As already the Chicago workers, so will in time all organized labor not only abandon lessened production, it will find that labor, as a product, is ruled by the same laws as is every business product.

Superior quality is always in demand and in many cases can set its own price.

The recent succession of defeats of union labor by capital are drastic examples of the wrong policy of labor and will force the individual workers to do their own thinking. The success of a good understanding between capital and labor was shown in the recent strike of the oil workers of the San Joaquin Valley. Union labor did not dare to call out the partly organized labor of the Standard Oil Co. and lost entirely its hold on this labor unit when the strike was defeated.

But of interest was to observe the mental state of these Standard union workers. Nearly all of them disapproved of the strike but they were kept in a steady fear of being called out against their own opinion from a ruling force from which orders had to be taken, although knowing that they were protected by one of the strongest corporations of capital.

CAPITAL and labor are working more harmoniously together every day. They have to find a way to get acquainted and exchange ideas. Capital should not only instruct labor in the details, in each special department, of work, it should give labor a full insight and knowledge of the whole enterprise.

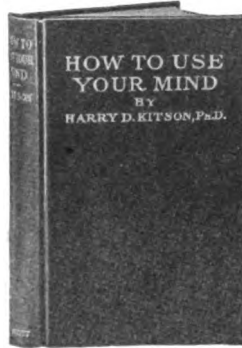
If labor understands that the simplest action is just as essential as the most complicated, it will look at the work from a different angle. It will follow that it is first necessary to know the smallest detail, in order to advance, and that the man at present doing the simplest work has an open road to any position, if he will unite all of his effort and knowledge.

Thus capital and labor can and will arrive at an understanding. The time will come, when their fight will end and they will unite in carrying into action the Principle of Service.

The first factor in business depression is courage, the second factor is common sense, and the third factor is more courage.
—Van Amburgh.

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Philosophies

By LEO P. BOTT, Jr.

ENJOY life with it.

Keep on keeping on.

A postage stamp sticks, do you?

Is your brain a sieve or a sponge? Concentrate as you read; read good books, magazines and trade papers and absorb the good things therein. Then when you need some special information, you'll have it on the tip of your tongue.

Frequently men, young men especially, have declined taking a benevolent drive in charge for the reason that they doubted their success. These men have lacked initiative and leadership. The chairmen of various drives of today are leaders, every one of them.

A boom came to a small town. It was necessary that the publisher of the weekly, issue a daily. But the daily was "so much trouble and extra expense." The publisher continued his weekly and let others issue the daily paper, which proved the smallness of the small publisher.

A joke. Laughter. Which merriment caught the ear of a passerby. Who in turn smiled. A friend saw his smile and returned it. With the smiles came happy thoughts, which thoughts were transmitted to the offices of those men, in the form of jokes. Which jokes were transmitted to the factories behind the offices—thence to the homes of the workers; to their friends; their friends' friends; and on and on. Thus the echo of laughter.

When a person goes fishing, it seems to them that the fish are biting better on the other side of the lake. Many people's lives are similarly related. They are never contented with what they have.

You could, perhaps, swab a little sore with iodine the same as the doctor does, but when you go to him you have confidence in his ability to heal your wound—and there's a great mental relief. Have equal confidence in your own undertakings.

When a cuttlefish is pursued, it emits a very black fluid, clouding the water and thereby escaping. Too many of us use the cuttlefish method when we are to blame. We use countless and varied excuses to

escape, instead of facing the issue and profiting by our experience.

Notice the violets in bloom. Those dainty little flowers, though they love the warm sunshine, as do other flowers, have been blooming, even while frost or snow has been prevalent. They withstood the cold! You love prosperity, too—but do you want to give up when a little adversity comes—when depression takes a hand? Be like a violet; withstand the distasteful tidings. The sunshine will come in due time.

When the ducks fly north, notice their flight. There's always a leader. Every industry, every group has a leader. Are you a leader in your own sphere?

A Mistaken Policy in Salesmanship

A SALESMAN'S business is to make sales but is it good policy to sell a customer something he doesn't want just because he doesn't have what the customer does want?

Some salesmen are long on persuasive argument in proportion as they are short on goods.

Some customers, also, are long on credulity and short on back-bone. They want a certain class of goods and they know what they want. The salesman is unable to fill their bill but he can come near it, and it is this "come near" that the over-persuaded customer is induced to buy.

Of course, he regrets it afterwards when he has had time to think it over and to see that he has bought something he didn't intend to buy and doesn't want. He blames himself for being so "soft" and vows he will never again be so easily influenced against his better judgment.

But his resentment is chiefly directed against the salesman who overpersuaded him, and the house that salesman represents. It has made an enemy of him where a friend might have been made. The salesman has made his sale, but neither he nor his house is likely ever to receive another order from him.

Is this good business policy?—Richard H. Tingley.

Meantime, let every person do something, to HELP SOME ONE in some way, and learn that the greatest thrill in life, without any reaction, comes from DOING SOME ONE SOME GOOD SERVICE!—*Prophecy.*

The Reward of Effort

By S. C. BOBB

THE Sandwich Islanders believe that they gain the strength of the enemies they kill. Our temptations are our enemies; and the stronger the temptation which we overcome, the more strength will we develop in ourselves. We are all tempted to take the path of least resistance: it is so much easier to refrain from doing the troublesome things; we are constantly tempted to shirk our duties and responsibilities. Where can the liar be found who will deny that he has ever been tempted to disobey the promptings of his conscience.

Another favorite temptation of the devil is Fear. We are tempted to fear the results of our past conduct—to regret things that have already passed; we are tempted to worry about the future—to fear disaster or failure. All fear is foolish.

The same guards which protect us from disaster and defeat and enmity, defend us from selfishness and doubts and fraud.

SHREWDNESS in trade is not necessarily a mark of wisdom, but men have always suffered under the delusion that they could be cheated. It is absolutely impossible for anyone to be permanently harmed or cheated by anyone but himself.

The very soul and nature of things guarantee the fulfillment of every contract; honest service cannot come to loss. If you are selling for a seemingly ungrateful employer in a seemingly ungrateful world, just take solace in the fact that there is always a Third Person present to see that you eventually receive your just compensation. Serve yourself by serving your employer the more, and put God in your debt. Every stroke shall be repaid; the longer the payment is withheld the better it will be for you, for you will finally get not only the principal but all the increment of its compound interest.

Make the Best of Things

YOU'LL find that luck isn't always so bad,
If you just make the best of things;
You'll find that your lot isn't always so sad
If you just make the best of things;
You'll find that the mean things of life are but few,
You'll find you have friends that are loyal and true,
You'll find it's a mighty fine world through and through
If you just make the best of things.

You'll find there is pleasure in toiling along,
If you just make the best of things;
You'll find that your hopes and your courage grow strong,
If you just make the best of things;
Your troubles, you'll find, when they're faced, vanish fast,
And it won't be so long till they're all safely past,
And you find yourself winning the far goal at last,
If you just make the best of things.

—Author Unknown.

LOVE recognizes that trials and tribulations come to us for a good purpose, and that it is not well to always save others from the unpleasant results of their actions. Not only is it necessary for us to learn through experience, but it is in order that we may learn that experiences come to us. This is our only method of growth. It is within our power to overcome any experience we may attract to us, and the permanent strength we receive from surmounting it more than repays for the necessary exertion. Why, then, strive to keep others from learning the lessons that are absolutely essential to their growth and progress?—*Eugene Del Mar.*

A Will

By CLYDE K. HYDER

I ask no rope with which to climb
My way into the heights sublime,
No saffron wings with which to soar,
No key to open heaven's door,
As I walk this joyous way,
And grasp the banner called to-day.
And if I falter, let me still,
Press on and cry: Give me a will.

Ah, let me never voice complaint,
But ask for courage, if I faint,
And bravely bear each clash of doom,
And keep on weaving at Life's loom,
Put Love into each golden thread,
And keep on fighting, without dread.
And if I falter, may I still
Press on and cry: Give me a will!

All Can't Be Right

By George Bernard Shaw

OUR whole theory of freedom of speech and opinion for all citizens rests not on the assumption that everybody is right, but on the certainty that everybody is wrong on some point on which somebody else is right, so there is public danger in allowing anybody to go unheard.

Do You Believe in Signs?

ON YOUR desk, or on the wall of your study at home, there is a neatly printed sign.

It reads: "Do It Now!"

You've glanced at it several hundred times, perhaps, and the wisdom of its terse philosophy has consciously or unconsciously impressed you.

But that's where it ended.

You didn't put that philosophy into action.

All of the smart signs in the world aren't worth an hour of concentrated work.

"Now, Do It!"—put into execution—is better than the other one. Provided you really do take off your coat, roll up your sleeves, grit your teeth and sail in.

Remember that sign that proved so popular in recent months among business men? It reads: "1921 Will Reward Fighters." I have one of them hanging within a few feet of me as I write. I've often looked at it and admitted the truth of its message. But one day it sank in. I began to fight good and hard for something I wanted. I got it.

Yes, I believe in signs—backed up by doing the thing.—Jerome P. Fleishman.

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SECRETARY HOOVER is engaged in a campaign to increase American export sales to the standard of the prosperity period which terminated nearly two years ago.

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But how is the bill to be paid? There is only one way of ultimately squaring international accounts and that is by the return and exchange of goods, by paying for exports with imports. Is this country prepared to buy foreign goods to the amount of eight billion dollars a year? Would not such an influx spell ruin to American industry?

The United States has, apparently, been caught in a "vicious circle" of economics and must work its way out. Our leading financiers say there is but one way of doing this and that is by lending our foreign customers the money with which to pay for the goods Mr. Hoover would export, lending it secured by long-term obligations of their nations and their industries.

These obligations must run for years while foreign countries gradually settle by the export of enough goods to square the account. It must not be lost sight of, also, that the outside world already owes us billions of dollars for goods and products sold them in the past.

Congress has already passed laws making it practicable for export financing companies to be formed with facilities for extending the long-term credits needed. The proper use of this machinery will remove one of the segments of the "vicious circle." Other segments will be removed if Congress passes a tariff act which permits of a reasonable flow of foreign merchandise into this country.

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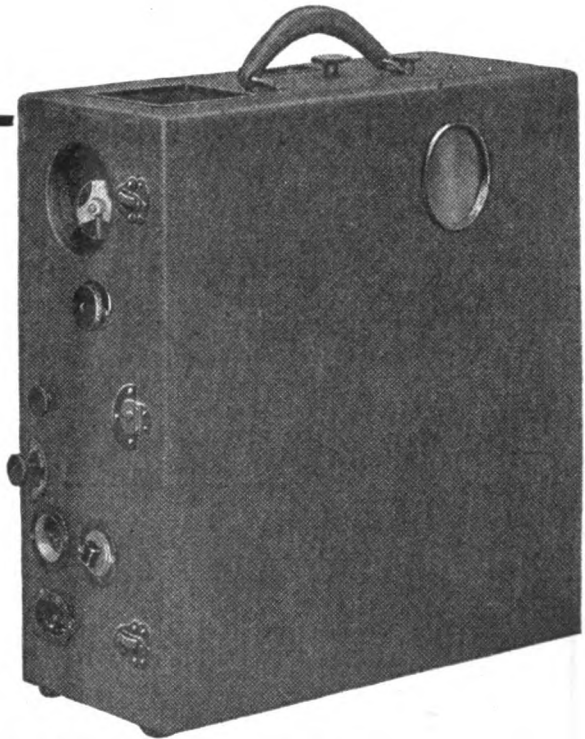


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Volume XIX

JUNE, 1922

Number, 6

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OVERCOMING CIRCUMSTANCES

By Henry Thomas Hamblin

BASIC TYPES IN CHARACTER ANALYSIS

By H. D. Appleby

SALESMANSHIP—AND THE BIG RED PENCIL

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In fact, it frequently is the case that the editors distinctly disagree, but they consider it their province to publish such articles from leaders of thought in all lines of human endeavor and to let their readers think and decide for themselves.

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MEMPHIS, TENN.

On the Front Porch Where We Talk Things Over

By A. F. Sheldon

Energize

JUNE—June is here.

J-U-N-E.

J—stands for Jump.

U—stands for Up.

N—stands for Now, and

E—stands for Energize.

Some of us, if not careful, about this time of the year begin to slow up.

We begin to think about the vacation days not very far ahead, and “as a man thinketh in his heart, so is he.”

The result is we begin to “vacate” before vacation day really arrives.

Thought is the fountain from which the river of deeds and words flows.

As the source, so the stream—as above, so below.

If there was ever a time in the history of the world when production of wealth was more seriously needed than at any other time that time is now—right now.

If everybody on this planet would right now jump up, stand on both feet, and energize, and then apply the energy in useful service, the wealth destroyed by the war would soon be restored and peace and plenty for all would soon be here.

I say “soon,” and that is true relatively speaking. It cannot be done in a minute, or a month, but if we would all jump up and go to work, restoration—re-stor-ation—would take place very much sooner than it can take place by any other method.

During the war billions of the world's wealth was destroyed.

I DO not refer to money. Money is not wealth. It is merely the symbol of wealth.

Wealth, even material wealth, is the little margin left after the total cost of production is subtracted from the total amount received for the produced thing. Wealth consists of spiritual values, mental values, and physical or material values. Of the three forms of wealth, spiritual values are the real and lasting and the basis of the others.

At the Rotary Club of New York City

the other day, three experts on physical culture spoke. Mr. Muldoon was one of them—the once-famous wrestler, and the man who now conducts a school of physical culture. It was a notable fact that each of the three, although they are expert physical culturists, divided all man-power into three divisions: first, spiritual; second, mental; and third, physical; and each of them placed the spiritual first.

Gradually the world is coming to see that man is naturally and scientifically a spiritual entity, and that the mental and physical are in reality but forms or phases of spiritual manifestation. The truly scientific classification will some day be found to be moral, mental, and physical, each of the three being phases of the one final form of energy, namely, spiritual.

Mental, moral, and physical power are the three phases or manifestations of man-power, all of which in final essence is spiritual by reason of the fact that man is a spiritual entity.

MAN has no soul. He is one; and as a living soul, he has a physical body; and he has a mind. He also has a full set of sensibilities which, when made constructive, function in righteousness—ethics—moral power—right conduct.

Man-power is cause; and material values are effects.

During the war, many millions of lives were destroyed, thus attacking the foundation of wealth at its source or cause.

Billions of the material wealth of the world, the effects of applied man-power, were utterly wiped out.

Until that wealth is recovered and restored in the granary of humanity, it is idle to expect restoration of economic balance and financial equilibrium.

There are only two ways to level things up again.

One is the death of several millions of people, so that the average of wealth per capita for those who still remain would be the same as before the war.

The second is for those of us who are still here to get busy and create more wealth.

Personally, I think the latter method the more humane, economic, and sensible.

The Russians do not seem to think so.

They hate wealth over there. At least they pretend to—that is to say, the fanatical minority which is ruling in Russia just now talks that way.

They do not seem to act that way, though, at the Genoa Conference. They want the other nations to let them off from payment of their debts, but would very much appreciate a real, good-sized loan of real gold, real money, symbolizing base material values.

BUT about jumping up and energizing; and first, about jumping up:

In order to prepare to jump up let us first get our "feet on the ground."

I do not refer to our physical feet only. I refer to our mental and moral, or what is now generally referred to, as spiritual propensities. Let us call them "wings." That term fits the thought I wish to express better than the term "feet."

Perhaps "flying up" is a better term for the thought I wish to express than jumping up.

Did you ever clip a hen's wings?

Here is a hen—a perfectly good hen with two perfectly good wings. She has the necessary equipment for rising, and she can fly faster than she herself or any old hen can run.

But you come along and clip one of her wings.

Biddy then tries to take a flier, only to sway sideways and hit the earth with a bang.

Man has the necessary paraphernalia for rapid locomotion in the matter of quality, quantity, and economy of production. His equipment may be well likened to a pair of wings.

His right wing is his mentality, in the sense of his intellectual equipment—his "know-how" apparatus—his brain power.

His left wing is his ethical nature, his moral power, often, as already stated, referred to as his spiritual power.

This left wing is that phase of his nature which functions in love of the good, the true, and the beautiful.

Man's body is the chassis of his flying machine. It is no good for locomotion without the two wings, and each must be in good condition.

The mental and the moral wings of the spiritual entity—man—united make power

which propels man on the physical plane as soon as made dynamic or converted into action. The mental and the moral are the static power.

The volitional functioning in decision and action is the dynamic power. The body is the organism through which the static is made dynamic.

Children often apparently purposely mutilate their toys and other things.

Man in the childhood of the race has thoughtlessly mutilated both of his wings more or less, and especially the left wing.

In his ignorance of natural law and his lack of knowledge of the nature of man, and his real function, he has falsely believed that the way to "get on" in the world was to be selfish and that he simply had to be or "go under," and that in order to be scientifically selfish and get a lot of material gain and to make his getting power real good, the main thing was to know his job and to take care of his body.

The result of this line of thinking was that he did not use his left wing, his moral or ethical nature. I am not speaking of all men and all women by any manner of means, but the statement above made does refer to many millions.

Through non-use the race as a whole, even those who are not decidedly immoral in the broad sense of that term has clipped its moral or ethical wing.

The result was that the race as a whole could not move forward very rapidly.

Man, taking mankind as a whole has simply been obliged to keep pegging and pegging away, walking along at a slow pace, and occasionally running, and then getting all tired out on account of not having enough energy.

THE real fact is that morality in its broad and true significance is of the very essence of energy—yes, the source of energy.

It is the core of the apple of man, and contains seeds from which real man-power grow. It is the fountain of real power.

Development of head, or intellectual, power and "hand" or bodily power, gives strength—temporary strength at least—but alone they do not make power.

Power is the kernel. Mere strength is simply the shell.

The shell is good as far as it goes, but the nut with a mere shell, no kernel, is not much of a nut as to usefulness.

The shell protects the meat in the nut and enables it to mature, and it takes the

strength of head and hand to protect the heart power of man; but unless the heart is right the head and hand power do not amount to much, not very long at least.

He who shortens or lessens his moral or ethical power through conscious or unconscious non-use of it is clipping one of his two natural wings and cannot rise to great heights in the matter of production and distribution of useful effort—Service—Human helpfulness.

About Energizing

TWO opposing forces are manifest throughout nature.

One is constructive, the other is destructive.

The constructive builds up, the destructive tears down.

The real universe is a uni-verse.

Uni (one); verse (rythm).

Naturally it is a rythmic, harmonious whole—a vast symphony.

"All are but parts of one harmonious whole, whose body nature, the objective or material world, is, and God the soul."

Pope saw this great fact and expressed it in his own words as follows:

"All are but parts of one stupendous whole whose body nature is, and God the soul."

The fact is that there are two worlds in the one universe—the physical world and the spiritual world.

"There is a natural body and there is a spiritual body."

Paul, the lawyer, saw this great fact and expressed it in plain language.

The statement Paul made is true of man, but it is also true of everything in the objective universe.

The outer, the seen, or material is the objective and the transient.

The inner, the unseen, is the spiritual, the real, lasting.

Everything in the known or visible universe was once invisible, and is on its road to invisibility again.

As visibility, it is form, through which energy functions and manifests itself in activity.

Form without energy is inert.

Energy without form is diffusive and ineffectual.

BUT what is this energy which differentiates the living from the dead object?

Ask me and I will tell you.

I will tell you very frankly, "I don't know."

Do you? If so, I wish you would tell me.

Edison says he does not know what that form or phase of energy known as electricity is. Therefore, you and I need not feel that we are so lamentably ignorant when we say very frankly that we do not know what life energy is.

However, if you ask me what do I *believe* it is I will tell you.

I firmly believe that it is a compound.

I do not believe that it is just one element.

I believe it consists of two natural elements just the same as water does, not the same elements by any manner of means, but just as water consists of two elements, so I believe that life energy, as a spiritual force, consists of two elements.

We all know that H₂O equals pure water. In other words, that two parts of hydrogen and one part of oxygen united under the right chemical conditions always equal pure water so long as no other element is added.

As other elements are added the natural compound of pure water is no longer pure.

So, it seems to me, that life energy is made up of just two elements and no more. These two are as follows:

First, Intelligence.

Second, Love.

I believe that IL equals energy or power just as H₂O equals pure water.

"Ye shall know the truth, and the truth shall make you free." And it is through intelligence that truth is perceived.

Thought in the form of enlightened intelligence creates.

Love organizes the created thing into organism and impels activity. We do that which we love to do. We tend to refrain from doing that which we hate to do. Love attracts and organizes. Hate repels and disorganizes.

We all know that in the objective world where light and warmth is, life springs into being; but where darkness and cold is, death soon prevails.

Intelligence through which the light of truth is gained corresponds to light in the physical world.

And just as the opposite of warmth is cold, so the opposite of love is hate.

Ignorance is to the metaphysical world what darkness is to the physical.

Where ignorance and hate is, destruction will be found.

Until employers and employes become intelligent enough to see that hate for each other, functioning in various forms of self-

ishness, is the road to self-destruction, we cannot get very far in the matter of bringing about better relationships in commerce and industry.

THE world is getting better because it is getting wiser.

It is getting more lovable gradually. Sometimes it seems very gradually, because it is becoming more intelligent.

The fact is that it pays the biggest kind of dividends to love; and love symbolizes the left wing of man. It is just as essential as the left wing. I am not talking of being good. I am talking of making good.

Love lightens the loaf of life.

Hate, on the other hand, is heavy, and makes the bread of life sour.

Love laughs at labor, while hate hides away and gives work absent treatment.

Intelligence knows that to work is not a curse, but is one of the two great blessings of mankind, for the simple reason that use of faculties and qualities is one of the two

great elements which are essential to growth or development, the other being right nourishment.

If then, we would jump up now and energize and make not only June but July and August real good months in the matter of production and distribution, let us take good care of both wings.

Let us enlighten ourselves. Let us cultivate the hunger for truth. Let us realize that all useful knowledge when applied is power.

Let us seek in every way we can to become more and more intelligent, but let us not forget the moral side of our nature.

Let us not forget the element of righteousness. Let us not forget God—the cosmic source from which all comes.

Let us not forget that it is a fact that in God we live and move and have our being, and that each of us is capable of becoming a wonderful channel for the expression of power.

Let's Take a Mental Inventory

SOON grim winter will move on and make room for gentle spring. In the springtime, the housewife takes inventory of her home and rids herself of the useless trash accumulated through the winter months, by that strenuous (and to the male members of her household, dreaded) process called house-cleaning.

At this season the wise merchant and manufacturer rakes a stock inventory and gets rid of old-style, shop-worn, slow-moving goods by holding special sales, etc., releasing money tied up in non-productive lines and making room on his shelves for the better sellers.

Why should we not also take a mental inventory at this time? Are we producing? Are the shelves of our mental process stocked with a clean, fast selling, profitable line of goods or do we still have them filled with the same old cobwebby, dusty notions that spell bankruptcy and disaster?

Particularly is it well for the man who is getting along in years to take mental stock of himself at this time. If you are on the shady side of forty and have achieved fair or perhaps unusual success up to this time, beware of the desire to let down and take things easy.

MANY men are too prone to do this very thing, relying like some unwise

merchants on their past reputations to sell the old line of goods at new up-to-date prices. It can't be done.

You must constantly keep your mind stored with new ideas, new energy, fresh sincerity of purpose. If you do not, if you allow the mental trash and dead-wood to accumulate, some younger and more progressive dealer in the same line of goods you are trying to sell will come along and take away your custom.

The price of lasting success is keeping everlastingly at it. There is absolutely no secret key to the door of success. The open sesame is *work*. Read the life of any successful man or woman in ancient or modern times and you will find that each and every one was an indefatigable worker.

Here is the magic formula of which successes are made: Work plus Study plus Initiative. All others are counterfeit and will not do.

Let us take an inventory now and see if we are stocked up with these three most essential ingredients. If not, now is the time to stock up. The demand will always exceed the supply. If you wish to lay in a new stock, now is the time to hustle out and get it. Take a mental inventory today and see how you stand.—*Fuller Bristlers.*

Five Basic Types in Character Analysis

By H. D. APPLEBY

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Part II "The Digestive Type"

EACH one of us, either consciously or unconsciously, appraises to some extent the character of those we contact by observing the physical form and its details.

Suppose you needed in your organization a statistician, a stationary engineer, and a common laborer for loading and unloading cement, lime, sand and bricks; suppose you had advertised these three kinds of work and thirty men had replied; wouldn't you, without consciously reasoning about it, naturally classify these applicants in three groups?

You would select those with frail physique and large upper head to interview for the statistical work. Then the square faced, stocky built fellows, with the upper portion of the head fairly well developed, you would expect were the ones applying for the stationary engineer's job. Finally the large boned type, not necessarily muscular men, but those who looked rugged enough to stand hard physical labor, whose upper head is relatively small, they are the ones you would assume had applied for the laboring job.

Whether your classification would or would not be accurate is entirely beside the point I wish to bring out, which is that you do, consciously or unconsciously, analyze those you meet by observing their physical characteristics.

Now why do you do this? Because you know from experience that the physical structure, taken as a whole, indicates the general type of the individual. You also know from experience that certain physical details give you the impression that the man is refined or coarse, easily influenced or obstinate, impulsive or conservative.

If you had these relations classified so that your observations and conclusions would be systematized, then your analysis of human character would become a science. This is exactly the problem that the morphological character analyst set himself to solve, and I will endeavor in these articles to make clear his conclusions.

FIRST of all it was discovered that, although there are millions of people living and no two of them are exactly alike, nevertheless, considered from the standpoint of original tendencies, all humanity can be classified under five basic types and combinations of the same.

For the purpose of identification we will call them:

1. THE DIGESTIVE TYPE
2. THE RESPIRATORY TYPE
3. THE MUSCULAR TYPE
4. THE OSSEOUS TYPE
5. THE CEREBRAL TYPE

For the purpose of analysis and study we will first take up each one of these types separately, assuming one type to each individual, and later show how to combine them. We must remember, however, that all five types are in every individual, that fundamentally we are all alike.

Here is what has happened—at birth each one of us has stepped into this life with one or more of these basic types prominent and active and the others submerged and dormant. Why this is so, the character analyst does not attempt to say. He is content to recognize and interpret the types that are emphasized in different people, and let the other sciences determine the cause of these differences.

The character analyst knows, however, that nearly everyone is a composite of two or more types, that seldom do we find only one type showing or all five types balanced in the same individual. He also knows that these basic types show the natural trend or tendency of each person, which is subject to modification through work, study and environment. Let us therefore start with the analysis of

The Digestive Type

Chief Physical Characteristics: The Digestive digests and assimilates his food better than any other type. Consequently his bones and muscles are well covered with fat and we recognize him as the fat man. His face is round or oval. Often the cheeks and jaws are so well covered with

fat that the face is pear shaped with the large end down. Usually his lips are full and red and his neck thick. Under his chin the layers of fat produce what is called a double or triple chin.

His shoulders are heavy and sloping, the body is massive, being quite large around the abdomen and hips, his legs and arms are relatively shorter than in the other types and well covered with fat. Hands and feet are plump and dimpled. The skeleton is of medium height down to short, and the bones are medium sized in diameter.

General Health: With his good digestion goes a large appetite, and consequently the Digestive usually eats to excess. His natural vitality enables him to avoid any serious consequences from overeating up to about 30 years of age; but from 30 to 40 they commence to pay the penalty by a gradual reduction of their power of resistance unless they lead an active life, so that after 40 they become subject to diabetes and heart trouble. Apoplexy and pneumonia also cause a number of their deaths. Although their vitality and general health is good up to 30, only a small percentage live beyond 50 years of age, due to physical inactivity and an excess of food.

Physical Habits: If you want a good dinner, follow the Digestive; he knows where the best restaurants are located. One of his chief pleasures in life is good food and plenty of it. He likes everything and he eats everything—meats, vegetables, salads, plenty of bread and cake, rich deserts; all he asks is variety and quantity.

BECAUSE of his size he is physically inactive, lazy and indolent, and his movements are slow and awkward. He neither walks nor sits gracefully. Although his vitality and health are good, he has very little energy, endurance, strength or vigor. He hates physical work and exerts himself as little as possible. Physical ease, comfort and enjoyment are necessary for his happiness. The extreme type is not particular about the appearance of his clothes as long as they are roomy and comfortable, but he prefers expensive clothes if he can afford to buy them. The Digestive demands a roomy house and plenty of servants, a comfortable bed in which he can sleep as long as he wants, comfortable clothing, rich food and lots of it, an automobile to take him to his work, which must not require physical effort, and congenial companions when he is at leisure. Otherwise he is not happy.

Social Habits: Remember in all these analyses we are speaking of extreme types. Combinations will be treated later. Intellectually the extreme type of Digestive is not a deep thinker and his chief pursuit in life is physical enjoyment. With this in mind, what would you expect to find him doing? He would be neither a reader nor a student, and his knowledge and conversation would be superficial. Also, since pure physical enjoyment appeals to the coarser type of individual, you would not expect to find the Digestive seeking the intellectual type of companion and indulging in mental forms of recreation.

Hence you will find that the Digestive, though at times loquacious, is not a brilliant talker. The burden of his conversation is the good dinners he has attended, the coarse jokes and stories he has heard, the money he has made, everything that is materialistic and physical. The mental and spiritual do not appeal to him. He cannot understand a radical or a reformer who will sacrifice himself and his future to establish a principle.

So he avoids the intellectuals, the radicals, the pessimists, and "faddists" of all kinds. He seeks the companionship of other Digestives who are interested in the same things that he enjoys. He is democratic, cheerful and very sociable. Digestives make easy going, good dispositioned husbands and wives, but as parents they are a failure, because they lack self-control and discipline. It is too much trouble for these lovers of indolence to correct their children, and so the children are humored and allowed to follow their own inclinations.

SINCE this type enjoys physical things but hates physical activity, you will find him watching others playing baseball, football, tennis, etc., but never taking part in them himself. The only form of out-of-doors recreation that appeals to him is to take a trip in a comfortable automobile with a party of congenial companions. Since he is a superficial thinker, a materialist, and only the physical appeals to him, he naturally does not care for grand opera, the drama, or serious lectures. He prefers musical comedies, light opera, and the more obvious and coarser variety of so-called comedy in the moving pictures. Anything else bores him. Classical music is beyond his comprehension. The only thing he can understand is ragtime and the simplest kind of music. Sen-

timental novels are about the only books he reads. In newspapers he looks over the cartoons, reads the sensational items, and just glances at the other items. Unless forced to do so, in the struggle for existence, he never studies to learn; it is too much trouble. His reading like his thinking is purely superficial.

Let us next analyze and classify the intellectual, emotional and volitional traits of the Digestive. To do this intelligently we must remember we are considering an extreme type only. The fat men and women that we know in everyday life are composite types and their characters may vary considerably from the portrait herein described. Let us be patient—combinations of two or more types and their resultant character will be fully covered in a later article. Right now we are analyzing the Digestive alone, as an extreme type, and, as such, we must keep in mind that he is physically inactive, a superficial thinker, materialistic and coarse in tastes, self-indulgent, with the gratification of physical desires as his greatest pleasure.

Intellectual Traits: As a Digestive only he is a slow thinker, a poor observer, and lacks the capacity to reason, analyze and criticize. Mental alertness and the rational faculty are found in other types. As a composite type he may have these, as a Digestive he does not. Therefore he is neither scientific nor philosophical, he is not theoretical but intensely practical.

SINCE physical comfort and physical enjoyment are his chief concerns, he is lacking in the artistic, creative, and idealistic traits. Because of his natural inactivity and indolence he is not original or progressive, he is more imitative, he dislikes details, and he is not accurate, systematic, orderly, or methodical.

Combine with the Digestive a large percentage of the Cerebral Type and you change his whole character. He may then become a great artist, a famous inventor, or a leader in thought.

The Digestive Type lacks constructive, mechanical, and mathematical ability, but he has a commercial sense and is a good judge of physical values. Also he usually possesses good organizing ability. So that if he is endowed with brains he becomes the broker, the banker, the organizer of big business, and frequently the successful political leader. His good nature and his organizing ability enable him to handle

people successfully, which is quite essential for political leadership.

Although he has no use for the pessimist and does not care for the dreams and ideals of the Cerebral Type, nevertheless the Digestive is very democratic, especially with those whose tastes are similar to his. But his conversation is neither brilliant nor radical. He is not a student or a reader, he is not interested in serious things, and hence his thinking and talking are concerned with superficial things. There is nothing deep or subtle about the Digestive. He is quite given to flattery, but his flattery is the frank and obvious kind, which does not appeal to the more refined intellectual type.

Emotional Traits: The Digestive is ruled more by his emotions and desires than by his intellect. His desire for physical comfort and enjoyment is deep seated, but his emotions are more superficial. Too lazy to be pugnacious, his easy-going nature makes him good natured, sociable, friendly, and somewhat affectionate. He is noted for his genial personality.

Not having the higher intellectual and spiritual attributes, this type is selfish. Therefore he is not sensitive, sympathetic, aesthetic or altruistic. His love of animals, children, humanity and nature is not deep, and, as long as he is comfortable, his love of liberty is not marked. While he loves flattery and indulges in it, he is not vain about his physical appearance. Comfort is more important than appearance. He loves power chiefly because it enables him to gratify his physical desires, and whatever ambition he has, runs in this direction. He is too superficial to take things seriously, and is not particularly courageous or loyal.

ON the other hand, the Digestive is slow to anger, not irritable, not given to self-pity, rather calm than intensely emotional, but generous, cheerful, gay, optimistic, and somewhat timid. He tries to be humorous, but his humor is rather coarse. Change and variety do not appeal to him, they require too much effort. Being deficient in self-control, he lives to gratify his appetites and desires. Therefore his greatest weakness is self-indulgence.

Volitional Traits: The Digestive can adapt himself to any environment that does not call for much effort, especially

physical effort. If he has brains, he is willing to use them so as to profit by the labor of others. But the extreme type is not a pioneer, but a patient, contented, easy-going plodder, who is conservative and rather resourceful in avoiding physical effort. His natural indolence makes him not persistent, dependable, industrious, thorough or economical in his work. He is not naturally an efficient worker. Where you find him efficient, it is because of his combination with some other type or the development of this particular characteristic.

The Digestive is neither an originator nor a developer, but give him brains and he shows good executive and managerial ability and considerable leadership. However these qualities, managerial ability and leadership, are not characteristic of the pure Digestive type, who is rather submissive and lacks decision and determination. The pure type is easy to influence and prefers others to make decisions for him. He is no disciplinarian and lacks self-control. He is not the aggressive type.

THE above is a fairly comprehensive description of that basic type known as the Digestive. We can epitomize this description in five statements of his principal characteristics, as follows:

PRINCIPAL PHYSICAL CHARACTERISTICS: Round head, large girth around abdomen and hips, limbs round and plump, hands and feet plump with dimples in place of knuckles.

PHYSICAL KEYNOTE: Good digestion and assimilation.

MENTAL KEYNOTE: Physical Enjoyment.

STRONGEST TRAITS: Geniality and Optimism.

WEAKEST TRAITS: Indolence and Self-Indulgence.

Suitable Vocations: There is no such thing as a pure basic type without any intelligence. Every individual has more or less intelligence, depending upon the percentage of the Cerebral Type in his constitution. Hence, in deciding upon the best vocations for the Digestive Type, we should take into consideration their varying degrees of mentality. Each type has his own place in the world of human effort, so that the Digestive Type is just as important and valuable as any other type.

REMEMBERING that physical inactivity and enjoyment are characteristic of this type, it follows that they should interest themselves in the comforts and luxuries of life where the vocations do not require great physical activity: Also, as they rise in the scale of intelligence, their vocations should call for more mental and less physical activity.

Those having a lower order of mentality will find their opportunities as grocers, bakers, commission men, butchers, chefs, owners and managers of restaurants, makers of and dealers in cigars, dealers in cheaper grades of clothing, and foremen over men whose work does not require much intelligence.

Those having a higher order of mentality will succeed as dealers in fine grades of clothing, silks, linens, and all kinds of merchandising in the luxuries of life and the finer products of manufacture. They also make good foremen where intelligence and skill is required rather than the handling of heavy, coarse materials.

When the Digestive is equipped with plenty of brains, his organizing and managerial ability enables him to direct the energies of the workers and thinkers, and he becomes the organizer, the promoter, the banker, the broker, the financier, the political leader, the captain of industry. Judicial work and the ministry also offer opportunities for those who are trained in these lines.

As Things Unfold

What I shall be thinking about tomorrow may contradict what I am sure about today.

The world do move. Hard-and-fast ideas, unchangeable theories, concrete convictions, have no place in an age when even Nature is forced to give up another secret almost every twenty-four hours.

That man is truly asinine who refuses to adjust his mental lens to the changing focus of life's panorama.

"I have never had a policy," said Lincoln. "I have simply tried to do what seemed best each day as each day came."

He knew. Some men are so conceited about their own pet notions that they are almost as bad as the fellow who raised his hat every time he mentioned his own name.

May I never hold so fast to Theory that I can't let go when better Practice comes along.—*Jerome P. Fleishman.*

Taking Control of Life

By EUGENE DEL MAR

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THE one thing that lives is life. In its universal aspect it is invisible and intangible. The human consciousness cognizes life only after it has assumed form, and it is its changing forms that are usually regarded as life itself. The Infinite involved itself in form, through which it is now evolving itself in a process that we call evolution.

There is but One Life, God, The Infinite, Universal Spirit. God must be self-created. God's love is ever the love of self, for there is naught else. As God is the One Life and is self-created, the One Life must be self-created. In other words, there is, inherent in life and inseparable from it, the fact of eternal living. Fundamentally, all evolution is spiritual, being the unfoldment of Spirit through mind and body; but it is in the changing forms that give evidence of this unfoldment that is recognized the progress of evolution.

AS the evolutionary process is one of unfoldment of the formless Infinite through finite forms, or the pressing out of the Universal through individual avenues of expression, the evident purpose of the process is that life's forms shall become both mentally and physically more and more universal and inclusive. It is obvious that in order to do this they must come in increasing touch with more of the world of form outside of themselves, and to this end must develop means whereby this may be accomplished.

It is beyond question that the forms of life begin in utmost simplicity, and that the factors of time and space convert the more primary forms into those of increasing complexity and variety. A single cell of apparently complete similitude of structure is at the base of all of life's forms, and this is the foundation on which is built every conceivable variety of structure. In fact, complexity is the result of the combination of similarities, exactly as visibility constitutes an aggregate of invisibilities.

It seems evident that life itself knows nothing of different kingdoms or species, or of differentiations of form, faculty or function. Each form of life obeys the impulse given to it by the One Life, as life

finds itself able to unfold in the terms of the particular texture and complexity of the form. As life unfolds through each form of life, it extends its acquaintance increasingly with the other forms that together constitute the visible universe. It is the degree to which life's forms are capacitated to do this that denotes their plane of development.

EACH ascending plane of manifested life circles through its various phases at a more elevated spiral of unfoldment. It retraces its steps but at a higher altitude. The law of life itself pervades every aspect of life; and while these differ in appearance on each plane of existence, problems that arise at one plane repeat themselves at higher ascents on all other planes. Evolutionary activities curve themselves about central principles and serve to exemplify them. Each higher altitude renders the problems of the lower one more complicated, through the introduction of a new factor, which the more developed form of life is peculiarly adapted to understand and solve.

On each plane of existence, there are developed contrasting degrees of development, from the crudest to the finest, from the most ignorant to the most wise. No plane of existence is constant or static, but each is ever inconstant and in a state of flux. There are differentiations, variety and contrast on each plane. On every plane, each form of life must either grow or decay, it must overcome or perish, it must become fit to persist or it will be discarded as unfit. These are the alternatives that are forever being presented.

WHEN Universal Spirit first involved itself into those forms of life which are regarded generally as inanimate, it imparted to the mineral kingdom that peculiar quality of life best suited to its general characteristics. Life did not manifest itself equally in all the species of this crudest of all kingdoms. On the contrary, there was then sowed the seeds of that conflict that has ever since and even now actuates the visible universe. It gave birth to conservatism and liberalism, to the contrasting impulses of standing

still or going on, and to the eternal opposition of these two ever contrasting tendencies.

It also implanted in this kingdom another tendency, and one which has since become more pronounced with each succeeding plane of manifested life. This tendency is to first acquire and then to graduate from the limitations of that particular kingdom; and when this tendency has been followed successfully, it has always been by those few liberals who idealized and realized the highest ideals of their plane and then dared to live them.

The ideal of the mineral plane was the vegetable kingdom, entrance to which apparently was denied to the autocratic precious stones or the conservative gold and silver aristocracy; but which was attained after eons of progress only by its more plastic and receptive elements. It was only as the prevailing ideas of the mineral kingdom were cast aside that the ideals leading it to the vegetable kingdom became practical aspirations. It was only after the best conceptions relative to the mineral kingdom ceased to be its ruling aspirations, that it was receptive to the ideals leading to the next higher kingdom.

THE vegetable plane was dominated by a contentment with a fixed residence, but in course of time a higher ideal was evolved by those who regarded this limitation as unwarranted and stifling to ambition. These aspirants refused to be content to remain rooted to one spot; and their persistent activity finally enabled them to cross the boundary into the broader freedom of the animal kingdom, and there inaugurate a new realm of more universal activities.

When the animals first took possession of their new domain, their development was almost entirely physical. Their mental powers were but very slightly developed. It was therefore inevitable that they should judge by appearance, which always suggests that power and strength are proportioned to size. So those who regarded themselves as destined to control, swelled themselves into the gigantic forms we now call mammoths, mastodons, whales and such like, and these constituted the swell aristocracy of those antediluvian days.

The animals that proved to be unable to compete in physical size were obliged to develop keener senses of detection or climbing propensities, or the capacity of quick locomotion and hasty exit. Later on, the animal kingdom became agitated

and convulsed over the momentous question whether the fashion of four feet was to continue to be the standard number of supports for animals, as contrasted with the recently introduced style of only two, and the hind legs at that!

OF course, on this question the conservatives were in the vast majority, and it was an evident absurdity—for example—to expect a hundred foot whale to elevate his head above the ground like an Egyptian obelisk! Indeed, the idea was regarded as supremely ridiculous except by a few of the most progressive spirits, who gradually were inspired to stand upright, to develop a hand with an opposable thumb, to speak their thoughts, and thereby to start the human kingdom on its stormy career of adventure.

Up to this point, life had invested its various forms with an instinct of automatic response to environment, that enabled them successfully to meet the requirements of their existence within their narrow and prescribed limitations. Not being able to think for themselves, life thought for and through them; their education was limited strictly to what was necessary to the preservation of their species, but it was complete within this limitation. With the advent of man, it was essential that instinct should be held in abeyance as its necessary limitations were inconsistent with the faculty of reason that had been conferred upon him. Reason was necessarily crude in its beginnings, but apparently its possession conferred unlimited capacity of development.

LIFE had now converted its grant of limited power and automatic adjustment into one that had no inherent limitations. An eternally expanding increase of power was opened to man, and he was given the vision and capacity of earthly dominion. Life's forms had at length graduated from their infancy, and instead of a nursery tutelage with fences of protection that could not be surmounted the bars of limitation were withdrawn, and man entered the new kingdom of form with complete freedom and unlimited resources.

It was long before man's form suggested the majesty of his new status. For ages, he regarded himself as primarily animal and animal traits predominated and were idealized. He regarded the material as the realm of cause, and he depended upon physical strength for his power and domin-

ion. He even idealized this attribute as his God when he rose to the conception of a power greater than his own, and then he clothed this conception with such aspects of fear and terror as in time enabled the more powerful of his species to bring about the submission and slavery of their fellow-men.

On all planes of life's forms, including the human, the mass were necessarily the slower to develop, but their survival in greater number constituted the support of those few who had been able to make more rapid progress. This was as natural as that the peak of a pyramid requires a base of greater bulk than itself. It is only through contrast that there is a higher and a lower, and every vibration assumes corresponding degrees of rise and fall. On each plane, there are contrasting rates of progress, depending upon the individual elevation and realization of the ideals leading to the next higher plane.

THE history of mankind is one of extremely slow and intermittent progress, covering long eras of practically universal slavery to race ignorance and superstition; comprising various forms of subjection of man to man, as unequal individual development enabled some to take unfair advantage of others; of continued strife and contest and fight, the results of selfishness and egotism; and of many diverse and contrasting forms of government and religion, and of legal, economic and social life. Man was learning about himself in extending his kingdom over the visible world; he was measuring his developing power with his ever expanding environment.

Through his continually increasing contact with the visible universe, man at length came to recognize that he included within himself all that he was conscious of outside of himself, that he was a universal container, and that the powers of the Infinite flowed through him. With every new discovery in the physical world, man became invested with more power over that world, until he realized that this power must only be subject to the limitations of his own consciousness, which he had the freedom and privilege of expanding indefinitely!

In time, mental power supplanted that of physical force as man's recognized realm of cause; but freedom of thought was long forbidden, and seldom indeed has it been conferred on man with any fair degree of freedom, nor even exercised except during

periods of revolutionary convulsion. Indeed, there has never yet been a normal "Age of Reason," when men might think and express themselves freely, and without fear or danger of personal harm or social ostracism.

FOR some time past progressive man has been regarding the mental as the basic realm, and in this consciousness he has made wondrous strides. Realizing thought to be the one instrument whereby the universal energy may be utilized, he has sought to think constructively, and to build into his world of form the beauty and power of his thought creations. Through applied psychology he has been enabled to relate his physical self more and more harmoniously with the outside world, and through applied metaphysics he has realized his unity with the Infinite, and thereby opened himself more freely to the inflow of the One Life, that he might make use of it for his more harmonious mental and physical adjustments.

Not all of the new thinking is an improvement on the old. The new is now necessarily better than that which preceded it. But humanity is at one of the critical periods of its unfoldment, and somewhere at the heart of the present whirlpool of contending thought lies the secret of man's next great forward step in evolutionary unfoldment. Always and ever has the secret of such graduation been revealed when life's forms were prepared to understand and make constructive use of them.

When human reason superseded animal instinct, the latter was not extinguished but only held in abeyance, as its continued activity would have been injurious. While human reason was most crude and unreliable in its first stages, still it opened a vista of unlimited progress, which inevitably the possession of instinct would have stifled. In its higher aspects, humanity is now entering its area of intuition, wherein is combined the accuracy of instinct but divested of its limitations, together with the unlimited scope of reason at its higher phases of development. Intuition denotes the instantaneous inner direction of life, invested with the logic of perfected reason.

THE realm of spiritual intuition is a higher realm of power than the strictly mental. In the realization of this truth, man will place a degree of reliance on his intuitions that he has never before ventured to do. His reasoning faculties

will become more keen, and his thoughts more definite and refined as his intuitions are cultivated and relied upon, and he will thereby make himself increasingly receptive to the influx of the One Life. The result will be an ever more vital creative impulse that will convert his ideals into actualities, and render him god-like in his achievements.

Life creates the form of each man in the fashion of his constructive thoughts. One becomes predominantly that which his prevailing thought dictates; he determines the mold within himself that life shall fill. With his mentality wide open to the One Life and increasingly receptive to the divine inflow, his thoughts become more inspired with creative faith and love and wisdom, together with the greater impulse to express these in purposeful thought and constructive action.

Man is divine. He encompasses all of his past, and he has a glorious future that beckons him on as an inspiration. Man may control the expression of the One Life that pervades his form, and he effects this in proportion as his spiritual life secures control and the God within is given free transit across his mental and physical borders. Then man's dreams become true, his aspirations are converted into facts, his ideals become practical, and his Being is expressed in thought and manifested in form of ever increasing wisdom and beauty.

MAN'S realm has no boundaries. Life itself is tributary to him to the full extent that he opens himself to it, and it offers itself without limit or reservation. He realizes his inner realm to the degree that he affords it a free channel for intelli-

gent expression and constructive activity. As he becomes increasingly conscious of his dominion and control over life's activities, he opens himself to inner harmonies that offer greater opportunities for broader outer dominion. As he controls himself he commands the One Life, which reacts to give him dominion over the world of form, of which he now constitutes the controlling factor.

The One Life could place but slight trust in the first forms of life, and therefore limited their use and expression of it to immediate touch with the narrowest of environment. As the forms of life reached out for wider influence their intelligence developed, and the One Life became more generous in its trust and confidence. Finally, with the advent of man, all of these limitations were withdrawn, but the sense of limitation was overcome only as wise use gave man the consciousness of his freedom from former bondage.

While there are many gradations of ascent to be attained by man, certainly he has now reached an elevation where he can at least realize some of the heights yet to be attained. His confidence and trust in himself is not only continuously increasing his control of the outside world, but is also expanding similarly his realization that he is the dominant exponent of that One Life which constitutes the Universal Spirit, the Infinite, God. This conviction must lead inevitably to the truth that man has been given the keys to universal dominion, and that he may exercise complete control of life as he renders himself freely receptive both to the center and circumference of life, and lives equally on each of these as the two contrasting poles of the One Life.

Do not dwell on your disappointments, your unfortunate surroundings or harbor black pictures in your mind. Do not dwell upon what you call your peculiarities. Hold to the belief that the Creator made you in His own image, a perfectly normal, healthy, happy and sensible human being, and that any other condition is the result of your abnormal thinking.

Material Science takes one part or one fact and visualizes the whole from that fact, while spiritual science takes the whole and perceives the one fact and all of the individual facts from knowledge of the whole; one is working from the finite toward infinite, and the other is recognizing the infinite and consequently knowing the finite.—Grace M. Brown.

MAN'S value and progress in this life must be measured, not by what he gets outwardly, but by what he gets inwardly. The beauty of a rose lies not in its encasements, but in the delicacy of its leaf tintings and the delicious sweetness which rises out of its blushing bosom. So with man. It is the color and fragrance of his nature within, it is the richness of his inward experience, and not the grandeur and quality of his surroundings, which constitute his real glory and charm.—Rev. H. H. H. Murray.

Paul's Problem

By HORATIO W. DRESSER

Author of "*The Power of Silence*," "*Human Efficiency*" and other books

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FOR many of us the classic contrast within this deeper self of ours is still that drawn by the Apostle Paul in his Epistle to the Romans, with his vivid portrayal of the age-long conflict between the will and the warring element in his members which so asserts its might that when he would do good evil is present with him. It once sufficed to say that this conflict in our nature was due to "sin," so that it ceased in a sense to be a question of the self but became a problem of sin "dwelling in us," of evil in the flesh. It was customary, to portray sin with all its subtlety and persistence, with the conclusion that no man by any effort of his own could make headway against it. Hence the only resource was the creation of a new will. Regeneration was advocated as a mere generality. There was no attempt to analyze the hostile element of our nature to learn just how it opposed the will.

In our day, however, a fruitful effort is being made to concentrate upon the prior psychological question, to learn the inner content of this struggle. With Paul, we are asking anew why it is that with the will to do right vigorously present we actually do what we hate. We are inquiring afresh into the "carnal mind" and its effects, over against the "mind of Christ" which should renew the inner man day by day.

In so doing we do not forget that spiritual things must be spiritually discerned, that the great objective is to foster the "witness of the Spirit" so that we shall be quickened to new consciousness. But every endeavor to understand human nature may be regarded as part of our preparation for the new birth. Hence we are justified in seeking all the psychological knowledge we can find. If the question of sin assumes a new aspect, there will still be opportunity to test our conclusions in the most searching manner, from the point of view of regeneration.

THE answer given by certain students of Paul's problem today is that man finds himself doing what he hates despite his will because so large a part of his nature is subconscious and not yet understood.

There is no hostile element by itself. Instead, there are various tendencies, emotional complexes, unrealized abilities and activities still in process, and these differ with the individual. It is not then primarily a question of the flesh, of any given instinct alone, or even of the will apart from its sources, in contrast with sin or evil; but a problem of our whole deeper self understood in the light of present development.

Never, it is said, shall we solve the problem of this inner conflict until we find a way to ground our aspirations in our natural selfhood. We must first understand our tendencies, then learn to enlist or sublimate every activity which interferes with moral health and spiritual progress.

The "carnal mind" must indeed be overcome, but by turning all our impulses to creative account. Furthermore, we ought to make good the entire break in our nature so that every function shall assume its proper place in the spiritual economy, that we may have a true conception of the unity of the self. Our new birth will then prove to be in part, at least, a profound discovery of what all along God intended us to become.

It appears to be rather difficult at first to defend the thesis that inner conflict signifies the spiritual realization of the self. The process of awakening into interior freedom is gradual. We have so much to learn concerning self-consciousness that we seem ill prepared to understand the function of the subconscious in the race.

When in our youth we come to ourselves sufficiently to take part in the process of self-development, we find ourselves already active amidst mental conditions which we did not choose. We did not even select the environment, the educational system or the social order to which we find ourselves conforming. We were trained by conventional standards, in the home and in the world. We have adopted those modes of behavior which respond to our will merely because these habits prevailed.

OUR beliefs about life came with our early training. Even our religious creed may have been imposed upon us during an adolescent emotional period before the quickening of individual thought. Moreover, we are actuated by certain loyalties to the race or nation to which we happen to belong, we are limited by provincialisms and local attachments, by partisanship which we share merely because we were born in a given social group at a certain time. Everything tends to make us creatures of social habit.

Hence all through life, even if we are fortunate enough to enjoy the privileges of higher education, we are becoming aware of prejudices and customs which we did not know we had acquired until we manifested them so that we were brought to critical self-awareness. Thus we find ourselves possessing tastes, dislikes and preferences, a bias or attitude which we never consciously acquired.

By later persuasion one may be democratic in spirit, yet to one's chagrin one may find oneself reacting socially so as to be scarcely civil to so-called inferiors. In ideal one may believe in being charitable, sympathetic, friendly; yet in conduct one may be unsociable, cold, distant, condemnatory. We may have a disposition to be impartial, disinterested, fair-minded; yet personal attitudes may intervene and we may be very unfair, often violently partisan.

We may intend to be generous and outgoing, yet in actual conduct we may be mean, grasping, self-centered. Or, again, we may be eager to be free, spontaneous, sincere; but become painfully aware that we are constrained, subject to manifold inhibitions, tendencies to conceal or to play a part to win a personal advantage. Life seems to be for expression, joy, mutuality in all things, while in effect it is full of restrictions and disappointments.

Although these factors of our nature were acquired by our ancestors, for us they are unconscious elements till we find them breaking through the surface and giving us conscious problems, as we become aware of and doubt one social habit after another. Then we reach a point where we propose to discover all the promptings which have been wished upon us and function without our consent. We propose to make this deeper acquaintance with our nature because we hold that there is no prompting, however remote from our will, which cannot be understood and transformed.

KNOWLEDGE, we insist, is still power. What we need is knowledge of all activities which have emerged out of our past and have brought us where we are today. For every effect or impulse has had its cause. Every element in our nature can be explained. And we propose to turn every obstacle to productive account. We believe our handicaps are with us to make us think. Our besetting sins are so many incentives to progress, that is, the misspent energy involved in them can be enlisted and wisely used. The "creative urge" within us is full of promise. And there is a way through all this restlessness to satisfaction and freedom.

Our first need is to define as well as we can those activities which for the most part lie below the level of ordinary consciousness. The psycho-analysts use the term "unconscious" with reference to the submerged tendencies of our nature. Others speak of the "subconscious mind." The student of psychical research, taking his clue from Mr. Myers, employs the term "subliminal self" as indicating that portion of mental life which lies below the threshold. Whatever the term employed, the present tendency is to explain the conscious by reference to what is hidden from thought as most of us know it.

There appears to be a contradiction in terms in calling these hidden activities "unconscious mental states," since all mentality is in some sense conscious. We might indeed speak of "unconscious cerebration," meaning processes of the brain which go on without the cooperation of consciousness, for instance, during sleep. Formerly, many activities now explained as subconscious were classified in this way.

THERE is still good reason for speaking of the involuntary life of the body, that is, the functioning of the heart and other organs, as "unconscious." But when the psycho-analysts speak of the "unconscious" what they really mean is a mental complex, a suppressed desire or unrealized wish which has at times actuated consciousness but which is now for the most part held in abeyance. The so-called unconscious has played its part in the mental history of the individual whose dreams are being analyzed, who is the victim of nervous disorders attributed to unsatisfied stirrings.

Let us say that the activities which all along have exercised an influence upon a person's life are definable as the *pre-conscious*. The pre-conscious then is any element or incentive in our nature which actuates the mind previous to the stage of conscious control. It is any striving which keeps us in process toward a goal not yet clearly defined, any inner conflict or unruliness which thwarts the will or is opposed to the understanding. Its origin may be in the bodily instincts and impulses. It may be in the mental evolution of the race. Or it may be in the inner history of the individual in the shape of a personal conflict. The part that interests us is the emergence of the preconscious into the conscious.

Our inner conscious life is a progressive discovery of these hidden or deeper elements of our nature, as they come before us one by one, as rapidly perhaps as we can endure them. The purpose of our early life, let us say, is that we may see what is within us and is now prompting us even while we think and act, and that we may learn what is within our power to control.

Thus a new experience may test character in a place untouched before, it may make me aware of a fear which has all along played its part but which I unwittingly restrained till it arose into full expression; it may show me wherein I am cramped, impeded, inert, crystallized, or it may disclose hidden complexes which I have long contended against without knowing what was the trouble.

Again, it may make me keenly aware of a struggle between head and heart, a weakness which led me to yield too much, or a strength which was too self-assertive; and all the while what I knew was the effect and not the cause.

CONSIDERING the pre-conscious more closely, we note, in the first place, that we were born with instincts which function for our self-preservation through the procuring of food and all those stirrings which quicken the bodily activity into fulness of life. These instincts also expressed themselves in random impulses and reflex movements, in the beginnings of fear and anger, love and hate, and also in sexual promptings. Or, again, our instincts are manifested in imitation, curiosity, imagination, and so on through a long list of transitions into mental life as distinct from bodily impulse.

Our instincts led to the formation of

habits which now control our daily activities in eating, walking, working and sleeping; and so on to what we call "habits of thought," moral habits, regular ways of meeting life and responding to social situations. The instincts were and have always remained unconscious. For we never feel original promptings as such. But out of these came the pre-conscious as a survival. What we are now aware of is the present activity due to that instinct accomplished long ago, the activity which spurs us on as we mingle in the life of trade or play the social game and defend the self through pride and other forms of personal interest.

We find, for instance, that each of us displays a certain disposition to sensitiveness in some form, a tendency to be impulsive or impatient, at times irritable or nervous, or an inclination to worry, give way to anxiety, or to some special fear such as the fear of high places or of being shut into a narrow passageway.

Every one tends to be of a certain temperament, either introspective and analytical or objective and social; easy-going and optimistic, or hypercritical and pessimistic; resistant or responsive. Some of us are temperamentally judicial or broad-minded, inclined to be impersonal or dispassionate; while others are autocratic, narrow, of the single-tracked type.

The difficulty we meet in trying to classify ourselves is due to the fact that each is a new combination of traits. To have a certain disposition or temperament is very far from being at unity within one's self. Each of us is an assemblage of tendencies in process of change, our disposition being partly if not wholly subject to transmutation or control, while our temperament is more or less constant. We misunderstand only in fact, and express ourselves only in part.

Our training and self-directed experience may have repressed our character more than intelligently fostered and directed it. We may be scarcely aware of desires which if rightly understood and rightly expressed would have brought satisfaction.

We find people in all walks of life who assure us that they ought to have pursued a different vocation. We find people trying to make others like themselves, to induce them to believe and act as they do. And so we find a contrast between the creative urge which prompts men to achieve individual ends and a conservative process which persistently struggles to impose conventional standards.

Again, experience may disclose inertias

and uncultivated regions of brain and mind. We never willed to be lazy, but strange to say we frequently find ourselves keeping as near the level of inertia as we care.

Thus little by little we come to know what the will is, in contrast with activities which constrain and thwart it. Some of us have too much control over our impulses and emotions, so that we are lacking in life; while others haven't control enough, and so there is mere expression without purpose.

We may hesitate too long or may be so impulsive in type that all our mistakes are due to rashness. Some of us have too many scruples, others scarcely any. The few among us are over-serious, the many not wisely serious enough. Uncomfortable self-consciousness is almost imposed upon people of sensitive types, and their whole life is spent in becoming aware of this sensitivity, while others are singularly devoid of enlightening self-consciousness.

In short, each of us is a complex of contrasted activities, tendencies, desires, emotions, prejudices, or what not, all in process of emerging in response to that primal striving which will not let us rest, which sends us forth to acquire habits, attitudes, beliefs, and then tends to make us creatures of our own modes of thought and expression.

UNCONSCIOUSLY to us, our instincts pursued ends in the first place which we did not choose, but which may prove essential to existence when rightly co-ordinated. We neither chose the causes nor the tendencies, the motor-expressions or the goal. The mind itself tended to respond to habitual promptings long before we became sufficiently aware of what we were doing to take conscious action.

Our emotions are aroused by instinct, as in the case of fear, before the distinctively personal element which we call emotion becomes apparent. Even now we may find the physical organism responding by shedding tears, by a blush of shame, by clenched fists, before we are aware to grief as an object, or of the cause of shame, the reason for anger. So in general it might be said that we never willed to love ourselves as we do. We find ourselves selfish as a result of a strange intermingling of instincts and propensities, emotions, pride, self-esteem and conceit.

And so we are all accustomed to make large allowances for what we call "human nature" in its perversity, with its inherited

inclinations to evil, its pronounced self-love as constantly actuating our conduct in a half-concealed way.

While attributing so many factors in our life to activities not yet brought out into the clear light of consciousness, it is well to note that some of us are far more acutely conscious than we admit even to our closest friends. For it is not customary to admit one's faults. We are supposed to conceal these under ready pretences and conceits. We do not acknowledge our self-love but defend ourselves against the charge that we are selfish.

What we talk about with others is our business in life, the deeds that please our vanity. In public we profess to hold without question a certain creed which we have accepted on authority as an act of virtue, yet within the sanctuary of thought we may be keenly aware of doubt. Or, again, a man may be more sincere than the average, perfectly honest with himself, whatever he succeeds in making manifest to others. And the real conflict may be within consciousness itself. Thus a man may very well know that he is evasive, compromising, pretentious; that he is trying the impossible by serving two masters.

LIFE is impartial, however. Whether the conflict is hidden or above-board, nature reports through our conduct what we are. What is most effectual in its influence upon us will go forth into action of some sort; the "ruling passion" will prevail. And in a sense the whole problem is one of contrasts within consciousness. For it is the elements *now functioning* in mental life which produce our trouble or our unhappiness, according to the way we take them.

We may not at the time know precisely what it was in the past which caused the misery we feel today; what we do know is that we are just now wretched. But discerning sympathy on the part of a friend may make us presently aware of causes which we never thought of in that connection till wisely questioned. If the friend shows uncommon insight into human life below the threshold of consciousness, it is because he more than others has observed hidden activities as these are disclosed in consciousness. So that for better or worse we are more and more concerned with the conscious rather than with the pre-conscious. No mere analysis of repressed desires and emotions will suffice. What is needed is insight, a constructive clue. And in our endeavor to

find the best way to develop the elements now expressing themselves in conscious life we press on beyond the conscious to the ideal.

We see then that the whole problem of the self and its loves is wished upon us from our past. We awaken into moral self-consciousness to find two voices calling, two natures demanding expression, with a division in our nature which baffles us to the limit.

Instead of unity within the self, we find a striving for freedom, power, self-expression. This multiplicity or variety is given us by nature out of the pre-conscious, while the will, which seeks unity in so far as the understanding is enlightened, becomes active later; it then selects, emphasizes and endeavors to organize. What we mean by the unity or integrity of the self, therefore, is to be expressed as our ideal or purpose, out here in the sphere of active consciousness. Our restlessness or conflict is due to the fact that the will, supported by thought, is over against a multiplicity of desires, impulses and emotions which we only partly understand.

OUR problem is to become aware of all survivals in our nature, every disquieting impulse or emotion, every habit which has caused inner conflict. For when we understand the causes and consequences we are in a position to exercise spiritual selection and seek Divine help in interior control.

If an activity that is undesirable still persists, it is because there is life enough in it to survive as an actual motive. In general, we may be said to have advanced no further than our desires and our loves. The will may derive nearly the whole of its content from impulses and emotions which have survived. What we will or love, that we act upon, even if our conduct is not what reason sustains as right or ideal.

Most of us are still on the plane of impulse and emotion. Hence the clue to our state of development is found through knowledge of the activities which constitute our prevailing love. In the Divine providence these activities are permitted expression that we may learn not only what is in our nature from our past, with our inclinations to self-love and evil, but may see the results through the sufferings brought upon ourselves and others, and may in freedom will to have the evils removed.

Hence it is very important for us to see that our first will, as it may be called, the will that is aware of struggle and defeat, is itself imbued by promptings that were once pre-conscious. For we are not in a position to will aright until we distinguish between the activities which have striven up into expression from below and that higher prompting of our nature which never permits us to be satisfied with self-love.

This is the first of a series of articles by Mr. Dresser. The second, "The Subconscious," will appear in July.

The Master Power

"Mind is the master power
That moulds and makes;
And man is mind,
Who evermore takes
The tool of thought, and,
Shaping what he wills,
Brings forth a thousand
Joys, a thousand ills;
He thinks in secret
And it comes to pass,
Environment is but
His looking-glass."

— Whittier.

An Editorial Announcement

In this number Mr. Horatio W. Dresser begins a series of articles which we are sure will be appreciated by every reader of *The Business Philosopher*.

It is with great pleasure that the editorial staff is able to announce that Mr. Dresser will hereafter be a regular contributor to the columns of this magazine.

Mr. Dresser needs no introduction to those who have been for the past few years in touch with the trend of modern thought. Thousands have read his books of which the latest are "Spiritual Healing" and "The Quimby Manuscripts."

Mr. Dresser's first article is entitled "Paul's Problem." In July he will write upon "The Subconscious." Other articles to follow will be "The Deeper Self," "The Value of the Intellect," "Interior Thought" and "The Power of Thought."

At present Mr. Dresser is writing for no other magazine, and the editors consider themselves fortunate in having secured him as a regular contributor to *The Business Philosopher*.

The Value of Concentration

By CHARLES CLINTON HANSON

CONCENTRATION and thoroughness are synonymous, or somewhat so. The value of concentration can not be obtained except through its development.

In developing concentration one should learn the rules of law governing beginning now, using full power, getting the habit of finishing everything, learning to originate and study things along original lines, realizing the importance of what you are doing, giving undivided attention to details, thinking positive thoughts, developing positive feelings.

Study particularly the rules of law governing auto-suggestion with clear brain; practice, memorize, fill the mind so full of constructive thoughts that there is no room for negative ones. Last but not least, "Do this one thing." So much, briefly speaking, for the development of concentration.

When you shall have developed your natural faculties and positive qualities and other capacities and powers in concentration, you will immediately begin to reap their values, which are in substance as follows:

CONCENTRATION enables you to conserve energy. It makes men invincible. It performs great labors. It prevents "scatteration." It reduces expenses. It saves time. It increases sales. Every man is a salesman, some sell goods, some service, etc. Last but not least, it "augments profits."

Concentration is a positive quality and belongs to the natural faculty Apprehension. Its negative quality is Scatteration. There are other positive qualities in the chamber of apprehension besides concentration, but I will stick to concentration for the moment. If concentration is out, its negative, scatteration, is in. You know how darkness follows the exit of light. It is the same with scatteration. It follows, with the same regularity, the exit of concentration. The two, concentration and scatteration, are never in at the same time. If concentration is present, you are working constructively—building. If it is out, scatteration is present and it is working destructively—tearing down.

MR. A. F. SHELDON, in his course on "The Science of Business" points out eight special success winners: (1) Concentration, (2) initiation, (3) industry, (4) perseverance, (5) honesty and truthfulness, (6) loyalty, (7) courage and (8) wisdom.

Each of these positive qualities has its development and value. The value always follows the development, just as the apple follows the bloom. It would take more time than I can spare at the moment to get into the development and value that follow initiative, industry and the other six positive qualities, none of which, however, function in the chamber of apprehension, but in other chambers that co-operate with apprehension in the development of man.

Concentration and initiative: These two elements of strength stand out from all the rest. One should study the rules of law for development, for without the power of concentration and initiative, one stands face to face always with failure.

Concentration—have a new idea, something worth while, then focus your efforts, centralize your powers on that one thing. Then you are in a channel that leads to success.

PRACTICE on concentration. As one studies the rules of law governing concentration they should practice it. We should handle our minds as a florist does his roses when he prunes all save one bud, that it may produce a magnificent flower. Through the pruning process the florist enables the bush to concentrate all of its vital forces on one glorious rose, which attracts more attention than a yard full of scrub roses. And—

So with one's mind—pluck out all other thoughts and direct all of your mental strength to lessons in concentration, initiative, industry, perseverance, honesty and truthfulness, loyalty, courage and wisdom. Then you will find yourself in a position to say "Let's go."

As to practice—we can be doing that all the time. In your daily work; concentrate on the task before you whether it is digging a ditch, shoeing a horse, driving a car, studying a lesson or what not. To do each job better than it has ever been done before is the road to promotion and better pay.

The Greatest Business Asset in the World Today

By ROGER W. BABSON

President Babson's Statistical Organization, Wellesley Hills, Mass.

In this brief article Mr. Babson, acknowledged as one of the world's foremost authorities on finance and business, names Hospitality as the greatest asset of the business man who wishes to succeed. And as Mr. Babson explains it, that word might be translated as "Service" in its widest and most universal meaning.

A GOOD friend of mine, Franklin T. Miller, says that the only place that a man feels thoroughly at home is in bed. When he gets out of bed and starts to dress he begins to feel lonesome. When he goes down stairs he feels more so, and when he leaves the house to go out into the cold world he is always below par. If nobody speaks a pleasant word to him during the early part of the day he becomes gloomy and less efficient as the hours go by. If, however, on his way to the office the corner policeman touches his hat and says in a cheery voice, "Good morning, glad to see you looking so well this morning," it will materially increase his efficiency.

Efficiency is a very temperamental factor. Efficiency and happiness are largely synonymous. Happiness is the result of truth, hopefulness, and most of all, hospitality. The relation between hospitality and production, the great factor that hospitality is in connection with distribution, is little realized today.

THE prosperity of our nation is more closely allied with the word hospitality than any other word. Hence, the economic importance of the teachings of Jesus and a very practical reason why business today needs more true religion. For true religion is, in the last analysis, simply the spirit of truth, hopefulness and hospitality.

Hospitality is the one thing which is unlimited in supply, can be manufactured from nothing and without expense, is in great demand and yields huge profits.

An analysis of failure statistics would indicate that more men have gone bankrupt from lack of hospitality than from any other factor, while more men have been successful from developing hospitality than from any other one factor. Hospitality is a commodity, more sought for

than any other commodity and yet can be procured and delivered by anyone.

Yes, hospitality is not only the great factor in production, distribution and consumption, but is the greatest money-maker that we know of today.

DURING the past few years I have been analyzing the characteristics and assets of America's great captains of industry. In beginning this investigation, I thought that the important things of business were capital, technical training, physical endurance and those other material forces which we so much seek.

Careful study, however, convinces me that these tangible factors are of little value. The real assets possessed by our captains of industry are the co-called intangible assets, among which are thoughtfulness, kindness, sympathy, hopefulness, all of which could be summed up in the one word, hospitality.

The great engineers have not been those with the greatest technical knowledge, but rather those who had the power to gather around them a staff of loyal men. It was these men who loved them so as to follow them across the seas, into the wilds of the forests, over the mountains, scoffing at danger and suffering that made them great engineers.

The great manufacturers are not those possessing vast mechanical knowledge, but rather those who have visions and dreams, the men with faith, courage, and hopefulness.

The great bankers are not those who can best analyze securities and statements. Seldom has a great accountant ever become a great banker. The great bankers are the men who have faith in their fellow men, who are willing to trust, help and boost those who come to them in distress. The real asset of every successful bank is not the securities in its vaults, but the

hospitality personified by its officers and employes. The successful banks of every community have reached their present positions owing to some one or more persons possessing this spirit of hospitality.

WHEN it comes to the distribution of goods and various forms of merchandising, hospitality is indispensable. The whole structure of salesmanship is interwoven with the word hospitality.

None of us buy our goods in the cheapest market. We buy our goods of people whom we like, and these people are the hospitable ones. Mind you, I don't refer to bluff or flattery or any of these imitations of hospitality. By hospitality I mean a genuine love of the other fellow and a desire to do by the other fellow as we would like the other fellow to do by us. **The greatest mine of undeveloped resources in America today is to be found in the word hospitality.**

Many are talking today about the troubles of railroads, public utilities and certain other industries. Some lay the troubles of the railroads to the Interstate Commerce Commission, others to the bankers of New York, others to the labor leaders. Statistics, however, may indicate

that the real trouble with the railroads is that they have looked upon material things as their only needed assets and have entirely forgotten the greatest asset of all—hospitality.

I BELIEVE that it would be possible to take any railroad system in the United States and make it a huge success by simply the development of the spirit of hospitality. Transportation is only a commodity. To sell transportation the same methods must be used as to sell any other commodity. No merchant ever made a success selling commodities who had not the spirit of hospitality.

A railroad system may be compared to a hotel but who could make a success of a hotel run on the spirit that most railroad systems are run? Hence, our railroad systems need for presidents men trained, not in the railroad business, but in the hotel business, in merchandising or in other work dependent upon service. Wonderful opportunities exist to develop our railroads, public utilities and certain other industries now in trouble by simply saturating them with hospitality.

Digest from one of Mr. Babson's recent addresses.

Taking the Plunge

By R. J. STRITTMATTER

Sales Manager, The Apex Electrical Distributing Co., Cleveland, Ohio

"LOOK Before You Leap!"

This proverb carries a world of meaning, but many make the mistake of looking too long.

They look, and as they gaze become skeptical as to whether the thing that they would attempt is possible. Then they become convinced that it cannot be done. Consequently, they never take the plunge.

To leap without looking is dangerous—but, never to leap at all is fatal. It is better to have tried and failed than never to have tried.

You can just bet your bottom dollar that the men who have succeeded are men who have tried and failed, and tried again with the persistence of the proverbial spider. Most of the successful business men of this country attribute their ultimate success to previous failures.

Look Well Before You Leap—but be sure you leap.

Have you reached the measure of success that you anticipated during the first three months of this year? If not, there is only one person to blame, and that person is

—yourself. If you have not succeeded in the measure that you expected, there is something wrong, and it is not business conditions, the product you are selling, the territory, nor any of a thousand and one other alibis that may present themselves.

Each month these men are showing a steady increase over the previous month. You have the same opportunity. Stop for a moment and analyze yourself. Find out what is wrong. Quit procrastinating. Put your finger on the difficulty, and then start out, determined that you can do what other men are doing.

Jack Dempsey, when asked before he fought Carpentier, how he was going into the fight, replied: "The same as I have gone into every other battle—determined to win."

Confidence is ninety per cent of the battle, whether it be a prize fight, a ball game or a battle for success in business.

Determine today that you can do what others are doing, and **Go Out And Do It.** Take the plunge!

Salesmanship—and the Big Red Pencil

By JAMES H. BUSWELL

Business Councillor, Kalamazoo, Michigan

SHORT "Sandy" Wiltsey and "long" George Martin were head-over-heels in a heated discussion on the relative importance of product and prospect in planning a sales campaign.

During this discussion, "Sandy" took for his contention, in order to unearth valuable facts on both sides of the question, the increasing consideration being given to the prospective buyer. He, purposely, seemed saturated with the idea that the needs of the prospect, his personal habits, his means, his associations, had a much more vital bearing on the making of a sale than the character and quality of the product.

On the other hand, George Martin stood with many manufacturers and merchants, in saying that an absolute and complete knowledge of the goods was the big essential to the conclusion of a satisfactory sale.

"It's like this," said Sandy, as the two men paused at the steps, "Suppose you were a real estate dealer, and you had a piece of property out in the suburbs, consisting of five or six acres, which you were desirous of selling. Suppose a friend of yours came along, whom you absolutely knew was interested in poultry husbandry, and he desired to look at some property. Now, this five acres would immediately come to your mind as being about what he would desire.

"This five acres, perhaps, would be valuable in *your* eyes because of its proximity to the city, because of the splendid building location, and because of other natural advantages, as viewed from the standpoint of the real estate dealer. But look here, George, answer me frankly! How would you sell this piece of property to your friend, interested in the poultry business?"

"**W**HY I'd point out to him, of course, just how the place would prove most valuable to him, in his particular line of work," answered George.

"That's just the point," said Sandy. "Instead of cracking up this property from your own standpoint and telling

your friend why you thought it was so desirable, you would probably say that the property was close to good markets, that there were a number of shady spots for yards, high and dry locations for breeding and laying houses, an abundant supply of fresh water available, and on this basis, you would make the sale—you would show *how* the property answered the needs of this prospective buyer!"

"Yes, I'll admit you are right there, but how's a fellow going to maintain 'house dignity' if he adjusts his proposition to every fellow that comes along?"

"I don't know just what you mean by 'dignity'—but I contend that one's sales effort should be no more dignified than the prospect who is being importuned to make a purchase. Advertisers argue this way. We have certain standards to uphold, we wish to constantly stabilize our product in the eyes of those who read our advertisements.

We must determine what those king-pin qualities are to be which—when exploited—will create the most good business.

"Let us see. Are those policies and qualities of definite concern to a buyer—whatever he may be? Yes? *Then they are sound!* If not, then cast them aside. A man must run his own business? Surely, But is not the greatest salesman one who points out how his product will increase pleasure and profit—not of the *maker* but of the *buyer*? Does he not become the 'humble servant' of the prospect in order that he himself may be 'exalted'?"

"Come now, Preacher Sandy, you've been moralizing to me on the subject of 'Hell'—at any rate that's what you're giving me. Let's sing 'Tell Mother I'll be there'—and then—"

AT this point the men were interrupted by a salesman, who handed each of them a large red pencil, and remarked, "You men use pencils, don't you?"

They murmured their thanks, and accepted the pencils, Sandy unhesitatingly inserting his in an inside coat pocket, while Martin paused a moment, held the pencil before him, and finally placed it out of sight as had his friend Wiltsey.

Quick as a flash Sandy came at Martin with this question.

"Tell me, George, just why did you hesitate when the pencil was handed to you, as to which pocket you should place it in? Now, out with it! Try to analyze your thoughts, giving me the exact reason."

Martin stood silent for a moment, and then answered. "There are a number of well-dressed men and women on this floor, Sandy. Now tell me, how would the top of that red pencil look, sticking out of this pocket in my Palm Beach? I'm thinking it would resemble a splash of red ink on a white shirt more than anything else and, of course, I naturally desired to keep it out of sight, since I take a little pride in my appearance."

"All right George, thank you for your answer. Let me ask you another question"—"What in the mischief are you trying to prove, Sandy? What are you driving at?"

"Just hold on a minute, until you answer my second question, and then we will go back to the former argument. When you get back to the office, what will you do with that pencil?"

"Why—er—probably—I'll use it in the office, of course. What difference does that make? Well, on second thought, I don't believe I will either—I'll take it home to the boy."

"Just why don't you think *you* will use it?"

BY this time Martin had pulled the pencil out of his pocket, and was turning it around in his fingers.

"In the first place, my associates would roast the life out of me for using a bright, clumsy pencil like this one, when I have been accustomed to a much more refined appearing as well as smaller pencil.

"In the second place, I like to have a good sharp point on my pencil, and at the same time keep my fingers clean—consequently there is a pencil sharpener on my desk. This pencil is so large that it won't fit into the sharpener; therefore, I would have to use a knife or a chisel, and smut my fingers every time I put a point on it. But again I ask, why this discussion?"

"I have quizzed you in this manner in order to better illustrate what we were talking about a few moments ago—regarding the need of carefully studying the prospect.

"Now suppose the company who offer these pencils for sale, instead of merely

saying to themselves, 'We know this is a good pencil. We know the lead is clear. We know the wood is straight and clean. We know that we are offering a great big value for the money, etc.' would turn the same search light on the average advertising man, and the business executives who attend this conference.

"A little study would reveal that the majority of us chaps are on dress parade down here, although we are primarily on business bent, of course.

IT seems to me the manufacturer should realize that an advertising man, possessing the eye for beauty and the good personal taste generally credited to our profession, would have no interest in a big, gaudy pencil like this.

"Why didn't this company send their man over here with a pencil of standard size, that would fit into a pencil sharpener, hexagonal in shape, so that it will not roll when placed on the top of a desk—finished in brilliant white enamel, and with the printing daintily done in silver?"

"I know it would cost more, but there isn't one man in the bunch but would be glad to use that pencil, and in all probability would order. He would show it to his friends, and would be proud to keep it on his desk.

"Such a pencil would also harmonize with the 'White Convention' thought. Incidentally, at a trifling cost, the maker could have each pencil equipped with a neat metal cap to cover the point. How we fellows—in light, easily soiled suits—would take to that!"

"Yes, that's great stuff, Sandy—but suppose this were a Plumbers' Con—"

Earnestly Wiltsey submarined his friend's partially formed question—"Can't you see that this fat, red pencil would prove a 'bear' in a Plumbers' Convention? And that, on the other hand, it's a misfit here? Wouldn't this pencil man actually get more business by making his proposition fit each general class of prospects instead of attempting to force them to his preconceived notions?"

GEORGE answered: "You're right, Sandy, as usual. After all, the only excuse we have for telling a prospect about what fine stuff we manufacture is in order to make it very clear how these features will mean better service and satisfaction to the user.

Perhaps it would be better to say less

(Please turn to page 52)

The Fullness of Truth

By THE VERY REV. ISRAEL H. NOE, B. D.

Dean of St. Mary's Cathedral, Memphis, Tenn.

DR. JOHN HAYNES HOLMES has just written a book called "New Churches for Old," in which he states that the churches should be scrapped along with the battleships."

"J'accuse," hurls Dr. Holmes at the churches like another Zola. "Who can testify," he says, "that the churches are any longer of much importance when we consider how little effect they have upon the life of the average church member? The churches are interested in ideas and ideals with which the modern business man has little concern. Those who attend and support the churches to-day do so because they were trained by a generation who were in the habit of regular church attendance. But the people of the modern world are pulling away from the church, and seeking some new thing."

Dr. Holmes then states that he resents the "impudent intrusion" of the churches in the affairs of the modern business world. He declares that they are simply in the way of things that have to be done; mere cumberers of the earth.

THE Master Teacher declared that He came into the world that "men might have Life and might have it more abundantly." He came to be a Power in the lives of men, and as He went about ministering in Palestine we read that the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, and the poor had the Gospel preached unto them.

Surely the life of Christ was one that was filled and surcharged with living Power. And as long as men sin, suffer and die; as long as men have souls, and long for God and eternal life, just so long will men need the fullness of Power that only Christ can give, and just so long will men need the churches, for the churches represent Christ on earth.

Blot out the churches in our land to-day, and you might as well throw man upon the scrap heap, and write over him this epitaph: "Vanity of Vanities, saith the Preacher, all is Vanity."

What the churches need to-day is to get back to Christ, and to manifest His full Truth to the world.

Apostolic Christianity was a Christianity that was full of Power. From the day when the Apostles were filled with the Power from on High at Pentecost until the time of Constantine when the church became dominated by the state, and submerged in materialism, the church was such a vital, living power that empires were hurled from their hinges, and kingdoms overturned.

Wherever the disciples of the lowly Nazarene went, politics were purified, homes made happier, and lives transformed.

As Roger W. Babson and all the great business men of the world declare, the great need of the day is for something that shall give to the busy man a sense of victory, a power that shall enable him to "rise on stepping stones of his dead self to higher things." Unless the Church of Jesus Christ is giving the fullness of this Truth to the world, she is not true to Her Divine Guide and Inspiration.

THE world is filled with an unrest and dissatisfaction today; a yearning and a longing for Something which the world can neither give nor take away.

Men and women to-day are seeking the truth, searching for a philosophy of life that will satisfy their deepest longing. Over the whole world there is a craze for what is called "Practical Psychology." There are some people who condemn the whole movement, and regard those who teach it as ignorant and impractical fanatics. I know that there are quack psychologists, just as there are quack doctors and shyster lawyers, but that is no reason why we should condemn the whole movement.

I know that the world is filled with those people who try to commercialize any popular movement; I know that one has to burn the midnight oil to master the technique of a Titchener or a James. But I also know that, whenever men or churches have lost sight of God and failed to proclaim the fullness of His truth to the world, God has always raised up a faithful remnant to keep the light shining bright in Israel, and to bring the world back to God.

And I believe that this movement to

make psychology practical is but an instrument in the hand of God to make the church realize the need of preaching the Whole Gospel of the Whole Christ for the Whole of Life. The churches should thank God that these men have taken something that was known only to a select few and made it helpful for many.

THEN take the Christian Science movement. It is true that many have gone into the Christian Science movement because they have itching ears and are always seeking for some new thing. They once were Spiritualists and later on they were Esoteric Buddhists and still later followers of the New Thought Movement.

But you cannot account for the Christian Science movement by pointing out the crack-brained fanatics and money-makers. They pick out isolated sentences of God's Word, and their method of interpreting the Scriptures is out of date and antiquated.

But whenever you go into a Christian Science meeting you are always hearing of what God is doing. The blind receive their sight and the lame walk. There are many of these people who have been born again, and have gone forth to carry the blessed light to others.

How did this movement begin? In the nineteenth century when the Church had become submerged in materialism, and men and women like John Tyndall, Thomas Husley, Matthew Arnold, and George Eliot were causing the people to distrust the miraculous in the life of Christ, Mary Baker Eddy arose to bring the Church back to the ever-living, ever-present Christ, and to a belief in the miraculous.

And I believe that Mary Baker Eddy, with all the errors of her teachings, and the mistakes of her life, was an instrument in the hand of God, to bring the church back to the need of proclaiming the full truth of Christ to the world.

THOMAS CARLYLE in his "Heroes and Hero Worship," contends that no great movement in human history can be ascribed entirely to fraud. Whenever large numbers of intelligent men and women are moved to act together in an effort to better the race, there is something deeper in their hearts than trickery and deceit.

We read in the Scriptures that Christ was crucified, and the Apostles ridiculed and persecuted from city to city, but they went forth in the Might and Power of

God, and they turned the world upside down.

It is true that religion always has a tendency to degenerate, because it deals with the things that are above, while men deal with the things of the earth. As some one has said there is always a tendency and a temptation to make religion simply a form of words. In the olden days the priests kept repeating those Latin words "Hoc est corpus," while their hearts were sordid and worldly, and it did not take long for them to degenerate into the word of ridicule "Hocuspocus."

So there came also the Dark Ages of the church. What we need to-day is to have the church to realize that Christ came to give the fullness of Truth to the world, and that He has commissioned the church to carry on His work. The gates of Hell cannot prevail against it, provided it is true to Him and to His message. Let us thank God for any movement that shall cause us to awaken to the needs of the hearts and souls of men.

Man, as Sabatier has said, is incurably religious; instinctively he hungers for God. Let the church feed him with the bread of life. The fullness of Truth should be found in the church of Jesus Christ. But not until that church awakens and gives the full truth to man, will the church be filled with people, and God's Kingdom come.

Profit and Loss

PROFIT?—Loss?

Who shall declare this good—that ill?—
When good and ill so intertwine
But to fulfill the vast design
Of an Omniscient Will?—
When seeming gain but turns to loss,—
When earthly treasure proves but dross,—
And what seemed loss but turns again
To high, eternal gain?

Wiseest the man who does his best,
And leaves the rest
To Him who counts not deeds alone,
But sees the root, the flower, the fruit,
And calls them one.

—John Ozenham.

Thoughts and Deeds

"There is nothing, either good or bad,
But thinking makes it so."
If we'd live lives of perfect peace,
We'd think just right, you know;
We'd watch our thoughts, and then our deeds
Would be like gardens stripped of weeds,
Where only flowers grow.

—Emily Tupper-Bendit.

Sales Ability Can be Developed by Special Training

By PERCIVAL FASSIG

Wheeling, West Va.

FROM a general standpoint, there are two classes of salesmen—one that calls on the large manufacturers, merchants, contractors, and the like, and one that calls on the small trade. And there is as vast a difference between the two classes as there is between men handling big business and those handling smaller business.

Many a merchant who was very successful with a small business made an utter failure when he tried to branch out into the big-business sphere. So it is with salesmen. Salesmen who have been successful with small dealers can not as a rule sell to the larger dealers and vice versa. One thing is overlooked. Salesmanship is an inborn trait, subject of course to development, with considerable accent on development. Simply having selling ability does not make a salesman. He must know business principles. Salesmen must be developed along broader lines—they must get inside the business circle.

It requires a different training for the two classes of salesmen. A salesman calling on the big trade is not in a position ordinarily to make sales to the small trade, until he has been coached for it.

For example, few large concerns are open to suggestions with reference to the conduct of their business, whereas, the smaller concerns welcome such suggestions. There are exceptions of course, but in general this statement holds good.

THEN again, the matter of approach is entirely different. It is human nature for those connected with the larger concerns to feel above those connected with small concerns. Just what causes that feeling is debatable, but it is a fact none the less. Quantity purchasers and quantity users must be handled quite differently from the small purchasers and small users; and this applies with equal force to those financially sound and those needing long-time credit.

The matter of approach is a study in itself. The salesman to successfully approach a buyer *must be able to size up the*

situation quickly. First impression, if favorable, is the opening wedge for an order. While many buyers for small concerns use the high-and-lofty manner when first met, you can rest assured that nine-tenths of it is assumed. The more friendly (with dignity—not the “slap-on-the-back” of years ago) the approach, the more successful will the salesman be with such buyers. The greatest fault with many salesmen lies in the fact that they assume a superior attitude. Under practically no circumstances should a salesman assume such a position. Except in rare cases, the buyer holds the rein.

TO be successful as a salesman, a man, in addition to knowing how to approach the trade, how to state his case, should have a business training and should be familiar in a general way with matters financial. A great many apparent failures can be prevented by the salesman; the fact is that threatened loss can often be turned into gain through taking the advice of the salesman who knows how.

Hundreds of merchants who conduct small stores, have had little or no business experience; they do not know how to figure profit; the item of expense is a sealed book until too late; they over buy when they are offered a “good price,” neglecting entirely the carrying cost; waste, over-extension of credit, general appearance of stock, and display are overlooked or given very little consideration.

While it is extremely doubtful if all of the foregoing points will be found wanting in any one store, one or more are found wanting in most stores, and they pave the way to failure. And it is right here that the properly trained salesman can render service, both to his employer and to the merchant, by keeping the customer off the rocks of failure.

MANY of the larger concerns after employing salesmen, give them a training in their special methods and in the use and value of their products. Those matters are, as a rule, drilled into each salesman, which is as it should be. But

a salesman to be successful should know more. He should know business principles, how successful business is conducted.

Especially, he should know on what credit is based. The mere fact that a man can sell, does not constitute a salesman. The real salesman is also a business man. He can practically tell on entering a store a factory or an office, to what extent the concern is entitled to credit; whether he should book a large or a small order. To sell a concern a thousand-dollar order when indications point to five-hundred dollars as the limit, is mighty poor salesmanship. And still it is done day in and day out, simply because the salesmen are not posted on business principles. Of course, it takes time to learn how to judge conditions, but a little coaching and study will do the trick.

It is a fact that many salesmen, or men employed as such, are entirely indifferent as to the credit a customer should be allowed. It's the order with them. Pile up sales irrespective of collections is their motto. Ask such a salesman about the business standing of a customer, and he will answer "Oh, he's all right. Does a nice business. He'll pay when due." The fact is the salesman knows nothing whatever about the customer's financial standing or ability to meet his liabilities.

WE hear much about "born salesmen," which is the same cry since the year one about musicians and artists in general. But let it be stated definitely that there are mighty few born salesmen who have made good without special training, and the same statement holds with reference to musicians and other artists.

There is no doubt that a man to be successful in any line must have a liking for the work. Just the same, he must develop himself through observation, study and application.

Broaden the business views of your salesmen. Train them in the ways of business, in the value of credit, and in the importance of collections, in addition to the uses and value of your products. Make them live business men. Get them out of the rut of narrowness.

Success Nuggets

We scatter seed with a careless hand
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land.

—John Keble.

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The Fundamentals of True Success

By HENRY THOMAS HAMBLIN

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Part V—The Overcoming of Circumstances

BY thought-control and mental imagery of the right kind, a belief in our own power to overcome and succeed gradually develops and becomes established. By degrees there dawns a new inward power. This is the power of the Spiritual Ego, the real I AM, which is the real self.

Instead of thinking and worrying with the surface mind, endeavoring to achieve through the finite will, we begin to use the whole of our mind, realizing that behind us we have omnipotent power.

He who realizes the greatness of his subconscious mind and thinks deeply with the power of his whole mind, becomes a force with which to be reckoned. When to this he adds a realization of the power of the Spirit or Ego, there are no difficulties which he cannot overcome. The power within is greater far than any difficulty, for it is spiritual, and, "Nought can stand before thy Spirit's force."

It does not matter what our position in life may be, nor how unfavorable our circumstances, we can rise above them, for the power within us is infinite. So long as we let circumstances and environment master us, we are slaves. When, however, we become bigger than our circumstances, our environment alters accordingly.

PEOPLE often say to me: "If only my circumstances were different I could get on." They are surprised when they are told that if their circumstances were made easier their troubles would not be less but greater.

Our circumstances are always the best for us at the time, and the most suitable for our development.

The object of life is character development and our circumstances are always those which will develop us in the best possible way. If our life and environment are petty, then we must become broader and bigger in character before they can be changed.

What is the difference between a man of great achievement and a struggling little tradesman in a back street? Is it in circumstances and environment? If they

changed places, would they remain in the same position and environment for long? NO, the difference is in the men.

It is not environment or circumstances which have to be changed, but the man himself. If a man is in poverty and difficulty he cannot overcome them by fighting them—some indeed, spend their whole life in fighting difficulty, and without success—he can overcome them *only by altering and changing himself.*

THE real fundamental difference between successful and unsuccessful people is this: The former always looks to himself for the causes of his failure, and alters himself and his methods in the light of experience, while the latter blames circumstances for his lack of success, and, instead of altering himself, endeavors to change his circumstances by fighting them.

A "big" man will always readily admit that his temporary failure—for all men fail at times, and a successful man is one who learns from failure—is due to himself. He learns wisdom from every set-back and grows "bigger" in consequence.

The outward life is a reflection of the life within. Our circumstances are an effect and not a cause. The cause of our circumstances is in ourselves. The unsuccessful ones are forever blaming circumstances for their troubles, and, by so doing, allow their environment to have tremendous sway over their lives.

Before we can escape from unfavorable circumstances, we must outgrow them. Our environment always harmonizes with our inward mental state, and when we alter within, we are quickly raised to better circumstances. Before we can be successful, we must merit success. Before we can achieve, we must develop the power to achieve. Before we can fill a higher and bigger position, we must make ourselves capable, and more than capable, of filling it.

THIS law is merciless. If, by some freak of fortune, a person suddenly becomes wealthy without being ready for it, there follows the most disastrous results. During the war, many people who otherwise would not have been successful, were able, under the peculiar conditions

then obtaining, and in the absence of competition, to make fortunes.

The result can be imagined. They paraded their wealth in a vulgar manner, were avoided by cultured people, and lost the friendship of their old friends. Having no culture, they did not know what to do, either with themselves or their money. My under-gardener, who became a tank-sergeant during the war, was employed afterwards as a chauffeur by a new-rich couple. He had to leave his situation; he could stand the army and the Great War, but he could not endure the life they led him. They were drunken, unhappy, quarrelsome, overbearing and without consideration. The life they lived was like that of the underworld. Their wealth was a terrible curse instead of a blessing. The law is always working. We can occupy a higher position only when we are ready for it.

In contrast to this case, there are those who have climbed rapidly, by sheer worth, from the lowest poverty to extreme wealth, and have filled their new position with dignity and grace. These were ready for their rise; they grew bigger than their circumstances and when they moved to higher positions they were ready to fill them with honor.

THERE has been a great deal of occult teaching of recent years promising a golden fortune to those who will follow certain methods of mind domination.

This is ancient black magic in a new guise. You have to visualize a certain sum of money for a certain time each day, and *will* it to come to you. Nothing is said about *earning* it or *giving service* in exchange for it, or *being worthy* of it—you simply demand it and will that it shall be yours.

The theory is that, if your desire is strong enough, you can sit with folded arms, and the desired wealth drops into your lap.

Fortunately it does not, as a rule, work, and its devotees are thus saved from disaster and suffering. Those who can force wealth to come to them in this way have ample cause bitterly to regret it. Such methods are against the laws of life and true progress. *The only true success is through service.* Endeavoring to get something for nothing leads to suffering and disaster.

THE power within, then, must be used, not to fight evil or unpleasant surroundings, but to increase our worth,

LET ME—

Are you seeking to raise money for the promotion of your enterprise; Commercial, Utility; Industrial; Mining—

LET ME Write your Prospectus, no matter what you have to offer, in the approved manner and form which will take it out of the amateur class and command attention and money.

LET ME Investigate, analyze and report on any business project or proposition in which you contemplate embarking. Show me your data and I will find the "Nigger in the Wood-pile" if one is there.

LET ME Dig out the facts you need about any basic industry—mining; production; raw materials; manufactures, etc. I am close to the source, of all statistical information.

LET ME Conduct your research work in sociological; economic; financial; industrial or historical lines. I know where to find all the data you need and am constantly doing it for others.

LET ME Prepare the booklet you want to send out to your customers or clients telling them what you have to sell or offer.

Richard Hoadley Tingley

Business Statistician

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improve our service, extend our efficiency and enlarge our capacity.

This applies to both men and women in all ranks of life. It is as applicable to the mother in the home as to the man of business; it applies equally to the woman of independent means and the man of affairs or the factory hand. No matter what the position in life may be, circumstances can be overcome only from within, and life cannot be made a success by making it easier, even if such a thing is possible.

Life is a stern experience and its discipline cannot be avoided. All attempts to dodge its tasks and lessons are ultimately defeated. The avoidance of life's duties is the cause of untold suffering. Life insists upon the lesson being learnt and if it is not learnt willingly, it has to be learnt through painful experience.

The unthinking imagine that the object of life is to "have a good time." Because of this they constantly seek to avoid life's discipline and to choose the easier path. They wonder why it is that life becomes increasingly difficult. They are not aware that it is merely the Law compelling them to learn their lesson through suffering instead of through voluntary self-improvement.

It was Phillips Brooks who said:

"Do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks."

NO truer or more faithful words were ever uttered. It is impossible either to avoid the discipline of life, or to make life easy. The only way is to become greater than our difficulties, bigger than our environment and master of our own weaknesses.

A simple and homely illustration will explain what I mean with regard to mastering our own weaknesses. We will take the case of a man who is in bad odor at his place of employment. He is not liked by the management because he frequently arrives late; because his health and temper are not good; because his work is not quite as good as it might be.

Other men are promoted over his head. They are not cleverer than he, but they are more punctual; more dependable; are fitter in health and better tempered; their work also is a little better than his.

What is the cause of the whole trouble, and how can it be remedied? The sole cause is a weakness of character. He lacks self-control and cannot rise in the morning at the proper time. He lies in bed until the position becomes desperate,

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then dashes through his toilet, snatches a hasty breakfast and dashes to the station. Even if he gets his train he arrives at his office with nerves in a fearful jangle, his digestion upset and quite unfit for his work. Sometimes he may miss his train, arriving at the office late and receiving a well-merited rebuke. It is only a matter of time and this man will be discharged. All his failings and shortcomings, as well as his good points, are carefully noted by his superiors, and, unless he improves, the time must come when he will lose his position.

How can this man put the whole matter right? Simply by correcting his weakness of character. When he has overcome his weakness, he will rise early, bathe, exercise and dress in comfort, descend to breakfast at his leisure, and stroll to the station in good time for his train. When he arrives at the office he will be fit and well and capable of working at the top of his ability.

THIS homely illustration will show how by altering *ourselves* and improving our own *character*, we can overcome the difficulties of life and become successful instead of a comparative failure.

This self-improvement and inward growth which makes one bigger than one's circumstances, and raises one in the scale of achievement, can be achieved in two ways: First, by will-power, brute force and frontal attacks, or second, by the realization and right use of the Power within.

The first method is exhausting, and, although successful in some cases, more often results in failure; for the more we fight our weaknesses the stronger they seem to become. The second method is infallible for the Power within is infinite.

This Power is spiritual and is not to be used to dominate and influence other people, or even to fight difficulties and circumstances, but to build up one's own character; to increase one's efficiency and usefulness; to make one more capable, steadfast, reliable; more fitted to fill a higher position and to bear the larger responsibilities of life and citizenship.

The Power within us is limitless, but lies dormant and unexpressed. It can be brought into expression only as we become enlarged in character, broadened in thought, greater in our ideas and more lofty in our ambitions.

The sixth article in this series by Mr. Hamblin, "Opportunity," will appear in July.

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R. J. MERTZ

Greenville, Pa.

Love and Wisdom, the Great Constructive Forces

By GRACE M. BROWN

LOVE and Wisdom, Wisdom and Love, in their unity creating the great constructive force, are the mighty accomplishers. Wisdom presents and Love absorbs; uniting they create, in conjunction they develop.

The finer forces of nature interpenetrate all life and always balance with truth. All diseases having come from misdirected energy, from misappropriation of the finer forces, must be dissolved by the proper direction and the intelligent appropriation of those forces.

Education does not make the healer. The healing force is generated by pure goodness and pure goodness is a combination of the God qualities and attributes, which are as free to the humblest of His creatures as to the most autocratic.

Wisdom and intelligence are not obtained by book knowledge or school training. Some of the most bigoted and narrow minded people in the world are so crammed with information found in books and through the memory, that they do not know how beautiful it is to love and to serve.

The desire to heal followed by intention to do so and the realization of the power of the divine influx, generates through its constructive force, a healing energy which proves on trial, its own efficiency.

WHEN you feel the desire to do the healing work, you should always obey the inspiration and as you practice, your faith becomes stronger and your power increases because, when you actually see a disease dissolve under your hands or through the vibration of your words, all doubt and fear which are the great barriers in the healing work, will naturally disappear.

Above all, do not be discouraged if a patient does not respond immediately or if your own difficulty seems insurmountable and hopeless. There is no such thing as lack of hope in truth. All life is filled with hope; it is the fore-runner and inspirer of faith which is the essence of all action. Just know that God is supreme and that in His name there is no failure.

When there is a lack of response to the

healing current, there is always a cause which when discovered, is easy of dissolution. Where there is a money consideration in the work, the cause may be found in the attitude of the mind about money. But whatever it is or wherever it is, it can be removed and when you have found and expelled the intrusion, the way is open and clear.

MEN can heal themselves when they know that they need no medium between themselves and God. They have been taught too long that they must have an interpreter, an inter-pleader, as it were, to present their necessity and their interests to the infinite intelligence.

In the first place, the attitude of God to man is one of love and not of oppression. Love does not patronize, nor does it exclude. Your prayers and mine are just as sacred to an infinite love as are those of any other human being, no matter how exalted he may be by his own decree or that of his followers, otherwise it would be a finite and a personal love instead of the infinite love which can know no limitation of personality.

You and I are as much of God as we realize. Then let us realize our relation to Him as a part of Him and one with His life.

The child heart does not abase itself to its parents or express its necessity in supplication. It goes out in perfect faith in the fulness of its love and of the generosity of its service.

Could the infinite intelligence give and serve and love with a lesser generosity than the human parent? No indeed; the divinely loving God never separates Himself or holds Himself aloof from us although we, in our ignorance, too frequently separate ourselves from Him.

HOWEVER, until men recognize the healing power in themselves and the divine quality in all life, they need help in their overcoming and in their *becoming*, so they call upon those whose experience has given them a stronger faith and whose desire is to serve their fellow men in their path toward a freer realization of the all good.

In and through all our experiences, in and through all our joy and hope and faith and fear, let us never lose sight of the glorious fact that we, you and I, can contact the infinite intelligence whenever and however we desire to do so.

God is my life and your life, we are one in His name and in His love and nothing can possibly keep me from His perfect manifestation in my body, in my mind and in my soul but my own limitation of thought consciousness through my own lack of love.

Let us, you and I, open our hearts to divine influx and be free in God's perfect love.

For God is all of life
And I am life,
So how can I be separate
From that which is myself.

Then, Life is all of love
And God is love,
So, how can I be living
And not love with God.

God is the truth of me
And I am health
As I express His truth
In wisdom and in love.

This essay on what is sometimes called "mental healing," is printed as the "Afterword" in Mrs. Brown's book "The Word Made Flesh."

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By B. J. MUNCHWEILER

Salesmanship Instructor, Philadelphia Y. M. C. A. School of Commerce

RETAIL store buyers go into the open markets and buy such goods as their experience tells them are desirable. This is priced to attract the customer, displayed in wonderful show windows and thousands of dollars are spent on advertising. And why? To get the customer into the store, after which the salesman must take up the chain of endeavor and either make or mar all the work which has gone before.

If the customer thus attracted happens to fall into the hands of a diligent, pains-taking salesman, the chances are that the money which has been spent on advertising and display will yield a profit. But, by the reverse token, should the attracted customer meet a salesman who is not diligent, pains-taking and helpful, all the work and all the money that we have spent to attract them is a waste, and a waste which cannot be regained.

Consider, if you are a retail salesman or saleswoman, your own importance, your own significance and your own efforts from the customer's point of view. They read the advertisements and come into the store with some sort of an idea of making a purchase. If the clerks are not as helpful as they might be, away goes all thought of buying and the customer leaves the store with a feeling that this is not a good place to trade.

Again, when a customer does leave without buying or falls into the hands of a clerk who is not rendering service of the better sort, the customer does not blame the clerk whom they do not know but what they think is "I'll never go into Blank's store again." Thus the store and all its helpers suffer from inattention and poor service.

FROM still another angle, the clerk should consider this fact. Every time you lose one customer, you lose just as many as there are departments in the store, for like as not the caller you failed to sell would have become a patron of all the departments if properly served by the first clerk into whose hands he happened to fall. By a reverse method of analyzing the situation we find if the customer is well

served he or she eventually becomes a buyer in all the other departments of the store as well as a "booster" for the firm.

Of course, we don't expect you to sell every person who enters the store or each who stops and looks at your merchandise, but we do feel if more time was spent on the so-called "lookers" more sales would result. Suppose, for example, with the next few customers who say in response to your query, "Can I serve you?" and they reply, "I'm only looking," you make up your mind you shall forget the word "looking" has been uttered and you go ahead and make the sales display with all the good judgment you are able to command. What will probably happen? Just this: You will find that out of ten people who are "only looking," you will sell more than half. Simply because you forgot they used that word "looking" and you said to yourself, "Here's a buyer." Try it and be convinced.

Selling the person who comes to look is not such a hard task as one would suppose for if the callers did not have some idea of making a purchase they would not have entered the store. Indeed I am under the impression that every looker is a buyer sooner or later, if the salesman leads them in the buying direction and does not remove the germ of possession from the caller's mind by turning away in disdain, not making a proper display, or some such other infraction of good salesmanship.

The managers are not going to ask anything impossible of you, their helpers. Simply that you first of all spend just a little more time with each customer in an effort to either sell a little more or a little higher priced merchandise, also to forget there is such a thing as a "looker" but realize that all visitors may become actual buyers as soon as your mind leads the way toward sales. Please understand, however, that we are not going to censure you if this result is not secured, but what we really aim to have you understand is the situation from our point of view.

Again, if by exercising these principles, you succeed in selling but two dollars a day more and every salesperson does like-

wise, just think of what splendid increases will be secured simply by reason of the fact each one of you sold just two dollars a day more. This increase in business will also be secured without spending one cent more for advertising, window display or any such means to cause people to visit us.

NEXT to the actual display of merchandise, the best way to make sales to all is to give quick, accurate answers to questions asked, for no one likes to ask questions and have a salesman "think" or "guess" in reply.

The clerk *must know his merchandise* or many sales will be lost only to be secured by a store that employs salespeople who know what they are talking about and talk about what they know.

Think of every detail of each sale and say to yourself: "Why did I sell Smith so easily and why was Jones so hard to land?" "Why did Jones not buy a greater quantity of my best selling number and why did I not sell that last customer?" This and thousands of ideas pertaining to the day's work should pass in review in your mind at the close of each day; thus you are able to meet the issue next time similar conditions arise.

You also find the competent salesman giving attention to the "tools of the trade." Lead pencils (two in number) are pointed, carbon paper placed in sales book, a few pages of the latter dated in anticipation of the rush.

The competent clerk next reads the store's advertisements, as well as those of other establishments, so he will know what his concern and others offer the public that day. The store doors are now open and he is ready for the fray and you can gamble without doubt the salesman who is as painstaking as the above, misses few sales and "runs" a "book" which is a credit at the end of the day.

The day is past when a man can expect to tell a funny story or employ a slap on the back, aided by a fat black cigar, to sell goods. He must be serious in mind and intentions to make the prospect feel the thought he gives to the work in hand.

No business can thrive or no person employed in the store can prosper, if the employe fails to put every ounce of serious endeavor back of the work in hand. Smile when you play and be serious and thoughtful when you sell, is a good rule to observe. Of course, this does not mean you should be glum and pucker your forehead into a frown when attempting to sell goods, but

it means attention to business in a sober-minded manner. The man who calls the serious business of salesmanship "a game" is apt to play at his work, while the one who knows it's a profession is a true disciple of the calling.

Have you ever noticed the serious-minded salesman in the course of a sale, how he weighs every word he utters, how he knows and makes his prospect realize the importance of his position? And perchance you have watched the flippant one, how he jokes and cuts up capers. He is a past master at the telling of risque stories and has the latest Ford joke always on tap. Of course, he sells some goods, but seldom the commodities which require a great amount of thought to market. Which type would you care to give your order to if you were a buyer?

The Competent Salesman

ALL the above goes to prove that a system in a store is just as important as in a bank or counting room, also salespeople with a systematic turn of mind work easier to accomplish more, run higher books and are advanced from the ranks whilst the other type stays in a rut and bewails the fact there "ain't no chance" for advancement.

A competent salesman also dresses quietly and in good taste, realizing that impressions conveyed to customers by outward appearances mean much.

Uses plain forceful language and abstains from slang or smart remarks.

Doesn't look with disdain on the small sale, knowing "many a mickle makes a muckle."

Secures a full and comprehensive knowledge about the goods sold.

Realizes that service is the keynote of successful business and integrity the only foundation possible.

Understands that to present merchandise in an intelligent manner means the goods are half sold.

Secures experience by watching the so-called little things and not making the same error more than once.

Looks upon every "looker" as a buyer and each store guest as a future asset to the business.

Abstains from entertaining friends and relatives during business hours, knowing that such pleasure should be reserved for other times and places.

Assumes a friendly but not familiar attitude with customers which causes them to feel kindly disposed toward the store.

Business Conditions Improve in South and Southwest

By F. W. LAFRENTZ

President, The American Surety Company, New York

THE banks have saved the South" declares F. W. Lafrentz, President of the American Surety Company, "and the hard work and intelligent economy of the people are now pulling it well out of the recent depression." Mr. Lafrentz, who has just completed a tour of investigation through parts of the South, Southwest and Middlewest, reports that in every state he visited there are very definite signs of general and business improvement.

"If it had not been for the courage and consideration of the banks," says Mr. Lafrentz, "almost all of the agricultural population and a large part of the manufacturing population would have been in a state of collapse, from which it would have taken many years to recover. But the financial help of the bankers has tided the people over their most difficult periods and thus has accelerated the recovery. And the banks have found that their faith has been justified because the people are liquidating their debts as rapidly as possible and in many cases much earlier than has been expected. Neither the farmers, nor most of the manufacturers have met depression with inactivity but have gone to work with a will to clear themselves of the difficulties of too-rapid deflation.

CROP diversification and co-operative marketing are two developments which have been forced on the southern farmer by his recent troubles, and constructive efforts in these directions are beginning to materialize. In the tobacco and citrus regions, for instance, cotton acreage will probably be increased while in the areas hitherto exclusively devoted to cotton, dairy farming and truck gardening are being taken up.

"While the manufacturers and merchants have been suffering most markedly

from the slowing up of business, their troubles have been secondary and their activity seems to be increasing now as rapidly as their customers recover. Store-keepers have been buying from hand to mouth and this uncertainty has naturally been passed on to the manufacturers and the people employed by them. Many factories, such as those producing cotton goods, hosiery and lumber products, whose markets are not limited to the South, are working at a good capacity, particularly in Virginia, North Carolina and Georgia.

"Construction is showing signs of revival," reports Mr. Lafrentz who studied the prospects for contract bonding in those places which he visited. "The States and local governments have more money, apparently, than they have ever had before for highway construction and other public works and contracts are being let for extensive work in the spring. There seems to be some activity, too, in dwelling construction. An interesting project is now being worked out in Tampa, Fla., for instance, where houses are being built on reclaimed land.

"Florida seems to be particularly cheerful as to the outlook. Cotton difficulties did not touch this state and the citrus situation is good. Although in some places there were reports that tourist business was not up to normal, yet the population seems to be satisfied.

"Everywhere business depression was mentioned in the past tense and the people are interested more in getting out of the slump than in brooding on their troubles. Conditions are, of course, far from prosperous and it will take a large part of the population many months to recover from their losses. But there is no doubt that the worst of hard times is over."

A sage once said that it isn't so very important how far you have gone, but that it is tremendously important that you should be headed in the right direction. At least it can be said that business in this country is headed in the right direction.—*Forbes Magazine*.



Little Talks *about* Business and the Business of Life ∴ ∴ ∴ ∴

Ah, We Do Not Die!

by

Jerome P. Fleishman

I DO NOT know whether there is a life hereafter. About some things it is useless to bother overmuch. But I do not think that a man's influence on earth ends with the grave.

It has been a long while since Abraham Lincoln returned to the dust, but the influence of his life and his ideals lives on. Long after Thomas Edison goes home, the benefits his inventive genius has conferred on mankind will live on.

It is my theory that God puts every man and every woman into this world for some definite purpose—for *some definite service*, if you will. What you do on earth will live after the mortal you has ended or gone somewhere else. Doesn't it behoove us all, then, to see to it that, after we are gone, folks shall remember us as an influence for good?

It has been six years this month since Mother Mine slept her way into Peace. Did the passing out of her body end her influence on earth? It did not. More and more the ideas and ideals she fostered in me are coming to the surface in my life. More and more I am trying to measure up to her concept of what kind of man she wanted her boy to be. More and more the power of her mind and heart for good is taking possession of me, and I find myself, as I grow older, wanting to do what she would have me do—be of some service to my fellowman.

Ah, we do not die! The material you and the material me may wither away and return unto clay. But what we have thought and what we have done rolls on down the ages as an influence for good or evil in the lives of those whom we leave behind. If my turn to join the great caravan should come tonight, I could not wish to leave behind any greater monument than a good thought or a worthy purpose in lives that have touched mine.

We live in deeds, not years, the poet has said. And so, let us live from day to day the kind of life that will make others whom we must leave here glad that we lived. Greater than gold is the heritage of a well-lived life. When you go, you may not be able to leave material wealth, but you *can* leave behind you a spiritual influence, as Mother Mine did, that cannot be measured by our narrow, ultra-practical standards of worth.

Worth More Than Money

By *ORISON SWETT MARDEN*

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I HAVE in my time known many famous in war, in statesmanship, in science, in the professions and in business," said the late U. S. Senator Hoar of Massachusetts. "If I were asked to declare the secret of their success, I should attribute it, in general, not to any superiority of natural genius, but to the use they made in youth, after the ordinary day's work was over, of the hours which other men throw away or devote to idleness, or rest, or society. The great things in this world have been done by men of ordinary natural capacity, who have done their best. They have done their best by never wasting their time."

The future of a young man can be gauged to a nicety by the value he puts upon his time, especially his spare time. From the foundation of the American republic the greatest and most successful Americans have been men who not only in their youth but all through their lives made use of every spare moment in broadening their minds, adding to their knowledge and developing their ability along their special line. The Washingtons, the Franklins, the Lincolns, the Burritts, the Morses, the Fields, the Edisons, the men in every line of endeavor all over the civilized world who have done great things for mankind and made themselves famous, achieved their great work not because they were geniuses, but because they got from every minute of time its full value.

BUT one is so tired after a day's work he does not feel like studying," is the protest of young people when reminded that they are not doing anything to advance themselves. It is only the excuse of those who are too lazy to work for what they want, or who lack the ambition to climb. It is well known that a change of occupation in the evening—the bringing into play of a different set of muscles, brain tissues, ideas, and thoughts, generally rests rather than tires one. Of course, every one should take a proper amount of time for needed recreation, exercise and rest, but very often those who claim they are too tired to study evenings waste more energy in foolish dissipation or dawdling aimlessly around doing nothing than

they would spend in reading or study.

Only a short time ago I read of a young school teacher who learned six or seven languages in her spare time, and who managed by earning some extra money evenings in teaching private pupils to save enough money to go to Europe, to perfect herself in these languages. The enjoyment and breadth of culture she got out of her travels in the different European countries would have been a great reward for the sacrifices she made; but she got much more than that, for she advanced rapidly in her profession, and is now an instructor in French, German and Italian in a high school for girls.

"The whole period of youth," says Ruskin, "is one essentially of formation, edification, instruction. There is not an hour of it but is trembling with destinies—not a moment of which, once passed, the appointed work can ever be done again, or the neglected blow struck on the cold iron."

MILLIONS of down-and-outs are to-day bemoaning the loss of the golden opportunities they allowed to slip by in youth, the evenings and holidays they idled away when they might have been laying the foundations for a happy, successful future. But they couldn't eat their cake and have it, too, and now they feel it is too late even to try to make good. They feel that they have nothing to look forward to but an old age of poverty and bitter regrets.

If some one offered to purchase a large percentage of your life power, you would not think of selling it, even for a fabulous sum. It is what gives you your chance to make good, to make your life a masterpiece, and naturally you would not part with it.

You would say that you could not afford to sell your birthright of power in which is wrapped up your whole destiny—your enthusiasm, your zest, your career, your ambition.

But do you realize that you are practically doing the same thing when you allow your most precious success asset, your time, to run away from you in all sorts of leaks; in sheer idleness, in dissi-

pation, in superficial, silly pleasures, or worse, in pleasures which kill your self-respect and make you hate yourself the next day?

If you would succeed in any adequate way, in a way at all commensurate with your possibilities, you must not only shut off all time leaks, but you must also repair every leak in your mental and physical system, and stop every output of energy that does not tell in rendering you more fit to make your life the great success it is possible for you to make it.

HOW often we are reminded of the value of time by the expression, "Time is money!" But time is more than money; it is life itself; for every separate moment as it flies takes with it a part of our life span.

Time is opportunity. Time represents our success capital, our achievement possibilities. Everything we hope for, everything we dream of accomplishing, is dependent on it.

"Short as life is," said Victor Hugo, "we make it still shorter by the careless waste of time." I would advise every youth starting out in life to put that sentence up on the wall in his sleeping room, and over his desk or work bench, where it would constantly remind him of the immense possibilities stored in the minutes and hours of every single day. If at the outset of your career you resolve to make good every day and live up to your resolution, nothing can keep you from being a successful man or woman, a superb character.

You are the architect of your fate, the master of your destiny, and right now you are shaping your future. Every day is a step nearer to, or farther from, the goal of your ambition.

IT is what we put into the passing moment, just that and nothing more, that makes up all of life, all of character, all of success.

The harvest of our to-morrows will be like the seed we sow to-day. If we do not put that quality into the present moment which we expect in our success, in our character, in our life as a whole, it will not be there. If there is not energy, vim, courage, initiative, industry, a high quality of work in to-day the results of these cannot appear in your future.

It is the daily ambition which starts out every morning with the firm resolution not to let the hours slip through one's

fingers until one has wrung from them their utmost possibility that makes the successful day; and it is the accumulation of daily successes that makes the big life success, that enables the man to realize the ambitious dream of the boy.

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Do You Read Magazine Advertisements?

By ARTHUR J. FORBES

SAY, I wish these magazine ad writers would let up on these big illustrated ads, all in fancy colors and filling whole pages. They make 'em so darned attractive that every little while when I'm reading a story I have to stop and look at the plagued ads in spite of myself, and miss the thread of the story I'm reading."

That's what a friend of mine exclaimed as we sat in the reading room at the club the other evening. And I was inclined to agree with him—and would if I had not been an advertising writer myself.

It's a fact that, within the past few years, magazine, and also some newspaper advertising, has been so forceful and attractive that it's impossible not to stop and read some of them, even in the midst of the most thrilling continued story.

And that's just what the men who prepared the advertisements had in mind when they spent hours and days planning them, from the preliminary sketches of the artist to the last detail of typography. I leave it to you whether they have succeeded or not.

IT'S an interesting pastime to anyone interested in advertising to get an old file of some of the magazines of twenty-five years ago and compare the advertisements that were considered the last word in paid publicity then with those of today. There's certainly been a change both in method and in arrangement.

Even some of the old-timers in the advertising pages, names or trade marks that have been household words for a quarter of a century, and that were run for years and years practically without change in either illustration or form, have so sensed the trend of modern advertising that they now run more modern copy in magazines and newspapers.

Advertising will not accomplish the impossible. As a rule, all that can be anticipated from the best worded and most alluring illustrated advertisement is that it will bring either customers or inquiries. Then it is up to the members of the sales force to complete the sale.

It is true that thousands of articles are sold by mail, either through magazine

advertising or direct sales letters. But the goods that may be thus sold are comparatively few in comparison to the commodities and articles which are sold direct to the customer over the counter. As to what happens to the customer there, after he or she has entered the store in response to the advertising, a number of big books might be written. But as Kipling used to remark, that's another story.

EVERY business man familiar with advertising will admit that it is one of the greatest forces of modern business.

Within the past twenty-five years, it has been given as much study as any other of the departments of business. And those who have studied it have laid down a number of sound rules and practices which must be followed in a general way in any form of advertising.

If these rules are followed, there is every probability that the advertising will prove profitable.

There is no necessity for making any leaps in the dark in these days of the advertising specialists. There are about 1,000 advertising agencies in this country and Canada, with skilled forces ready to give advice and assistance in any advertising problem. There are other thousands of trained advertising men, specialists in various forms of advertising, whose services may be secured by those who need them.

Large firms and corporations in every line of business employ advertising managers who work in close co-operation with the other departments of the business. Smaller business firms may secure the assistance of the specialist in their own lines, if the volume of their advertising appropriation is not sufficient to employ an advertising man for all of his time and if their business is not yet large enough to justify the service of a regular advertising agency.

IT is a matter of proven fact that millions of dollars of sales have resulted from judicious advertising. One could point to hundreds of well known products that would never have been known beyond

the confines of the cities in which they are manufactured if no advertising had been done.

Some products may be successfully advertised in almost every kind of advertising medium. Some may best be advertised in the daily or weekly newspapers; some in trade or class magazines; some in magazines of general circulation. Some classes of goods may be sold through direct mail order advertising.

Even bill boards undoubtedly have their uses. It is also evident that the men who own the few big national bill board companies have so far felt the force of public sentiment that few painted signs are now to be found on rocks and trees along the roadside, marring Nature's beauties. They seem to be trying to in some measure at least standardize the bill boards and to make the signs upon them conform to a degree of more or less—mostly less so far—artistic standard.

But there is still a vast amount of poor advertising in evidence both in the newspapers and magazines, and seemingly few advertising managers have yet been able to compose a really good series of letters, with enough interest in the first few lines to keep them out of the waste basket.

I HAVE in mind a two-page letter which came to my desk the other day. The writer didn't get down to business until he reached the bottom of the first page, and then he asserted that the book about which he was writing, would give one "absolutely all you need to know to win success."

Now, that man was promising an impossibility, for no writer I have ever heard of, with the possible exception of the inspired writers of the Bible, has ever had enough wisdom and knowledge to enable him to impart "absolutely all" that some other man needs to know to win success. Such an oracle of wisdom has never existed on this earth so far as anyone now living knows.

The writer of that sales letter violated one of the fundamental rules of good advertising, which is "don't exaggerate."

If you have anything to sell, tell the truth about it. Tell it interestingly if you can. Tell it as if you believe it yourself. But don't try to mislead the man you want to sell to, and don't allow your own enthusiasm to lead you into saying any more than your goods will back up.

And don't advertise in a half-hearted way either for such advertising will never bring satisfactory results.

"I saw people everywhere READING OUR BOOKLET"

I SAW people everywhere reading our little booklet, '*Tom Sawyer had the right Idea*,' after we finished handing them out at a certain convention!"

In substance, this was the statement made to me last March by a mighty successful manufacturer of playground apparatus.

We enjoyed planning and writing that booklet. It was chatty, somewhat western, simple and sincere. It "went across" because we entertainingly wrote *what we believed*.

If you make something we can put faith in, send me the facts about it. Let me take your letter and enclosed information to a Close-to-Nature cabin where the most wonderful sunsets may be seen across Lake Michigan. Let me ponder about your product, with Nature alone murmuring along the beach.

The next morning I will get off a few ideas to you on approval.

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Human Interest Advertising.

KALAMAZOO, MICHIGAN

A Rusty Stove—and Opportunity

A Story of a Man's Climb From Despondency To Success— and a Woman's Part in It

By AGNES MAE GLASGOW

IT IS too bad that I did not think of writing up this story some time ago while we had real winter weather, but that need not prevent us from enjoying its real worth. Besides the **BUSINESS PHILOSOPHER** goes everywhere and I know one man away up in Thane, Alaska, who gets it and will know why the story was written. Then if the readers of this magazine appreciate this story enough and say so, to either the editor or me, I will write another one about the same man that will go clean "Over the Top" and into "Every Man's Land" for interest. But this one must be told first to make that one understood and appreciated.

The story is all about a rusty old iron stove, a roaring coal fire and a man and woman who thought that they were too old and rusty in their ways to ever be properly appreciated, hence too old to make a new beginning and who went and hid away in the cold, cold Northland, out of sight, but not out of reach of—their own conscience, and opportunity to make good.

It's a fact that you cannot harbor ill will against another without attracting ill will toward yourself. The ill will may not come to you from the identical person for whom you hold this wrong thought. No, indeed. I have known people to grit their teeth with chagrin when they saw some one whom they did not like approaching them but when they came up to this person they would hold out their hand and smile so sweetly that unless you were gifted with second sight you would make up your mind that meeting this person was the happiest event in life.

No, ill will does not always show on the surface; but take it from me, it's a plaguey, infectious thing and when you least expect it your bad thoughts of another are going to infect some one who will bring that infection back to you with double compound interest.

It will not always come from the one you dislike. He may be immune, but nevertheless he will carry the infection to some one who will not be immune and then look out. You are in for a bad time.

YOU will surely always reap that which you have sown. Don't you know that the "good book" says: "God is not mocked; whatsoever ye hath sown that shall ye reap. He that soweth to the spirit, shall of the spirit reap life, but he that soweth to the flesh (meaning things that are destructible) shall of the flesh reap corruption" (free rendering of the scriptures)?

That's just what George and Marion Gilmore had been doing pretty much, all their lives, although they were not conscious of practicing self-destruction until it was almost too late to stop the landslide. George was a brilliant man and he knew it. What was more, others knew it also. But George was so very sure that he was not appreciated at his own worth that he was in a constant condition of self-pity and aggrievement toward some one. His mother and father, at first, and then his little wife, "Marion," so he told me, "could not understand" him. He was ambitious to get ahead. Wished to be considered a great literary light, in fact, the best. He was not another Rex Beach. No indeed. He came first and Rex, poor chap, was a mild imitation of George Gilmore.

But the magazine editors, and Marion, and father and mother simply would not accept this valuation of himself and did their best to try to get him to go to work at some useful calling.

He was a graduate attorney-at-law. But law was such a dry unromantic thing, and, besides, unless a man got in right with the powers that be and made a big splurge he was never heard of. It was grind and grind at a gristless mill all the days of one's life.

GEORGE did not want to do this. He wanted a big mill with all kinds of golden grain pouring through the hopper day and night. *Only he would have liked to have the mill a sort of dear old roomy affair, moss covered with great picturesque water wheel doing the work of a modern steam rolling mill.*

From this last, you will be able to form a pretty good idea of George's romantic spirit. Dear man, he wanted the pale

moon and gazing longingly in the direction of the moon failed to see that he had, right in his own lap, all the greater luminaries of the Universe! He wanted to write a book that would start all the critics gasping for breath, but was living a life that if written down in simple words, would have created an immense furor with editors and reading public. For George was not idle while he dreamed and fretted and accused editors of favoritism and ignorance in not having discovered the genius of George himself.

He practiced law but as his heart was not in his work, he failed, after a while, to obtain the larger cases and, worst of all, began losing cases that by all means he ought to have won. George said that this was not his fault. The judge was partial. In summing up he—the judge—invariably gave the opposition the benefit. He was only a junior partner in a large office, many of the cases coming to him, through the senior partners whom George suspected of frequently favoring other juniors with the better paying cases.

At last the time came when, unable to endure this condition longer, George opened an office himself. Not having capital to live upon until he had built up a practice, he borrowed first from his own father then from a brother of Marion. Time went by and instead of his practice growing, it became less and less, and he failed to return the borrowed money. During spare moments he had written a book, a problem novel which should have startled the world; but alas, one editor after another failed to discover the real good in the work and returned the manuscript to George with a polite note of thanks.

Then he wrote a play, but as it was more than difficult to find a producer for the play, he again borrowed money and with some one who claimed to know all about the production of a theatrical piece of work, managed to get his play on the boards to live just one week of hazardous existence.

BY THIS time George was 45 years of age and Marion was 42. Disappointment and hard work was fast making them into middle-aged people without hope for the future or pleasant dreams of the past. George had lost all confidence in mankind, in himself and worst of all in Marion. "She was a traitor," he said, "to his best interests." For what did poor Marion do but rewrite that play, without George's



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knowledge or consent. He was her husband and she loved him as only a real mother can love the man of her choice, half maternal love and half that of a sweetheart. She believed in him, but he would not believe her when she said so, and because of this, Marion knew that George would never allow her to show where the flaws in his play were to be found.

George did not believe that love ever criticized. So Marion rewrote the play without George knowing it and it became quite a success—not the biggest success on Broadway for it never saw Broadway but it did prove its ability to bring in the dollars and to place George's name favorably before the producers for loyal Marion had been very careful to keep her husband's name on the work as the author.

But George did not know about this. Sick with disappointment and defeat he had long ago gone—no one knew where, leaving a note for Marion, saying that she could do as she pleased about getting a divorce, as he was done and was going where she would never find him.

Poor Marion cried a little, then got out a lot of George's old manuscripts and reread them and made up her mind that George might be found somewhere in the Great Northwest—Alaska, possibly, as most of his stories had an Alaskan setting. Depositing half of the proceeds of the play in the bank to George's credit and taking letters of credit for the other half, Marion set out in search of her husband.

On the Western coast she obtained a trace of him. She followed this clue here and there until, at last, wearied out, she stopped to rest in a cabin she rented near Thane, Alaska. Here she lived throughout the worst of the coldest weather.

THE cabin was poorly furnished but it did have a great cast iron stove of the old box variety. During the day Marion hunted with the half-breed she had employed as a sort of guide and man of all work. The half-breed's wife helped to keep the cabin clean and a warm fire glowing in the rusty stove—rusty because long ago the stove polish had given out; besides the weary months of cold and longing to hear from George had driven Marion in on her own mental efforts for comfort and she was busy writing a book—a book that could never be as great as the one that George would some day write, but as it was about George and his quest for fame and romance and about her find-

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ing him, it was good after all. So at night, when the half-breed and his wife lay sleeping, Marion's habit was to pull the rough pine table close to the stove, light the oil lamp, and set about writing down her wanderings in search of George.

One night during a terrible blizzard she heard dogs barking away off in the distance. The sound came nearer and nearer until she thought she could distinguish men's voices above the roaring of the wind. She did. Some one was hallowing "Hello! Hello! Hello, the cabin." Marion went to the door and threw it open. The wind blew out the lamp light but the light from that great stove glowed and glowed out into the darkness and made a beacon to guide the half frozen men to the cabin.

Oh, it was good to see that glowing stove after miles and miles wandering around and around, lost in that terrible blizzard! But one of the men seemed very ill, and, lying prone upon the great dog sledge, had not eyes alone for the fire in the stove, but—what spirit of light was that standing in the door way, calling "Can you see? Come this way. Just a little to the right! Pete has made a path there! Ah! now you are all right! Come on in and I will make you some strong hot coffee!"

Then a man's voice choked with emotion: "Marion, my Marion, you here! God is good. Oh, girl, how I have wanted to see you! Out there in the storm it would have been easy to lie down and die the gentle death of just going to sleep under the snow. But I struggled when the strength to struggle was all but gone just because I could not go without seeing you. Then to see the light in your cabin window! The glow from that funny old stove and my girl standing in the door to welcome me!"

YES, I know what you are thinking. What relation has all this to a rusty old stove and a red hot fire? Just this: George had learned his lesson. Actual experience had ripened the man's character, giving him a true instinct for what was really worth while. He is prouder today of what Marion has done than he ever will be of what he is doing.

The play which Marion had rewritten furnished enough money to keep them in Alaska in comfort for a few months and there, over the glowing rusty stove, they wrote together one of the best sellers of some ten years ago.

I have not seen any of his plays on the

speaking stage but the movie men flash them on the screen almost as fast as they are produced.

In every one of them you may find a suggestion that man is affected by his own thought of himself and by that of no one else, for the simple reason that man must first conceive the thought of himself, be it good or bad, before another can be affected by the thought and so hold that kind of thought regarding the man, himself.

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Signs of the Times

Discussed or Commented Upon from a More or Less Personal Viewpoint

By ARTHUR J. FORBES

A NUMBER of newspapers have for many years made a practice of printing a sentence or two from the Bible daily, usually in some more or less obscure corner on the editorial page.

The State-Journal, of Topeka, Kan., is doing more than that. An entire chapter from the Bible is printed in that newspaper every day, and it is announced that this is to be continued from day to day, month to month and year to year until at least the entire New Testament has been spread before its readers. This has caused more or less news and editorial comment on the part of other papers, resulting in some rather wide-spread publicity for the State-Journal.

This publication of portions of the Bible in serial form was begun in March and the first series is to consist of the four gospels. The first installments were headed in regular newspaper style, "The Good News According to Mark" and the Weymouth text, a free translation in "everyday English" is being used.

ONE of the signs of the times is the evidence of more than ordinary interest in religious news which is shown by the editors of the daily newspapers of this country.

This may be accounted for in part by the recently aroused interest among the churches themselves in the value of advertising and publicity. Many of the larger daily newspapers now devote one or two columns daily, and on Saturdays, Sundays and Mondays, several pages, to religious news.

A few years ago, it was a difficult matter to find any news of religious happenings in any but a few newspapers. Now, the value of church news is recognized by most of the leading papers as of interest to a large part of every community.

Church publicity, of course, is not given as much space as sport news, and in nearly every editorial office it is still evident that the editors cling to the old belief that news of crime and criminals is relished above all other by the public.

In that the writer is very sure that they are in error, and this opinion is not that

of an outsider, but of one who worked in every department of daily newspapers for more than twenty years, and who has been in close touch with public sentiment for longer than that.

■ ■ ■

THE complaint that the newspapers would not print church news was made for many years by those connected with the religious life of the community. But the fault really was largely with the ministers and church members themselves, for although they had the best goods in the world for sale, they had not the faintest idea how to advertise them.

When churchmen began to take the advice and secure the assistance of trained newspaper writers or advertising men, they found that properly prepared publicity, news items that really contained what newspaper men call a "story," presented in terse but interesting style, was welcomed by the editors.

Editors are glad to print such stories. The news gathering associations like the Associated Press, send out many thousands of words every month about the great church movements, such as campaigns of the Methodist church, the Baptist church, and others to raise large sums for missions or for furthering the spread of the gospel, or the Nation Wide Campaign of the Episcopal church.

Trained reporters are assigned to cover all such great meetings as the triennial convention of the Episcopal Church or the great conventions of the Methodist church, and within the last few years, the news organizations have "covered," as the newspaper term is, much of the preliminary news of such gatherings.

All of which indicates that there is a real demand for real news of a religious character and that every denomination through its national and local organizations should see to it that the church publicity is placed in the hands of men trained in the newspaper profession. It might not be amiss to insist that every candidate for the ministry should have some knowledge of publicity matters and of the value of publicity in bringing a knowledge of the Lord's Kingdom and what it is to those men who

are not in the habit of attending services in any church.

■ ■ ■

THE Rt. Rev. Charles E. Woodcock, Episcopal Bishop of Kentucky, in a recent article published in one of the periodical journals of his church, said a few words to business men which are exactly in line with the suggestions which have been made frequently by such writers on business subjects as Roger W. Babson and B. C. Forbes. Speaking of the need of making a real working arrangement between religion and business, Dr. Woodcock said:

"When we get too busy to care, or think, or pray, or suffer for others, we ought to question our right to live.

"The kind of Christianity which is forgotten in business, which is jeered out of the office, driven off the street, and omitted in practice, is the very kind that has insulted Christ and deceived man.

"Never let it be said of you that what you called good business is often a bad bargain for the other man. Do not have a sort of David Harum theology, 'Do the other man before he does you,' but remember your Master's words, 'Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.'

"Christianity has done little for you and me if, through us, it is doing nothing for our fellowman. Take Christ into your business, if you desire to remain a Christian. You can render no service to others for Christ with Christ left out of your deals and competition and contract.

"An honest, upright, fair-dealing business man on the street can do as much to save souls as any priest or Bishop. It is not where a man is; it is what he is that counts, and a living Christianity is worth more than all the definitions of Christianity.

"Do not lower your standard by doing things recognized in competition as within the law, but which are outside of morality. You can go out of business, but you cannot go out of Christianity. If you outwit a man, get ahead of him in a deal, force him to your terms, drive him to the wall during the week, and then invite him to come within hearing of the gospel on Sunday; he will suspect your Christianity of hypocrisy.

"If he has no more confidence in your religion than he has in your financial methods or business principles—well, if I were he, I would not go with you. That is all. A religion which is useless on the street may be a profanation in the Church."

■ ■ ■

THE BUSINESS PHILOSOPHER has not as

large a circulation as some other monthly magazines. In fact, no such claim has ever been made for it. But its influence is far reaching for all that.

As an example of the wide territory over which it is distributed, four letters came into the editorial offices within one day. One was from Ram Brothers, a large mail order and magazine subscription firm, of Karachi, West British India; one was from Sydney, New South Wales, Australia. another from Davenport, Auckland, New Zealand and the fourth from Dr. E. L. Mau, Honolulu, Hawaii.

As a matter of fact THE BUSINESS PHILOSOPHER has readers in fourteen foreign countries, and copies of the magazine go besides each month into every state in the Union.

Here is a digest of a newspaper account of an address that was delivered at a college class banquet in England.

■ ■ ■

The way in which the newspaper clipping containing it came into the present writer's hands is interesting. It was first published in the "Teachers World" an English publication. Long afterward it was copied in The Press, published at Christ-church, New Zealand. It was clipped from that newspaper by Mr. George P. W. Blakely, of Islington, Canterbury, New Zealand, and came half round the world by mail to the managing editor of THE BUSINESS PHILOSOPHER, at Memphis, Tenn. It is such an unusual plea for an all-round education, rather than a one sided education, that it is here reproduced.

■ ■ ■

The speaker referred to, whose name is not given, was a college professor, who was invited to address a party of students at their farewell banquet, more as a jest than for any other reason as it was known that he had never before attempted to make a public address. The hitherto silent one accepted the invitation and surprised the group of 150 students by speaking as follows:

"Gentlemen," he began, "I never made a speech in my life, and I don't intend to begin now. I have something to say, however, and in saying it I will follow Luther's threefold rule: Stand up straightly, speak out boldly, and sit down quickly."

"We are in one of the famous banquetting halls of the world. Belshazzar's hall compared to this was a lodging on the third-floor back. No such art existed in those days as we see around this room. No such viands graced his board. What there was

there was elegant for that day, but we live in another age, an age of art, art-craftsmanship, and luxury. From the four corners of the earth came the things on this table. From the lowest forms of day labour, to the highest forms of art, we have around us samples of at least a hundred forms of human work.

"Take this tablecloth, to begin with. It is of most exquisite workmanship. It involves weaving—to go no farther back—bleaching, smoothing, designing. It is a damask linen, beautiful and most pleasing to the eye. I want to ask you a question: Is there anyone here who knows from personal experience anything about the labour involved? Have any of you ever contributed any labour to the manufacturing of table linen? I am serious, gentlemen. If any of you have, I would like him to say so." There was absolute silence. "I understand, then," he continued, "that the making of such a thing is beyond your ken.

■ ■ ■

"Perhaps," he continued, "I should have put you more at ease by telling you at the beginning that I have never experienced the joy of fashioning articles with my own hands. Nor anything useful for that matter. Here we are, then, a group of men on whom a university has set its stamp. We produce nothing we eat, we could not even lend a hand in the making of anything we see around us, and truth compels me to venture the suggestion that in ninety-nine cases out of a hundred the chief motive of a college education is to escape actual participation in just such work as gives or ought to give joy to the worker.

"Why should a university perpetuate such a revolt against Nature in which the man who does no useful work at all is considered a gentleman, and the creator of wealth and beautiful things should be considered low caste, in Anglo-Saxon civilization?

"I want to point out to you that the highest form of culture and refinement known to mankind was ultimately associated with tools and labour. In order to do that I must present to you a picture, imaginative, but in accord with the facts of history and experience.

"He pushed his chair back, and stood a few feet from the table. His face betrayed deep emotion. His voice became wonderfully soft and irresistibly appealing. The college men had been interested: they were now spellbound. He raised his hand, and went through the motions of drawing aside a curtain.

"Gentlemen," he said, "May I introduce to you a young Galilean who is a master builder—Jesus of Nazareth!"

"It was a weird act. The silence became oppressive. As if addressing an actual person of flesh and blood, he continued:

"Master, may I ask you, as I asked these young men, whether there is anything in this room that you could make with your hands as other men make them?"

"There was a pause, a brief moment or two, then, with the slow measured stride of an Oriental, he went to the end of the table, and took the table cloth in his hand, and made bare the corner and carved oak leg of the great table. In that position he looked into the faces of the men and said: The Master says 'Yes, I could make this table—I am a Carpenter!'"

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The dictionary defines Morphology as "the science of structure or form." Therefore, this method of reading character has been called Morphological Character Analysis.

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How Music Can Serve Us

By **LOUISE VESCELIUS SHELTON**

President, National Society of Musical Therapeutics

(Copyright, 1922, by Louise V. Sheldon)

THIS is a sick world. But there is a way to heal it. Music is the World Healer, and it will help to save the world from disintegration. It is the universal language of brotherhood.

John C. Freund, the editor of "Musical America," gave us statistics in 1914 of the money spent in the United States on music. It amounted to the amazing sum of \$593,000,000, yearly. This included the sale of instruments, teachers, publication, and everything except musical comedy. The war called for several additional millions to be expended for the army and war camps, where the boys craved music.

David Bispham was right when he said that Americans were music mad. But the music of the future has yet to be written. It will be sane in its effects, simple in melody, and will probably return to the noble rhythmic chants which reach the Solar

Plexus consciousness and make for health and harmony.

The business man of affairs all over the world is usually a music lover and patron of the arts. As his soul is fed on higher octave vibrations he finds where he belongs in the grand scale and strikes his keynote for success.

Vice President Coolidge says that a defect in a man's eyesight is an evidence of mental defect as well. We must, therefore, begin with the mind of the child to counteract that defect, and so build a strong body. As soon as the child begins to walk, teach it to keep step. It rarely keeps step when marching. Then teach it to dance until it feels the rhythmic beat and gradually puts it into his step. If children are the world's best asset, then the sooner we put them at ease, the better. If they are taught to dance to ragtime it will bring the blood

circulating to the feet and relieve congestion in the brain. But beware of jazz!

The latter is not only a menace to the white man's child, but the jerky, syncopated strains poison the air. It is bad business to allow jazz to be heard in your town. A discordant note in the home has been known to create a far reaching, lowering discord in the community.

When the chains of slavery fell from the negro after the civil war, his first thought was—"How can I get an education?" His color barred him from the white man's halls of learning, and he had no money. But he soon realized that he possessed a talent which could be converted into money. It was the talent for singing and interpreting the original "spirituals" of his race. So he joined a group of his own people who called themselves the "Fiske Jubilee Singers"; "Hampton Students," or "Tuskegee Quartette," etc., and toured the country, giving concerts with such unprecedented success that the coffers of those now famous institutions of learning for the negro were filled to overflowing. In this manner he gained financial independence and self-respect—in fact, became fully emancipated through his music. Then, again, during the late war, he brought into the world the distinctly disturbing jazz.

A southern American negro named "Europe" came North, bringing with him an accumulation of unclassified compositions gathered from sounds of all nations. The wildly syncopated numbers played on brass and wood instruments with the blatant saxophone and occasional clamoring cow bell, accompanied by the human cry, "Oh Boy," startled the ear. All efforts for concentration vanished at the sound of the first drum beat. The hectic wave of the dancing craze rolled in with Jazz, and lifted the clicking heels of the terpsichorean up and down, while the serpentine play of the body muscles suggested the cobra-poison racing through the veins.

But it was according to the law of the snake stinging itself to death, that "Europe, the Jazz King," was assassinated by a member of his own orchestra. From a corner of the stage Europe called to him "Put more pep into that drum work." It was a nerve racking, syncopated number. When the man realized that his drumming was not up to the standard of the Jazz King, he probably lost his mental balance, and springing forward, stabbed Europe to death.

Through that jazz tragedy, the white musician awoke. He had made many attempts to catch the spirit of jazz, but all had failed, seemingly. However, an accomplished violinist, and member of the symphony orchestra in San Francisco, Mr. Paul Witeman, had been listening-in to jazz, and had heard a living thing beating its wings to escape from the heart of the primitive beast-jazz. As he played his violin he called to it, and on wings of sound, it responded and found its freedom. Nestling close to the ear of Paul Whiteman, it hummed several old, half-forgotten melodies of the best composers. Paul Whiteman listened-in again, and began to weave those rhythmic strains together with some ethereal stuff of his own inspiration, until a composite creature of dancing form was born into the world, and it was instantly recognized and hailed with delight as a thing of beauty. Instrumental soloists of ability interpreted the Paul Whiteman numbers in orchestrated form. Records were heard on the Victrola. Old King Jazz was dead.

SALESMANSHIP AND THE BIG RED PENCIL

(Continued from page 24)

about the quality of our merchandise and a great deal more about what their use will accomplish for the group of people we wish to approach and sell. But come on, Sandy, let's leave this and get into that department session—I don't want to miss a word."

As the men walked briskly toward their destination, Mr. Wiltsey concluded with: "We can't hope to revamp the way of living of all the people who compose a classified mailing list—and it's sometimes all-fired expensive to educate people to our way of thinking.

"I believe that the nearer we can come to the daily life and problems of a prospect, the better success we will have with him. In my own advertising, I am going to try and make the wording, sizes, shapes, illustrations, type matter, colors, paper stock and so on all most pleasing to the readers of my messages.

"A lot of people use my product—I'm going to discover *why*—and tell those discoveries to the bulk of my prospects' list! If my saw cuts better than any other, there is some reason for it. The buyer is interested in the *result*—he is but indirectly concerned with the *cause*. I'm going to talk *results*, first.

Some Questions Business Men Ask and the Correct Answers

By B. J. MUNCHWEILER

Question 1.—Why does the Government refuse to redeem postage stamps for cash?

Question 2.—What is known as the "Courtesy of Partnership?"

Question 3. What is known as a "Domiciled Bill?"

Question 4. Do you consider a "post dated" certified check valid?

Question 5. What is your understanding of the term "Embargo?"

Question 6. What is known as the "peak hour" for business complaints and why?

office to do work while the selling postoffice gets the revenue.

Answer No. 2. The courtesy of partnership consists of (a) Notice of renewal; (b) Request to buy partner's interest; (c) Statement offering interest for sale to other partners; (d) Notification if partner wishes to divide business. Each and all such notices above should be given at least three months in advance.

Answer No. 3. A Domiciled Bill is one not made payable at the residence or business place of the acceptor, but one upon which the place of payment is inserted at the time of acceptance.

Answer No. 4. A post dated certified check carries on the face of it a notice to the payee that the official certifying the check was acting beyond his authority.

Answer No. 5. An embargo is (a) A war measure; (b) An order to prevent the removal of property, pending legal proceedings against the owner.

Answer No. 6. The "peak hour" for

ANSWERS TO BUSINESS QUIZ NO. 11

Answer No. 1. Postage stamps are not redeemed in cash because there is no authority in law for so doing. It is a measure of protection against the use of stamps for remittances, which is contrary to the interests of the postal service, since it diverts the postal revenues from their proper channel, causing the mailing post

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complaints in business has been fixed at between two and three P. M. as at this time energy is at the lowest ebb of the day, mistakes happen and complaints arise in consequence.

ANSWER TO BUSINESS QUIZ QUESTIONS WHICH APPEARED IN MAY

Answer 1. The five ages of choice are from 7 to 14 years of age, when buying is done to suit the child and parents; from 18 to 21 when the buying is done by the individual; from 21 to 30, buying is done with a view of pleasing the opposite sex; from 30 to 45, with a view of economy; over 45 the customer is either very poor or very rich.

Answer 2. A limited partnership is one in which the liability of a specified member is restricted to a certain sum or amount.

Answer 3. When buying stock on a margin, the speculator deposits a sum equal to 10% of the par value of the stock

he wishes to trade in. When the shares are sold at a gain, the customer is given the difference in cash, or is "wiped out" as the case may be.

Answer 4. The "structure" of a good sales letter consists in the main of (a) Attention compelling opening paragraph (b) Good catchy description, (c) Proof of your statements (d) Words of persuasion, (e) Inducement of gain, (f) The climax or clinching statement, (g) The self-signed signature.

Answer 5. The deduction of 20% from the sales price as figured as loss is not balanced by 20% figured as gain; thus the net loss will be \$300 as a little figuring will demonstrate.

Answer 6. According to a group of the country's noted business men, a successful executive must possess, (1) Judgment, (2) Initiative, (3) Ability to organize, (4) Co-operativeness, (5) Control of Emotions.

A man may fight fiercely to hold his own in business; but he does not need to fight to get ahead of someone in the elevator, or up the car steps, or at the post office window. And no matter how strong competition is, business and personal courtesy make it easier and pleasanter for everybody.—William H. Hanby.

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The PRINCIPLE of SERVICE VIEWED from MANY ANGLES

By CHARLES CLINTON HANSON

In the March issue of the Business Philosopher—this department—we said that we would in the April number take up Memory and Imagination, two more natural faculties of the Intellect, and talk about them and their positive qualities, with due reference by way of explanation to their opposites or negatives. But before the April number went to press we found ourselves in doubt as to whether this department of the magazine was of sufficient interest to our readers to warrant its continuation. On this point we invited suggestions from our readers. Hundreds of suggestions have been received asking us to continue the department, which we will of course do.—C. C. Hanson.

I find the gayest castles in the air that were ever piled far better for comfort and for use than the dungeons in the air that are daily dug and caverned out by grumbling, discontented people. A man should make life and nature happier to us, or he had better never been born.—Emerson.

WATCH YOUR VOICE

We should use the voice that's given us,
In the kindest, cheeriest way;
It will help to lighten, brighten,
Someone's dark and dreary day.

Never let the tone of anger
In our speech be ever heard;
Self-control is all that's needed
"Watch your voice" should be the word.

—Eleanor Gregsten Thompson.

"Good and not evil is the law of our being."—Canon Farrar.

STUDY PSYCHOLOGY

The psychology wave is sweeping the country with irresistible force. As psychology is the science of mind, the application of psychology to business is the application of mind as a science to business. You see it applied in innumerable places. When you hear an eloquent speaker who thrills you with his message, be assured that his speech is arranged with a true understanding of the psychology of effective public speaking.

Then take the successful salesman, and ten to one he is a graduate of a class in the psychology of salesmanship. When an advertisement appeals to you so strongly you want to buy, it is just as sure to have been written by a student of the psychology of advertising.

When a politician is elected into a desirable office, it is proof positive that he knows the psychology of an appeal that pleases the voter.

Know what you do! Master the general principles of mind use, mind functions and will power. Be on an equal footing with men who already understand these things.
—Universal Psychology Review.

I should never have made my success in life if I had not bestowed upon the least thing I have ever undertaken the same attention and care that I have bestowed upon the greatest.—Charles Dickens.

BASIS FOR SUCCESS IS SERVICE

In modern business the basis for success is service, and real service is of necessity based upon genuine interest in the other fellow. Every transaction must be mutually profitable—the buyer must be as well satisfied as the seller. This is the ideal and the practice of most business men.—*David Gibson.*

Who has not approached the afternoon of life without having seen evidence that Time is a faultless teacher to all who seek the truth? The great tragedy of life is not that we must die, but, that we too often die at the time when truth and the possibilities of life are just beginning to unfold themselves to us.—*The Watchman.*

TODAY

Concern yourself but with today;
Woo it, and teach it to obey
Your will and wish. Since time began
Today has been the friend of man,
But in his blindness and his sorrow
He looks to yesterday and tomorrow.

—*Writer Unknown to Us.*

If you are meek enough, nothing—no one—can frighten, intimidate or swerve you.—*The Watchman.*

BE WHAT YOU ARE

Why strive to be like some one else? Be what you are. Why follow the beaten track to be like some one else when a perfect individual slumbers within you, waiting for its awakening? You never will be a success imitating others. You will be a glorious success by being an individual, letting the self within unfold. It will bring more than you expected.—*May Cornell Stoiber.*

Whatever the mind can conceive it can do. Always believe in Progress. Never say it can't be done. You can't do it; perhaps another may.—*George Starr White.*

BE ON TIME

There is nothing like a steadfast man, one in whom you can have confidence, one who is found at his post, who arrives punctually and who can be trusted when you rely on him. He is worth his weight in gold.

There can be no hitting the mark until careful aim is taken.—*Hot Shots.*

LOVE IS THE REALLY BIG THING

Love is the only thing that matters, the one thing that counts. It is the one thing that tells in the long run; nothing else endures to the end. Love tells the whole story; love built my little theatre; love puts on my plays; love guides my characters. Out of the depths of my experience I can say that the longer I live the more I despise the so-called material things and the more I see that love is the really big thing, the important eternal thing.—*David Belasco.*

It was the saying of a great man that "if we could trace our descents we should find all slaves to come from princes, and all princes from slaves."—*Seneca.*

OPPORTUNITY MAKER—TAKER—BREAKER

There is some one who is actually doing the thing that you are dreaming of doing—some one who is not better equipped than you are, but who has the will to make dreams come true. There is some one not very far from you who would make a big thing out of the chance you are throwing away because you see nothing in it. There are thousands of young men who would think they were "made" if

they had your chance for an education, your chance to make good, where you think there is no chance at all. Are you going to make use of your opportunities or are you going to let them get you from behind?—*Progress*.

That which changeth not is knowable: "I am the Lord, I change not."—*Matt. 3:6*.

MEMORY

Memory is another natural faculty of *Intellect*. The business world looks well to what extent this faculty is developed. The positive qualities of Memory are (1) *Order* and (2) *Punctuality*. The absence of Order and Punctuality in Memory, as well as elsewhere, means the presence of their opposites or negative qualities (1) *Confusion* and (2) *Tardiness*.

There would be no great use of gaining treasures unless we had a place to put them for safe keeping. The All Wise Creator has provided us with a wonderful storehouse of Memory. Wonderful indeed is it in its mechanism and power as well as in the unspeakable blessings it may confer.

The business world is finding some high school, college and university men who have not a clear idea of what Memory's storehouse is and how to operate it to the best possible advantage. We find men applying for positions who seem to know full well that Memory is the faculty of the mind by which it retains the knowledge of previous thoughts, impressions and events, but they seem not to have been trained in the science found in the following illustration, namely: that a house may shelter a given article and retain it for a given time, and yet we are not able to find it. It may be stored away in some hidden nook beyond immediate discovery. It is the same with the house we call Memory. In the storehouse of Memory there are many impressions, images, concepts and ideas which the owner can not find as readily as he wishes.

The business world wants men who have trained memories. A good memory is nothing more or less than one that receives distinct impressions, images, concepts and ideas that may be easily and quickly located or re-collected, etc.—*C. C. Hanson*.

Every singer who has sung a pure, sweet song has lent a harmony to earth and heaven that will bless through all eternity. Every artist who has painted a noble picture has put an immortal touch to Life's canvas and all the world has been made better for it. Every writer who has penned a line of Truth for the encouragement of Humanity has proven himself a living inspiration. Every kind word dropped from tender lips has been as spices dropped into the Ocean of Life.—*Margaret Olive Jordan*.

A MAN'S JOB

A man's job is his best friend. It clothes and feeds his wife and children, pays the rent and supplies them with the wherewithal to develop and become cultured. The least a man can do in return is to love his job. A man's job is grateful. It is like a little garden that thrives on love. It will one day flower into fruit worth while, for him and his to enjoy. If you ask any successful man the reason for his making good, he will tell you that first and foremost it is because he likes his work; indeed, he loves it. His whole heart and soul is wrapped up in it. His whole physical and mental energies are focused on it. He walks his work, he talks his work, he is entirely inseparable from his work, and that is the way every man worth his salt ought to be if he wants to make of his work what it would be and make of himself what he wants to be.—*Arthur Capper, U. S. Senator from Kansas*.

Work, not figuring, makes ends meet.—*The Watchman*.

CHARACTER

You are constantly building your character out of the impressions you gather from your daily environment, therefore you can shape your character as you wish.

If you would build it strongly, surround yourself with the pictures of the great men and women you most admire; hang mottoes of positive affirmation on the walls of your room; place the books of your favorite authors on the table where you can get at them often, and read those books with pencil in hand, marking the lines which bring you the noblest thoughts; fill your mind with the biggest and noblest and most elevating thoughts, and soon you will begin to see your own character taking on the hue and color of this environment which you have created for yourself.—*Napoleon Hill.*

Reading is of no value unless we translate what we read into life itself.—*The Watchman.*

SOME ONE

Some one must play the minor parts,
 Some one must hold the spear,
 And some one, when the music starts,
 Must follow in the rear.
 Not everyone can be the star,
 That shines with great white light,
 But some must twinkle from afar
 To harmonize the night.

—*Exchange.*

There's a great deal of good that can be done in the world if we are not too careful as to who gets the credit.—*Talcott Williams.*

THE HITCHING-POST MAN, ETC.

At a Rotary Club meeting not long ago, I heard a speaker tell, as if it were something humorous, about the funeral of a man in a small town who had been honored because during his life he had set out so many hitching posts, donated so many watering troughs, and planted so many trees. The speaker intimated that this man's accomplishments were rather insignificant. That hitching-post man, it seems to me, had done much to earn the love and respect of his fellow-citizens. The fact that he gave watering troughs shows that he was a lover of horses and other animals, and when he planted trees he confessed to the public his love for human beings. His home town had every right to be proud of him, just as our own town will have a right to be proud of us if we show the same brand of unselfishness.—*Tom Dreier's Anvil.*

All the great men are of one mind. Their message is simple—so simple that we put it by. It seems so childish to our cultivated intelligence to say—Love God and love one another. The old prophets babbled that long ago. Yes, and the prophets to come will but repeat the same message in other forms. Truth always comes in the garb of absolute simplicity. Love God and love one another! Is that all? That have we known from our youth up. Yet is there nothing else to say?—*Richard LeGalliene.*

DOWN AND OUT?

Ever notice the far-away look in the eyes of the gray-headed down-and-out? Maybe you never thought enough about it to analyze it, but it contains more sermons and lessons in those things that conduce to your individual well-being and the happiness of the land in which you live than all the books in the Bodleian library. That far-away look is attributable to the fact that he is always looking for a tomorrow—a dream-stuff tomorrow—that has long since been numbered with the dead yesterdays.—*Financial Facts.*

It ain't so much people's ignorance that does the harm. It's the knowing so many things that ain't so.—*Artemus Ward.*

FOR WORRY, TAKE A WALK

The next time worry claims you,
 Straighten up and take a walk;
 It's useless to keep brooding,
 And, above all—do not talk.
 When once you're in the open,
 Fill your lungs brimful of air;
 Enjoy each breath and motion.
 Taken thus, with time to spare,
 Exercise will harmonize
 All your thoughts, then you'll agree
 That worry is expensive,
 And that happiness is free.
 However great your trouble,
 Do not give up in despair;
 There's something which will help you—
 Take a walk in God's fresh air.

—A. Louise Higgins.

Who brings you another's secret will give your secret to some one else.—*The Watchman*.

TRUST THE GREAT NATURAL LAWS

When you are tempted to indulge in criticising the present as a time of degeneration and lawlessness, it is possible that you will find much to cheer you in the writings of men and women like yourself who lived long ago. They, too, wept because the world was going to the dogs. The world has managed to move along for many centuries, and doubtless it will continue to move along in the same general direction. Let us learn to trust the great natural laws. Have faith.—*Tom Dreier's Anvil*.

Behold, I make all things new.—*Rev. 21:5*.

IMAGINATION

Imagination is another natural faculty of Intellect. The trained and successful man of business in employing men also looks well to that natural faculty known as *Imagination*, the positive qualities of which are (1) *Individuality*, and (2) *Practicability*. The absence of these positive qualities mean the presence of their opposite or negative qualities, (1) *Imitation* and (2) *Visionary Scheming*.

Imagination is the image-making power of the mind, the power to create or reproduce ideally objects formerly perceived; the faculty of calling up mental images either singly or in groups. A well developed imagination is truly precious and profitable. Imagination is akin to Memory insofar as it is a power for reproducing our own knowledge. Its material consists of the experiences and perceptions of the past. A properly developed imagination gives us something finer than the bare remembrance of our knowledge. It presents the past and the distant in forms of actuality. It dresses them up in our mind, the mind's eye, in images adorned or beautified with features that were not in the original perceptions. It lifts us into the future and carries with us there the same knowledge and experience for a new presentation.

In business we seem really to have no future whatever except what is given us by this wonderful faculty. Hence, it is imagination that spurs us to effort and progress of every kind, and just as much in business and industry as in any other domain.

We think the faculty of imagination is the great spring of human activity, and

the principal source of human improvement. Destroy this faculty and the condition of man would become as stationary as that of the brute.

We find men in business and industry picturing themselves as opulent merchants, financiers, producers, or at least as well paid managers, superintendents or foremen, made by virtue of their studies and proficiency. It was imagination that gave this thought voice. It shapes one's reason. It stimulates one's purpose. It fills one with enthusiasm for the work in which he is engaged.—*C. C. Hanson.*

Efficiency means being physically, mentally and morally fitted for the job, knowing thoroughly all the details of it, and being a master in getting results.—*The Watchman.*

VALUE OF TIME

The supply of time is truly a daily miracle, an affair genuinely astonishing when it is examined. You wake up in the morning and, lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life. It is yours. It is the most precious of possessions. No one can take you away from it; it is unstealable, and no one receives either more or less than you receive. Talk about an ideal democracy. In the realm of time there is no aristocracy of wealth and no aristocracy of intellect. Genius is not rewarded by even an extra hour a day.—*Bennett.*

Experience is of no value unless we reflect upon it.—*The Watchman.*

JOHN G. SHEDD

Says: To do the right thing at the right time, in the right way; to do some things better than they were ever done before; to eliminate errors; to know both sides of the question; to be courteous; to be an example; to work; to anticipate requirements; to develop resources; to recognize no impediments; to master circumstances; to act from reason rather than rule; to be satisfied with nothing short of perfection.

When you have complete knowledge of yourself you will know the other fellow and his needs. Then if you know your business and apply your knowledge you will be successful.—*Hot Shots.*

BE A LEADER

When your work is work, work. Put the whole mind and heart in it. Know nothing else. Do everything the very best. Distance everybody about you. This will not be hard, for the other fellows are not trying much. Master detail and difficulties. Be always ready for the step up. If a bookkeeper be an expert. If a machinist, know more than the boss. If an office man, surprise the employer by model work. If in school, go to the head and stay there. All this is easy when the habit of conquering takes possession. Be yourself the leader, not the trailer. Set the standard as conscience dictates. Then you will mold instead of being molded.—*Archer Brown.*

Now's the only bird lays eggs of gold.—*Lowell.*

IT IS DIFFERENT NOW

"When I was a young man," the elderly president of a large metropolitan bank once told me, "the only way to learn the ropes in banking was through experience. It was a long, hard and wasteful method. Such a thing as business literature, educational courses in banking, etc., were unknown. Today, however, the young bank man who is ambitious can gain twenty laps on the field by devoting his spare hours to a study of the literature pertaining to his work.—*Allen F. Wright, in the Bankers' Magazine.*

The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination—a purpose once fixed, and then—death or victory.—*Sir T. Burton.*

ON OUR STREETS

Do you ever look for beauty
Upon the busy street;
Or only see the rush of things,
The endless hurrying feet?

Do you see the crush and clutter
About the market-place;
Or seek the unexpected smile
On many a common face?

Have you ever been uplifted
By a sudden, subtle grace
That rises out of sordidness
To change the market-place?

You may feel a thrill of pleasure
From the whistled melody,
Of a hunch-back's song of Mary—
"Oh, What a Pal Was She!"

As you see him trudging homeward,
You forget—the same as he—
That the back may never straighten,
For his soul is winged and free.

A smile, a song, a kindliness,
A friend you love to greet;
These are the human-nature plants
That beautify our street.

—*Katherine Wilder Ruggles.*

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and control, and a hundred virtues which the idle will never know.—*Charles Kingsley.*

THINGS YOU WILL ALWAYS REGRET

Trying to have the last word. Getting the best of an argument which may cost you a friend. Squandering your time foolishly. Resenting fancied insults. Doing the lower when the higher is possible. Passing the buck, putting the blame, the burden on the other fellow. Trying to get pleasure out of that which lessens your self-respect, makes you feel mean the next day. No recreation, no play, no fun is for you which does not leave you a little more fit for life's duties. Whatever makes you feel demoralized, ashamed, that lessens your self-respect, is vicious, no matter how exciting or exhilarating it might be for the moment.—*Success Magazine.*

A man's life may stagnate as literally as water may stagnate, and just as motion and direction are the remedy for one, so purpose and activity are the remedy for the other.—*John Burroughs.*

WE ATTRACT TO OURSELVES ONLY WHAT WE ARE

Great blessings do not come to us until we, by our thinking, have fitted ourselves to receive them. The quality of the friends with whom we associate advertises to the world the quality of our thinking and feeling. Let us repeat over and over to ourselves that we attract to ourselves only what we are.—*Tom Dreier's Anvil.*

The way for a young man to rise is to improve himself in every way he can.—*Lincoln.*

BETTER PREPAREDNESS

"I once believed in armed preparedness; I advocated it," said President Harding to the Disarmament Conference, "but I have come now to believe there is better preparedness in a public mind and a world opinion made ready to grant justice precisely as it exacts it. And justice is better served in conference at peace than in conflict at arms."—*Clipped.*

Be of one nation: "God hath made of one blood all nations of men."—*Acts 17:26.*

OUR FUNDAMENTAL TROUBLE

It is my conviction that the fundamental trouble with the people of the United States is that they have gotten too far away from Almighty God. I am bound to believe that in a tumultuous age like ours the most important and imperative duty is the reconstruction of humanity to Almighty God.—*President Harding.*

Seek God, not Things: "They that seek the Lord shall not want any good thing."—*Psalms 34:10.*

HABITS

Our habits are what determine us.

As we rise out of our youth, through varied experiences, it's our habits that remain as liabilities or assets.

Of all great habits few can compare with that of reading. When I see a boy or girl cultivating the reading habit, I say to myself that success and happiness is going to come sooner and easier to such a one.

The well stored mind from long reading of useful books holds a man in line when even friends have become scarce.

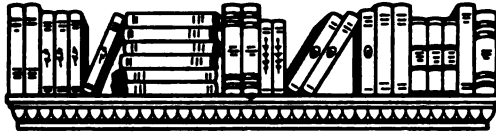
Read history. Read biography. Read good fiction. Read books that stimulate and inspire your mind to think of ways and means for yourself.

Strive to become an independent thinker. Nothing will accomplish this result quicker or better than to get the daily habit of reading.—*George Matthew Adams.*

Light may disclose a jewel, but it takes darkness to disclose a star.—*The Watchman.*

Words! Of what importance are they? A movement of the lips, a momentary stirring of the air—and a fellow-creature's happiness has been blighted, and an already heavy burden rendered the heavier. But, on the other hand—if they are "fitly spoken," they may move among humans like white-winged angels, carrying messages of hope and healing and help along life's rugged journey.—*The Watchman.*

In the July issue we will discuss some of the Soul's natural faculties and positive qualities—the feeling or reliability side of man—in the same manner we have been talking about the natural faculties and positive qualities of the Intellect—the knowing, or ability side of man in this number.—*C. C. Hanson.*



REVIEWS OF BUSINESS BOOKS

THE ORGANIZATION OF MODERN BUSINESS By William R. Basset

This book deals with many phases of industrial management, not with respect to detailed methods, but from the standpoint of the industrial engineer. It is admitted that business is becoming more and more a matter for scientific management and that the most successful men are those who study and read intelligently what is written by experts. For such men, Mr. Basset's book will prove interesting reading. Many of the articles have been printed during the past year or so in *Printers Ink*, *System* and other business magazines. Published by Dodd, Mead and Company. \$2.00 net.

AMERICA AND THE BALANCE SHEET OF EUROPE By John F. Bass and Harold G. Moulton

Here is a book upon timely topics, for all who are dealing with the larger aspects of business, admit that the business of this country is largely bound up with that of the nations of Europe. The authors discuss the present economic situation in Europe, the war debts, reparations, the trend of prices in relation to exports and imports and other subjects of similar import. Published by the Ronald Press, New York, at \$4 net.

AMERICA VERSUS EUROPE IN INDUSTRY By Dwight T. Farnum

Mr. Farnum's book might well be read in connection with the book mentioned in the preceding notice. It is a graphic comparison of present conditions, and the author indicates his opinion that the European industrial nations will give the business men of this country a stiff fight for the world's trade as soon as their industries have become a little better stabilized. The book is a handsome cloth bound volume of 491 pages, published by the Roland Press, New York, at \$4 net.

MAKING GOOD IN BUSINESS By Roger W. Babson

This is the most recent of Mr. Babson's books, a book packed full of good advice to the young business man or the man about to engage in business. The author takes up in turn what he terms the "Six

I's" required for a successful career, namely "Industry, Integrity, Intelligence, Initiative, Intensity and Inspiration" and writes interestingly of them all. Published by Fleming H. Revell Co. at \$1.25 net.

THE QUIMBY MANUSCRIPTS By Horatio W. Dresser

This is not an inspirational work or a book for the student of the higher psychology and metaphysics, as are many of Mr. Dresser's books, but is probably one of the most important contributions to the subject of mental healing which has been recently published. It includes the writings, quotations from original letters and manuscripts of the late George A. Quimby, including many confidential letters from Mrs. Mary Baker Eddy to Dr. Quimby. These documents were much sought after for a number of years but were withheld from publication until Mr. Dresser obtained them from Mrs. Quimby. Published by Thos. Y. Crowell Company, New York at \$3.00 net.

PSYCHOLOGY OF BUSINESS SUCCESS By Joseph Perry Green

In this little volume, Dr. Green discusses the mental states which it is necessary to reach in order to place one in a position to become successful. There are chapters on fundamentals of faith, the development of memory, development of the mind, intuition. Dr. Green is a well-known teacher and lecturer upon the higher psychology and in this book he has incorporated in brief form the substance of many of his lectures. His book is published by the author, St. Louis, Mo., at \$2.50 net.

THE BUSINESS MAN'S BOOK OF PROVERBS By E. W. De Bower, LL. B.

This book was prepared as a text book for the use of students of business and contains besides numerous quotations applicable to the laws and principles of business, chapters on the fundamentals in human relationships, civics, and government. It is arranged in ten chapters carrying messages of vital truth in words easy of understanding. Published by The Blackstone Institute, Chicago, at \$2.00.

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Winning victories is a matter of morale, of consciousness, of mind. Would you bring into your life, more money, get the money consciousness, more power, get the power of consciousness, more health, get the health consciousness, more happiness, get the happiness consciousness? Live the spirit of these things until they become yours by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he rules them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it, so that you can go forward and carry the world before you.

And what is this world that you would carry before you? It is no dead pile of stones and timber; it is a living thing! It is made up of the beating hearts of humanity and the indescribable harmony of the myriad souls of men, now strong and impregnable, anon weak and vacillating.

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- 12% through our Sense of Hearing.
- 85% through our Sense of SIGHT.

Since more than three-fourths of our impressions (our conscious thoughts) come to us through our sense of Sight, it is logical to deduce that, if we exercise conscious control of what we see

Specifically if we Choose what we read

—we can very largely *determine what we shall become*. We can be architects of our fate; builders of our future.

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THE BUSINESS PHILOSOPHER

Edited by A. F. SHELDON

SCIENCE:
Natural Law, Organized and Classified

BUSINESS:
Business, Human Activity

PHILOSOPHY:
The Science of Effects by Their Causes

CHARLES CLINTON HANSON,
Associate Editor

OFFICIAL ORGAN OF THE
BUSINESS SCIENCE SOCIETY

ARTHUR J. FORBES
Managing Editor

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In fact, it frequently is the case that the editors distinctly disagree, but they consider it their province to publish such articles from leaders of thought in all lines of human endeavor and to let their readers think and decide for themselves.

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On the Front Porch Where We Talk Things Over

By A. F. Sheldon

Applied Economics

ONCE upon a time a canny Scot discovered John Stuart Mills.

He told Mr. Mills to quit worrying about the bread and butter problem and things like that. He, the aforesaid Scotsman, was to take care of the food, raiment, and shelter problem for Mr. Mills, who, in turn, was to solve the problem of political economy.

It has been said that it took Mr. Mills ten years to write and publish his first book. That book made a great hit. It marked an epoch.

Mills' work became a milepost in the realm of the science of economics. From that day on, the writings of John Stuart Mills have been a sort of economic bible.

Nearly all writers on this subject from that day to this have been inclined to take it for granted that what John Stuart Mills said was true, because he said it was. To challenge Mills is almost sacrilegious to the orthodox political economist.

His contribution was and still is a great one. It reflected the spirit of the age in which he lived; and notably, the Scottish spirit.

The basic thought of the almost universally acknowledged science of political economy, as evolved by Mr. Mills and writers since his time, is that economics is the science of getting a living.

Did you "get" that?

It is alleged to be the science of "getting."

The time has arrived for that statement to be challenged.

Twenty years ago a universal slogan was in the mind of the race which read as follows: "Salesmen are born not made."

That statement was a half truth; and half truths are worse than whole lies. A whole lie is soon discovered to be a lie; and is dissolved by the light of truth. A half truth has enough truth in it to make it last some time.

As long as the world believed that salesmen were born and could not be developed, the science of distribution was vastly impeded.

THE real truth is that salesmen are not only born but made. That is to say, many in all can develop the power which makes for salesmanship, in the technical sense of that term, who had never dreamed they possessed it.

Furthermore, natural born salesmen, coming to discover the faculties and capacities from which their power springs, are able to further develop it.

The world now sees that everybody engaged in useful effort is a salesman disposing of something—services or otherwise. It has come to see that salesmanship is a universal thing and consists more of deeds done than of words spoken and written.

The Science of Salesmanship was launched twenty years ago. It has vastly influenced the trend of economic thought, notably in the world of distribution, from that day until now.

It had a big job on its hands to smash the ancient aphorism already referred to, but that old lie, hoary with age and slimy with falsehood, has now been relegated to the scrap heap of oblivion; and one rarely hears it any more.

Someone has said that when a basic truth is discerned and stated, it takes about seventeen years for it to be generally accepted and absorbed by standardized educational systems.

This is true on the law of averages. When the Science of Salesmanship was launched there was not a school in the world even attempting to teach salesmanship. There was not a university in the world with a business administration course.

Today, many thousands of schools are teaching salesmanship; and nearly all, if not quite all, universities have their business administration courses.

SOME one has said that when a basic truth is discerned and stated, its acceptance passes through four stages:

First: The world says "It isn't true."

Second: They say "It is against the scriptures."

Third: They say "It doesn't amount to anything, anyway."

Fourth: They say "It is true; and always was true; and I always believed it, and advocated it."

That is just what has happened to the Science of Salesmanship, and later to that broader science, the Science of Business.

Both the Science of Salesmanship and the Science of Business are now accepted; and it is good that it is so.

Twenty years ago, salesmanship and business in general had no bibliography. Today, it has a good and greatly growing one.

"Of the making of many books," on business, there is indeed no end today. Some of these books and some courses of study on salesmanship and various phases of business are very good indeed. Some are very bad, indeed. And some are indifferent.

But then, whenever there is new-born wheat, there is also chaff; and it is well worth the effort of fanning away the chaff to get the good wheat.

It is now time for Business Science to seek to render the economic world a service by venturing a new definition of economics.

INSTEAD of being the science of getting, a living, true economics is the Science of Giving a Life—a Life of Usefulness—a Life of Service. The terms "usefulness" and "service" are really synonymous.

Yes; it is all that. But is it that, plus a second factor, namely, the collection of a just reward for the service really rendered, or the usefulness performed. And then, it is all of the first and second factors above enumerated, plus the conservation of the just reward collected.

We now postulate the hypothesis that any system of economics or political economy which deals with economics as the science of getting a living is dealing with effects instead of dealing with causes. And by the way, if those two words "postulate" and "hypothesis" should for any reason prove to be "new ones," it is time to took them up. Really, I shall have no patience with readers of THE BUSINESS PHILOSOPHER who call that kind of words, highbrow stuff. We need more highbrow stuff, and less lowbrow stuff if business, the flesh and bone and sinew and fiber of which is sound economics, is to be put on the plane where it belongs.

Any system of alleged science which does not deal with ultimate causes will be dissolved by the sunlight of truth.

"Ye shall know the truth, and the truth shall make you free." Free from the errors of ignorance of natural law!

The Science of Getting a Living—that is just what is the matter with the world. It is the basic cause for the present lack of economic balance and financial equilibrium.

It is the constant scramble of many millions of mortals to get, Get, GET.

But natural law—the natural laws of the kingdom of man, once discerned and understood, reveal the fact that the science of getting is preceded by the science of giving. It reveals the fact that life is a sea with the ceaseless ebb and flow of the tide of give and take.

The giving out of Service or Usefulness is the outgoing tide.

The incoming tide is the take—the getting.

THE giving of Service is the sowing of the seed. The taking is the reaping of the harvest. And the sower who would not sow could not expect to reap. "As ye sow, so shall ye reap." "By their fruits ye shall know them."

The farmer who would expect to reap without sowing would be expecting a logical absurdity and a natural impossibility. The tide that would not go out could not come in. The tide that would reserve itself in going out could not come back with power.

He who would get grandly must first give grandly. And so then, here's a new definition of applied economics, modestly but confidently offered to the world:

Applied economics is the science of giving a life of usefulness or service, getting a just reward for the service rendered, and judiciously conserving and utilizing the collected reward.

Not seeing clearly the natural relationship between Service Rendered and Reward Deserved, and the necessity of having the Desired Reward a Deserved Reward, the mind of many a man and woman is now centered upon the effect—the getting; and that is just where our present system of economics has tended to center.

Ethics, the science of right conduct towards others, has long been heralded as one of the necessities of the "learned professions," but even our writers on political economy and economics have been largely silent upon this phase of human relationships as related to commerce and industry.

The Science of Getting has not been overly zealous on the righteousness of the getting, and it had all too little to say upon the taking care of the cause of the getting.

It has been strangely silent on the matter of emphasis on the point of Deserved Reward.

TO look for reward without taking care of the cause of Deserved Reward is like expecting much heat without building a fire. Of course, some heat is obtainable by friction; and that is what is being done by millions in their blind ignorance of the law of how to generate a large volume of the heat of Deserved Reward. Many are making a whole lot of friction, and succeed temporarily by that method in getting some heat of reward, whether deserved or undeserved.

Here and there, enough friction is generated to start a real fire of destructiveness which results in the cessation of all reward, sometimes over quite a period of time.

What a wise man Shakespeare was! And one of the wisest things he said was this:

"Our only crime is ignorance." At least, I think it was Shakespeare who said that.

The crimes of the past of employers against employes and employes against employers and of both together against the buying public of which they are a part, have all been due to either ignorance, or ignorance, of the natural laws of human relationships.

However, men do not permanently ignore laws, the violation of which they come to see must result in their own destruction. The world will grow better in the matter of human relationships to the extent that it grows wiser, and wise enough to perceive the fact that man did not make natural laws, and he cannot break them; but that the laws can and will break the individuals, institutions, and nations which persist in transgression of them.

THE one thing that is the matter with the world today economically, industrially, and commercially speaking, is the fact that so many, many millions are trying to reverse the primordial law of life. They are trying to get the get before they give the service, which is the cause of the get.

Motivated by thoughts and feelings born of ignorance of this primordial law, the race just now is headed for the hell of self-destruction. Civilization has several times suffered a recession and plunged itself back into mental and moral darkness. The child sometimes has to get burnt several times when it begins to fool with fire before it learns the simple fact that it must not monkey with flames.

Relatively speaking, the race is yet young. We have been passing through the early childhood and the boyhood and youth of the race. Personally, I believe we are now emerging into the manhood of the race as a whole; and before it is too late I believe that enough millions of human beings will evolve intellectually to the plane where they can perceive the fact that the law of the survival of the fittest is the law of the survival of the most serviceable to enable us to right-about-face, quit the sin of selfishness, which is self-destruction, and get into harmony with the natural order of things.

Service or Usefulness from employer to employed.

The same thing from employed to employer; and the same thing from both together to the world, is the path to peace, and power, and plenty for everybody.

Why can't we see this simple, yet, at the same time, the most stupendous fact in life, and get in line with it?

■ ■ ■

SOME of the destructive by-products of the basic false belief concerning economics above referred to are such aphorisms as the following:

"The world owes me a living."

"Every man for himself, and the devil take the hindmost."

"Get while the getting is good."

"A sucker is born every minute."

"The American public delights to be humbugged."

Everyone of the above aphorisms, widely quoted and believed by millions, are point blank lies. Let us throw the searchlight of truth upon each of them:

First, "The world owes me a living." It does not owe anyone anything of the kind. Every mother's son and daughter of us owes the world a life—a life of Usefulness or Service. As we pay the debt of our natural obligation to human society—that of being Useful, that of Serving others—then, and then only, the world owes us a living, and then some.

Second, "Every man for himself, and the devil take the hindmost." Selfishness carried to its ultimate is self-destruction. Service to others is self-construction. "He profits most who serves best" is a literal truth. "He who seeks wholly to serve self, and seeks not to serve others, will be the hindmost, and the devil, which is evil in activity, will be sure to get him."

Third, "Get while the getting is good." That is all right, but to make the getting good, take care of the cause of the getting,

that do not require great strength and endurance, such as walking, tennis, baseball and boating. He is too active for heavy athletic work. He prefers outdoor athletics because they furnish more variety and excitement and keep his heart and lungs in trim.

We will now analyze his intellectual, emotional and volitional traits. Let me again caution you that we are considering an extreme type only. Just because a man has a large chest and a good complexion we must not classify him as a pure Respiratory. There are probably one or two other basic types showing up strongly as well as certain special characteristics, which, when translated into mental traits, will be found to modify to a considerable extent some of his Respiratory attributes. Keeping in mind his responsiveness and love of variety, we will proceed.

Intellectual Traits: The pure Respiratory type is an alert, quick thinker and a keen observer. He is a fairly good reasoner with analytical and critical faculties moderately developed. He is deficient in the power to concentrate and meditate because he is too changeable in his moods. For the same reason he is not theoretical or philosophical. He is moderately scientific, but very practical. He is interested in the discoveries of science in so far as they furnish him thrills, but theoretical or philosophical investigations are too deep for his superficial and changeable character. As an alert, quick thinker and a keen observer, the Respiratory is radically different from the Digestive; yet both should be classed as vital types. There are other marked differences, which you will see readily.

H E IS a great reader but a poor student. He reads everything he can get his hands on, fiction, popular science, humorous articles, serious lectures, magazines of all kinds, anything that does not require very deep thought. He does this because he likes variety in everything. Also his responsiveness makes him interested in everything. The one thing in this line he objects to, is mental concentration and deep thought. He is not built that way. His love of variety makes him too changeable to give his close attention to any one subject for any length of time. With persistent effort he could develop the power of concentration, but "persistence" is not one of his characteristic attributes. Hence he is a poor student.

To make this distinction somewhat clearer, let me state the following: We frequently confuse the idea of a great reader with that of a good student. We sometimes say that particular man is posted in every subject, he is a well informed man, and we consider him a deep student who is highly educated. Now a real student is one who delves so deeply into the phenomena of nature that he is able to make these phenomena facts of his own experience. It is only then that he knows them, because knowledge is experience. There is a wide difference between information and knowledge, just as there is a vast difference between a walking encyclopedia of data and a truly educated man. Real education is the conscious training of mind and body to act unconsciously, that is, right thinking and right action become the normal state.

Being responsive he is discriminative and artistic, but he is neither idealistic nor creative. Of course, he has his ideals. Everybody has. The Digestive's ideal is physical enjoyment. I am here using the word "idealistic" in that deeper sense of one who has lofty ideals and whose conduct is influenced more by his ideals than by practical considerations.

The Respiratory is too practical to be idealistic. To be idealistic requires meditation, and to be creative requires mental concentration. The Respiratory is deficient in both of these characteristics.

H E IS a good imitator but is lacking in originality. Combined with a good percentage of the Cerebral Type, the Respiratory may become a great inventor. The Cerebral Type will stabilize his power of concentration and enable him to originate. Also this combination produces some of the best actors. Their Cerebral Type makes them capable of concentrating upon their work, and their Respiratory Type gives them good discrimination, quick response, grace of movement, well-modulated voices and a charming personality, all of which are quite essential to success on the stage.

He has a fair degree of commercial, financial, political and judicial instinct. These are not, however, his strong points. It is only in combination with other types that he will succeed in these vocations.

He has a moderate degree of mathematical ability, but is deficient in constructive and mechanical ability. Therefore building operations, engineering and mechanical trades are not his best vocations.

He is mentally industrious because he is active and responsive, he is progressive because he is interested in everything but he is deficient in organizing ability. He dislikes details and is not a plodder. He craves variety and excitement.

Although he has discrimination, he has not a keen sense of honesty, honor, justice and truth, because he will not take the time to analyze these virtues. He is too superficial. I am now speaking of the pure Respiratory. We must not assume that a man is dishonest just because he happens to be strongly Respiratory. We can not correctly judge any man by observing two or three details only. Fortunately we are composite types.

Emotional Traits: Since responsiveness is his chief characteristic, the Respiratory responds instantly to all kinds of emotions. The Muscular Type, which we will next consider, is also intensely emotional, but his emotions are deep and not always expressed.

The Respiratory is superficial, he expresses every emotion upon the slightest provocation. He lives in emotions. He is the hair-trigger individual who is always keyed up, even in his quietest moments. One moment he is shedding tears, and a few minutes later he is laughing over some new circumstance. You have met such people. The next time you see one, look for his large chest and florid complexion.

He is easily irritated, quickly shows his anger, but it is soon over. He does not hold resentment. He is too changeable. He is momentarily sympathetic, but not deeply affectionate. His affection is more superficial. He is sensitive, very friendly and sociable. He makes friends easily and has more friends than any other type, because he is interested in all kinds of people, which makes them interested in him. But he does not form deep friendships.

Because of his varying moods, he is not serious, loyal or altruistic, in a deep sense. He is too easily swayed by external circumstances. But he is enthusiastic in everything he does. Whatever he undertakes to do, he throws his whole soul into it. Nothing is too much trouble provided he can get action.

He is ambitious, but it is more the ambition to be active and to accomplish something than a love of power for the sake of power itself. The element of selfishness enters into a love of power, and the Respiratory is not selfish. With his ambition goes a moderate amount of courage, but he lacks

the persistence that raises courage to its loftiest heights.

Being emotional he shows fear at times and sometimes indulges in self-pity. Also he is liable to be optimistic one day and pessimistic the next. But these emotions are temporary and not characteristic. The thing that is characteristic is—he is emotional. He is vain, however, and loves flattery and applause. Being of a sociable disposition and a good conversationalist, he likes to mingle with people and be the center of attraction.

He is interested in animals, children, humanity and nature. They all go to make up the varied manifestations of life, and he is interested in everything.

On the whole the Respiratory is cheerful, gay, humorous to a fault, good natured, self-confident, somewhat self-indulgent, a highly emotional, superficial, very responsive, but charming personality.

Volitional Traits: The Respiratory can adapt himself to any environment that does not require inactivity and routine. In this respect he differs radically from that other vital type, the Digestive, who is physically lazy and is content to plod along in work that does not require much physical effort.

The Respiratory is aggressive and restless, but he is not exactly a pioneer. He is not sufficiently persistent to make a successful pioneer, he is too easy-going and changeable. At the same time he is somewhat reckless and daring and fairly resourceful. Pioneering appeals to his love of variety, but he lacks the necessary qualities for good leadership.

HIS love of variety and change makes him take the initiative quite frequently, but he is too fickle to be a good organizer. He is deficient in executive and managerial ability. These qualities are all necessary for the man who successfully blazes the trail for others to follow. The pure type is neither an originator nor a developer. He can get all the thrills he wants out of the existing order of things. However, the persistence of the Osseous Type and the intelligence and executive ability of the wide headed Mental Type, combined with the natural characteristics of the Respiratory furnish a good combination for a successful pioneer.

The Respiratory shows flashes of determination, but he is not dependable. He is too easily influenced by others and by new conditions. He is impulsive in his

decisions and lacks self-control. He is not a good disciplinarian.

He is industrious, both mentally and physically, but he is neither economical nor thorough. Consequently, you would not call him efficient. Efficiency requires system, order, method, thoroughness and persistence, in all of which attributes the Respiratory is deficient. Because of his quick response to the moods of others, he is naturally diplomatic and tactful, and, with sufficient self control to restrain his impulsiveness, these two attributes become quite prominent.

Such is the general character of the individual who expresses himself physically as a pure Respiratory Type. We will now epitomize this description in five statements of his principal characteristics, as follows:

Principal Physical Characteristics: Hexagonal head, widest at cheek bones, convex upper profile of face, large chest development, wide, deep, or both, and a ruddy or florid complexion.

PHYSICAL KEYNOTE: A rich and abundant blood supply and good heart and lungs.

MENTAL KEYNOTE: Responsiveness and love of variety.

STRONGEST TRAITS: Quick response and charming personality.

WEAKEST TRAITS: Instability and excessively emotional.

Suitable Vocations: We must remember that we are composite types, and, in determining the best vocations for the Respiratory, we must take into consideration the other types that are prominent in the particular individual under observation. We all have intelligence, but we vary in the degree and kind of intelligence expressed. With every individual we balance the prominent basic types to determine his line of least resistance to successful effort. In a general way, however, we can prescribe for the Respiratory the following:

His love of variety and his activity tell us he is not adapted to sedentary occupations or routine work. To be happy he should be in work that gives him more or less physical activity, preferably work that keeps him out of doors a part of the time. Routine and details "get on his nerves." He simply can't stand them for any length of time. Therefore, he does not belong in routine office work.

Although he likes outdoor activity, he is too active for the heavier forms of manual labor. His deficiency in constructive and

mechanical ability render the pure type unsuitable for engineering and mechanical vocations. To work at these successfully, he must have other types in combination.

HIS quick response to the moods of others and his good personality well qualify him for salesmanship, interviewer, reporter, employment and personnel work. All of these require intelligence, but the Respiratory needs intelligence, as well as other types, to be a real success. Give him intelligence and he can do all of these well and be successful in other vocations. His good judgment in wearing apparel would make him a good buyer or a style expert. His active mind, responsiveness and fluency in talking would make him successful as a prosecuting attorney, a social settlement worker, or a motion picture director. His responsiveness, well modulated voice and good personality admirably adapt him for every variety of the dramatic art. Editorial and publicity work of all kinds should appeal to him. The above vocations are sufficient to indicate the general line of endeavor this particular type should follow. By this time it is evident that the Respiratory will best express his ability in those vocations that give him freedom of action, variety of experience, and contact with people.

Just a closing suggestion to my friends, the salesmen, is the following. We have been considering two types—the Digestive and the Respiratory. Both of these types are easy going and impressionable. Neither will resent your stressing your own viewpoint and urging their action. The Digestive, in particular, frequently prefers some one else to make his decisions for him. In dealing with the Respiratory, don't leave him until you get his signature on your contract. He is the one to whom the "one-call system" especially applies. He is so changeable that, if you let him think about it over night, he will be thinking about something entirely different the next day, and you will have your work to do all over again.

The man who is really valuable in an organization, whether he is a subordinate or an executive, is the one who realizes that it is an organization and that his own success must be built upon the success of the men around him. You have got to pull with and for the other fellow. A man who isn't willing to share his success with others won't have much success to put in his own pockets.—*H. S. Firestone.*

The Subconscious

By HORATIO W. DRESSER

Author of "*Spiritual Health and Healing*," "*The Spirit of the New Thought*," "*The Quimby Manuscripts*," etc.

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In summing up this deeply thoughtful article Mr. Dresser says: "Our psychological knowledge has been greatly increased and by learning how the mind works, we have found easier ways to attain our ends. We may now reconstitute our attitude in preparation for the new birth, turn about and become affirmative, bringing all our knowledge into play. Thus shifting from the negative to the positive we may give new content to the will, new force and directness."

IT is plain that the contrast so frequently drawn in our day between the subconscious and the conscious is a new way of putting the classic relationship between the potential and the actual. For our studies of the deeper self are not mere analyses of constraints, repressions and inhibitions: we are also considering anew what is dormant within us. If "the occasion makes the man," very much depends upon the abilities called into power from within.

How rich and promising indeed are these discoveries concerning the deeper self if they bring us to a new realization that we possess what Paul calls the "mind of Christ" latent within us. The real meaning of our deeper struggles after all is not found in the mere conflict between tendencies emerging out of the pre-conscious and the will, but in the ideal element of our nature with its ability to respond to the Divine Mind.

The more intimately we know the pre-conscious origins of the deeper self the less we have to do with them as such. For the old conflicts were often associated with the abnormal, the unduly self-conscious and subjective, and we must judge by the normal. And who would be willing to declare that what the psycho-analysts call the "unconscious" is the normal, or that the soul is subconscious?

What we mean is that the soul's qualities are still partly potential, and that these inner conflicts may be taken as so many opportunities for spiritual development. We mean that within the soul there is an immanent Life quickening us to expression. Our whole experience is a growth into consciousness of that which ideally was present and active all along. It is not a mere question of origins but rather one of values brought out of the pre-con-

scious, regarded as subject-matter for thought and incentive for the will.

INSTEAD of classifying our whole mental life under two heads, the subconscious and the conscious, or the subjective and the objective, as if we had two minds functioning differently, it is more intelligible to carry on our studies by discriminating between greater and lesser moments of consciousness, all regarded as parts of one deeper life.

At times we are so intimately creatures of impulse or habit that consciousness seems scarcely present at all as an observer. But anon the soul rises into supremacy, disavows its past when it was a mere creature of circumstance, and becomes conscious in a high degree. Now we are one with objective events, as if the life of meditation played no part in our career, and again we are so deeply absorbed in interior thought that our consciousness seems wholly separated from the natural world.

It is indeed true that our mental life functions on different levels of activity, and that sometimes most of self is submerged below the level of what we usually call consciousness. But over against this incessant interchange of the passing states of consciousness is my real self or soul, somehow varied enough to own all these experiences which range from the "carnal mind" through the "objective mind" to the "subjective mind," the "subliminal self" and the "subconscious mind" to the "mind of Christ."

A so-called "mind" is in reality a phase of our inner life, just as for purposes of convenience we speak of the "lower self" and the "higher self," the inner and the outer self. What these several phases signify in relation to the inmost region

of the spirit, where God dwells with us, is the real point at issue.

AT ANY given moment my most active consciousness is concerned with the interest before me, in the center of the field of consciousness. From this central point the passing phases of consciousness shade off into the background until some are lost to view and become, if you please, "subconscious."

Sub-attentively, I am all along partly aware of sense-perceptions informing me of my presence in the room, of the state of my organism, and of outside events disclosed by various noises. Less attentively, I note passing thoughts which I dismiss because not germane to my subject. And so my awareness gives place at last to the deeper levels of mental life, without sudden transitions, but with incessant give and take between the acuter consciousness of a moment ago and the lesser awareness of the moment that is passing.

For purposes of convenience we distinguish between the inner activity of attention and its object, and we speak of the threshold which separates the conscious from the subconscious. Above the threshold, as we say, we carry on processes of thought; we decide, we will and throw ourselves into active conduct, realizing that the self is most truly responsible and free when we choose and act. Below the level is all that constitutes what we call the "deeper self" with its entire past and its relationships with what has been vaguely called the "mind of the race."

We know the self as a whole through what emerges and subsides. The latest thought-wave brings to the surface those associations which group themselves around the idea or interest which for the moment forms the center of thought. We are acutely conscious of the subject which we keep in the foreground while we regard it from various points of view.

The hour of study passes. We drop this interest and go out for a walk. There seems to be no reason for supposing that this wave of thought ceases its motion because we are no longer giving heed to it. For an activity sent forth on a quest undoubtedly continues on its way and when it once more wells into consciousness we find that it has changed in some respects.

APPARENTLY, mental activity never wholly ceases, not even in the deepest

sleep. It seems to continue in pursuit of its ends, as in the case of a half-conscious mulling over a problem not yet solved, or the persistent search for a lost name which continues after we have ceased to try for it until suddenly the right name comes into mind.

When we sleep profoundly we perhaps have the least degree of what we know as consciousness; that is, we have no idea to put over against the idea of sleep. When we dream we are a little nearer, but hardly ever conscious enough to be aware that what we are dreaming is a *dream*. Then there is what we call day-dreaming, the mere following of some fancy or interest as it may chance to unfold by association or random thought.

But when we really think, we direct the course of our ideas toward a definite end; the mind is forcefully selective. The height of consciousness is reached in those greater moments of our moral selfhood when we launch the will with new vigor in a decision involving conscience at its best. Having achieved the summit of self-expression for the moment, the mind spontaneously assimilates what it has gained. This after-effect of acute consciousness may rightfully be called subconscious.

BUT the subconscious is also more than the recently conscious. For consciousness does not preside over all the processes which enter into the highest phases of mental life. There is receptivity, for example. The moment you endeavor to be so acutely conscious as to catch yourself in the act you find yourself no longer receptive, no longer yielding to the spirit of worship in prayerful meditation.

Nor does the mind follow analytically in the case of insight or intuition, immediacy of feeling, or those vivid impressions which we interpret as "guidance," which sometimes so greatly influence our lives. Intuition is convincing just because it fills the mind with its presence and authority. The sudden inspiration which comes at the moment of need drives out all introspection and analysis.

So too the great compelling emotion of love is just itself, in the realm of appreciation or values. All these inner experiences belong to the "over-element" in our nature. They are vividly within consciousness for the time being, but they bring together activities out of the deeper self which we have never consciously combined.

Indeed, we are scarcely aware at the time of either the nature, the content or the significance of the experiences which touch us most deeply. Sorrow comes and we meet it as well as we are able for the time being, hardly realizing how greatly it is stirring the depths of the soul. Serious illness comes, and because of the way life meets it through us our touch with spiritual reality is made more firm. But we may know little about what is taking place within us at the time. Our mentality is limited and can compass but a fraction of the whole which is later brought to the surface phase by phase. But what has touched us deeply is here within us, nevertheless. The self that is receptive is far larger than the self that is analytically observant. Hence many of our experiences drop into the subconscious and there remain till they can become explicit.

AT ANY time our conscious interests may drop below the threshold. We reasonably infer that their continuance in the subconscious depends to a considerable degree upon the interest or vividness with which our experiences come before us. Here I am, let us say, engaged in thought on a strong interest or purpose which leads me to measure present attainments by a standard. Naturally, I give myself most eagerly to the ideal I would realize. Having caught the vision anew, I identify myself with it so that my consciousness becomes dynamic.

My thought about my ideal then has the power of a vigorous act of will in its favor. And now having dwelt long enough upon the ideal to give my spirit an impetus toward the goal I hope to attain, I dismiss all thought of it from mind.

The activity which continues and which has now become subconscious mingles with its like in the deeper self at large, which contains everything I have lived through. Its effect will depend of course upon the response it meets, the alliances it forms. If my purpose is strong and my mind trained and in good order, I may anticipate unifying results.

But I, in vain, expect my mind subconsciously to do my work for me, to achieve the order and control which are for the will to attain by endeavoring to conform to the Divine order. Whatever I may learn about the deeper self, I find no reason for being a shirk. Even if we assume with recent writers that our subconsciousness never forgets anything, we must bear in

mind that a coordinating activity is requisite. Just what this unifying tendency is, is a question not to be answered by popular theorists of the subconscious.

THERE is one respect, however, in which the activity that a moment ago was conscious and has become subconscious has the advantage over ordinary thought. For when we are thinking we are likely to give heed only to what appears reasonable. We may rule out all fancies and notions, and contemplate merely what is pleasing or what gratifies our vanity.

But subconsciously speaking our minds are impartial. Below the threshold our activities range through the whole sphere of instincts, impulses, desires and tendencies to emotion from lowest to highest. And what rules is not necessarily the most reasonable prompting, but the stirring which somehow gets itself associated with other impulses so that it prevails over numberless others.

Thus unwittingly an emotional complex may gather sufficient headway to break forth above the surface and show us precisely where we stand. Without knowing why we do it we may then assail some one simply to "get things out of our system." We may seek the theatre, relax and yield to the spirit of play, and in varied fashion respond to emotions, not knowing what is the matter with us.

Sometimes these outbursts may be due to nervous fatigue or tension. Sometimes the brain has been for days or weeks overactive. But meanwhile our subconsciousness has been intimately affected by these states of the organism, and so at last the outburst frees not merely the organism but the mind. From all this we learn that life operates through our whole self-hood, disclosing what is wise for us to learn about our state of development.

WHETHER the later effects of our mental activity find us further along on the highway of thought will depend to a large extent upon our previous mental training. In the well-ordered mind there may be in process a kind of coordinating activity such that when the subject in question once more comes before consciousness for study one will find that growth has been made meanwhile. Thus our deeper self may appear to have a power of realizing aspirations which we seem hardly to equal in our times of conscious pursuit.

Devotees of psychical research have endeavored to account for the far-reaching activities of the deeper self on the theory that below the threshold the self has wider points of contact with the spiritual universe—channels which we never left open—higher sources of ideas. If we have any faculty of clairvoyance, clair-audience, or the ability to transmit and receive thought at a distance through other channels than the physical senses, these powers are said to reside in the deeper sphere of our nature. But to follow out the evidences of spiritual sight we need a more complete view of the spiritual world than that afforded by psychical research; namely, a theory of the internal mind with its relationships. No merely psychological analysis is adequate here.

Of course we should make allowance for the fact that our unceasing activities draw upon memory, and we must acknowledge that we do not understand spiritual memory as we might. We need not look further than some of the popular experiments with psychical phenomena in our day to learn that, unwittingly, messages attributed to departed spirits may be generated out of the memory. And this psychic product out of the subconscious may include a whole group of people intent upon securing a "message," each member involuntarily contributing his share. In fact, we must admit the possibility that through the subconscious we have ready access to other minds, hence that we are psychically as well as spiritually "members one of another."

AGAIN, we have what we call our "gifts." In some of us the mind functions with great readiness in a given direction, and conscious control or purpose may give shape to the activities which follow. Hence we find a clue to those elements of mental life properly known as subconscious when we learn a person's talent or genius, for instance, that of the writer or composer. Just as the mind consciously selects according to its prevailing interest, in what we call "conscious thought," so by its interior gifts the mind may be said to be selective. The poem that comes forth in completed form, the theme which the musician improvises, and many another product of creative activity thus results from a selective interest at once conscious and subconscious. The self learns to obey its genius, and to await periods of subconscious fruition.

To avoid attributing too much to the subconscious it is well to remind ourselves from time to time that the decisive moments which shape us morally and spiritually are conscious moments. The more complex our nature appears to be the more important it is that we should make ready to face the real situation out in the full light of day. After we have risen to the occasion and made a prompting our own by the interpretation we have put upon it, we may indeed be able to trace many of the elements of our decision to experiences which welled up from the subconscious.

So too we often rationalize our faith—after we have made the venture. But it is the conscious self that rises to the occasion in such a way as to give new unity to our mental life. The great fact is that the self which rises into power is far wealthier in extent than any one experience lets us know.

OUR great trouble hitherto has been ignorance. We have condemned parts of our nature unheard. We have proceeded at random to curb the will in young children, because we knew very little about it. We have concealed the desires which we found unruly. Failing to see the place and meaning of the emotions, we have either given them too much liberty or not enough. And we have tried to live in our heads as if we could disregard our hearts, or have lived for the heart and refused to use the head. We have expected our doctrines to sink in and transform conduct when they have not yet become objects of love.

In our enthusiastic moments we maintain naturally enough that what we really care for is to "worship the Lord in the beauty of holiness," and that we live for the welfare of the neighbor. We refuse to own these survivals of the mob-spirit and the race-mind, these prejudices and trouble-bringing desires, these emotions which run riot.

So too we refuse to associate the soul in any way with the tendencies which have made us creatures of habit. The true self, we insist, is what we will to be by patterning itself after the Christ-mind. For in deepest truth we think of the self as untouched at heart even by sin, inasmuch as our sin appears to be relatively alien, a mood or phase of life taken on for the time being. The self we will to be is normal, sane, consistent, a child of God, open interiorly to the spiritual universe.

BUT having drawn this distinction, what shall we say about this mentality which has been excluded as not ideal? Have we really advanced beyond the deadlock between the will and the warring element in our nature? Not if we slur over the fact that whatever our protestations, we are actuated by our entire deeper selfhood, by whatever is still unregenerate or influential enough in an impeding way to affect our decisions and our conduct. We are not excused from responsibility by the fact that hate has not been sublimated into love; that desires have been repressed and evil has been classified as a force by itself.

We are in a position at last to become intelligently responsible and begin the process of sublimation in earnest. The sometimes hostile power, which seemed to thwart our wills, and has of late been con-

signed to the subconscious, is now resolvable into all its elements, and we are learning why the inner conflict continues despite all attempts to be evasive.

Our psychological knowledge has greatly increased, and by learning how the mind works we have found easier ways to attain our ends. But the moral contrast continues however we put the matter, with this difference: that we need no longer regard the conflict as hopeless. We may now reconstitute our attitude in preparation for the new birth, turn about and become affirmative, bringing all our new knowledge into play. Thus shifting from the negative to the positive we may give new content to the will, new force and directness. Plainly, life has kept us here thus long facing the deadlock until we should understand the conditions, learn our great moral lesson and enlist our whole selfhood.

Is American Cooperation Necessary for European Rehabilitation?

By EDWARD A. FILENE

President, William Filene's Sons Company, Boston, Director, International Chamber of Commerce

IS American co-operation necessary for European rehabilitation?

The answer to this question is "yes." If the rehabilitation of Europe is to come within the present generation, if new wars are to be avoided and we are to have a stabilized world during our lifetime, it seems clear that American cooperation is indispensable.

One who understands the problems that were for some weeks under discussion at Genoa can hardly doubt that if three years ago we had seen the actual needs of the situation, as great numbers of us see them now, and had then whole-heartedly assumed the responsibilities for that part of the rebuilding of civilization that belongs to this great people, the entire world-situation would be different from what it now is and much more satisfactory. If even now we can begin to deal in sane vision and courage with these problems, Europe can be placed on her feet at no distant day and the situation saved for both her and us.

If we present-day Americans, however, prove unable to see how essential it is, both for Europe and for ourselves, that we cooperate in this rehabilitation, then it

will nevertheless come about, but not in this generation. And even when it comes, it will be without our help, honor or profit.

THREE years have now elapsed since the conclusion of the Great War, which, to use Premier Clemenceau's phrase, deserved a great peace. What are the results? If we face the facts squarely, we must admit that the nations are not yet at peace, that though military operations have, for the moment, ceased, yet economic warfare, which is a breeder of war, goes on. There is a mutual distrust everywhere and in every nation a desire to be prepared for a future contest.

It was to solve these problems that the Conference at Genoa was called. I believe it is a mistake to criticise that conference, as has been done, for being political rather than economic. In the *World* article of last fall I wrote, "There are political adjustments that must precede the economic adjustments; but the economic adjustments must be understood in order to make the political adjustments possible."

Secretary Hughes emphasized this when he characterized the Genoa program as political rather than economic.

Already the absence of the United States from the League and Conferences of the nations has been the cause of many of the immediate dangers to peace. This absence has made imperative those international tribunals that would adjust peaceably the disputes that now threaten to flare up into war.

THE lack of American co-operation is the chief reason why France has been obliged to base her German policy on fear of attack. Twice within the memory of men now living, France has been attacked by Germany and has suffered grievously. The Treaty of Versailles was based on American participation with the Allies, and since that support was suddenly withdrawn, France has had to keep her men under arms instead of setting them to work at economic reconstruction. This reconstruction, if undertaken would, in turn, have improved our own business conditions.

A lifetime or a generation is only a split second on the clock of progress and to the historian of two or three hundred years hence it will make little difference whether the substitution of international law for warfare takes place in our generation or two or three generations hence, but to us and to our children the difference will be a basic one.

For our immediate interest and for the welfare of the next generation the risks of delay in the rehabilitation of Europe are too great to be properly incurred. As a matter of fact I think that Europe will be rehabilitated and that it will be done with our aid. As long as we do not give our aid, do not assume the responsibilities that are necessary for a return of confidence, good times will not be restored in our own country; we shall not be able to put our unemployed to work, or make reasonable profits in our business. No country can be self-sufficient and ours is no exception.

OUR producing ability, as now organized, is greater than our capacity to consume, and without markets for our surplus products, we shall be forced into a long period of adjusting our output to a greatly limited home market which will bring years of over-competition — super-competition—that will destroy profits and cause unemployment, a constantly lowering standard of living, and labor troubles on a large scale.

Nor can we economically manufacture

everything we need, no matter to what heights the tariff walls are raised. Moreover, by remaining isolated we shall inevitably raise throughout the world a spirit of anti-Americanism, which will injure us for a long time to come.

All that is best in the American people, all their business judgment, all their sense of justice, all their idealism, all that they have learned of the horrors of war, all their dead and maimed and crippled, the thousands of those still suffering in the hospitals from diseases and wounds, will together make an irresistible force that will demand American co-operation in European rehabilitation. Against such a force misunderstanding, prejudice, and even mistaken party loyalty will not long avail. We shall then, under the urge of the knowledge that American co-operation is necessary for the rehabilitation of Europe, act once more with the sincerity, enthusiasm and effectiveness that characterized our participation in the war.

Digested from an address made at the annual meeting of the American Academy of Political and Social Science, at Philadelphia.

Ideas

IDEAS are among the most valuable things in the world—if

They are constructive, and—if—

They are put into practice.

Many Business Philosopher readers have given us suggestions for improving the magazine.

We would like to have more of them.

Merely to show our appreciation of such suggestions, we invite them from every reader and make this offer.

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Your suggestion whether adopted or not will be appreciated.

The Business Philosopher

140 to 144 Monroe Avenue, Memphis, Tenn.

The Purpose and Process of Life

By EUGENE DEL MAR

Author of "The Law of Compensation," "Power to Create," "Experience and Mistakes," etc.

(Copyright, 1922, by Eugene Del Mar)

"Life," says Mr. Del Mar in this wonderfully illuminating article, "offers itself to man in ever increasing quantity and quality, for use in expanding his mind and increasing the quality of his thought. The law, the principle of cause and effect, the principle of attraction, and all minor principles, are ever and always affirmative and constructive: Think constructively, follow principle rather than appearance, and doubt will be replaced by faith and fear by courage."

IT is a transparent fact that the Universe is animated by, or constitutes, an Infinite Intelligence. The Universe is ever consistent and logical, and its purpose may be assumed from the result of its activities. That is how human purpose is predicated, and one is justified in assuming that the infinite purpose may be revealed in the same manner.

Life presses itself out through its mental and physical instruments; it incarnates or clothes itself in mind and flesh. As Life so expresses itself, it broadens its mental receptivity to more of Life, and its physical form is enabled to contact more and more of environment. It is through these continual actions and reactions that Life's agencies of expression reach an increasing conscious recognition of Life itself.

Physical forms change progressively as they accommodate themselves to a wider environment, this orderly development being recognized as evolution. There is inherent in Life that which compels its expressions to follow a logical and consistent process of development from within, by way of reaction to impulses from without, these being the result of inevitable contact with environment.

THE process of development is logical and consistent by virtue of the fundamental principle of Oneness or Unity, whereby the invisible and the visible are ever in correspondence, cause and result are allied and identical, and action and reaction are always in exact equilibrium. When applied to human existence, this Principle of Unity is designated the law of Karma.

Life involves and incarnates itself in form, which develops through evolution. This denotes the process whereby Life, which was previously involved into form, is gradually evolved or turned out through

a series of physical forms of increasing complexity. The progressively developed character of these forms is directed and controlled by the principle of Cause and Effect, or The Law.

The Infinite purpose of Life would seem to be continuous physical growth, accomplished through mental development, or the pressing out of the Life through its mentality into objectivity. From the human point of view, the evident purpose of life is conscious harmony or happiness; and the infinite purpose may be translated similarly.

AS evolution progresses and physical forms contact a more inclusive environment, they come into relation with a wider range of vibrations; they give out and receive in great volume, they become conscious of finer and greater harmonies, and the size of their cup of happiness increases accordingly. Growth is through expression and expression promotes harmony and happiness; so that the human purpose of happiness is the finite translation of the infinite purpose of growth.

Physical forms emerge into visibility; pass through stages of immaturity, maturity and decay; and then return to the invisible. They are forever subject to the law of change; and their maximum of expression is preceded by birth and followed by death, each with its minimum of expression. Until the advent of the human form, Life was quite arbitrary in its limitations and automatic in its requirements. Life has not yet entirely surrendered its self-direction; but has conferred it upon man to the extent that the latter is prepared to use it.

LIFE seems so very simple in its general outlines. A vast reservoir of perfection, infinitely serene in its complete

realization of itself, seeking to awaken within each atom of itself the same complete realization and impelling each drop of the ocean of life to encompass the whole ocean. And for this purpose, it slows down some of its invisible vibrations to the point of visibility and then induces them to vision the ideals of the invisible. Just as—for a sort of analogy—all the past history of man is registered in him before his birth, and all of the history of civilization is exemplified in man's growth from birth to maturity.

In its eagerness to serve the infinite purpose, Life is ever seeking to infuse itself into the mind of man, that he may realize the vastness of the power at his command; while man doubting ever, is loath to believe that there is such a power, and sceptical as to his ability to use it if it does exist. Man is ever fearful of letting go of the inferior, and thereby refuses acceptance of the superior.

Life offers itself to man in every increasing quantity and quality, for use in expanding his mind and increasing the quality of his thought; while, at the same time, the visible world calls to man to liberate this power in constructive activities. But man is disposed to be inert; bound by precedent, constrained by tradition and enslaved by habit. The one, who accept Life's offer with faith and courage, avoids all of these restraints and find freedom.

AT all times, environment is seeking to afford man more and more opportunities of finding himself through the exercises and test that it brings to him. When he fails to understand its purpose, it puts on another aspect, as though to say: "Well, if you could not penetrate my other disguise, how about this one?" Intelligent and not to be outdone by physical man, Environment even has its own evolutionary process, so that it may keep pace with the progress of man himself! And yet man insistently and persistently rejects the advances of environment as inimical and dangerous, and makes an enemy of his best friends!

This is a Cosmos we live in, not a chaos; an Infinite Harmony, not an infernal discord. Not only do "all things work together for good," but they are all good. An Infinite Harmony knows nothing of discord; an Universal Good has no knowledge of evil. Involution, incarnation, evolution and karma are processes whereby the Universal Good is directing its infinite

qualities into finite channels, and conferring upon the exclusive human drop the inclusive consciousness of the ocean of Life in which it lives.

THE conception is even more wondrous; for all of this is worked out through the agency of an enabling principle that never makes a mistake, but is always exact with a precision that is quite beyond comprehension. This is The Law, or the principle of Cause and Effect, or Cause and Result. It never tires, fails or gives a preference; but, on the contrary, is always fair, just, impersonal and impartial. It is the working partner of the principle of Attraction, with which it collaborates in intimate association.

Even all of these wonderful arrangements would be useless to man were it not that he has been endowed with the power to direct the workings of the universal machinery. Man knows only that of which he is conscious, and it was necessary that he relate himself consciously with the universal activities. That power was given to man when there was conferred upon him the ability to think, for it is thought that translates the universal unconscious perfection into human consciousness.

THE law, the principle of cause and effect, the principle of attraction, and all minor principles, are ever and always affirmative and constructive; and when man's thought works with principle, his life manifests in affirmative and constructive terms and conditions. The negative and destructive attitudes of mind are not working with principle; but with the temporary aspect of appearance, which is ever a delusion or illusion to the unprincipled attitude of mind. Not that appearance is in itself a delusion or illusion; but it deceives the unwary and misleads the ignorant. And yet good is of its essence and purpose!

If adverse appearance were for the fell purpose of defeating man, and the power of the Universal were behind it, defeat would be assured. If it were the instrument of hate and the Infinite were guiding the instrument, man would certainly be overcome. But it is nothing of the sort. There is nothing adverse in appearance itself; the only adverse factor is the thought that gives one that attitude of mind. One does not know what appearance is except as he pictures it; and it is only as he mentally relates it adversely to himself that it takes on that appearance.

IN the light of principle, appearance is never adverse, but always bears a friendly aspect. It reacts to one's action, it mirrors one's own conception. It comes to test and exercise one's mental and physical make-up, to confirm his strength and to reveal his weakness; that he may exert his physical power and improve his mental discernment. Appearance serves to mask and conceal from the ignorant that which it unmask and reveals to the wise; and the wise are those who discern its correspondence with constructive principle.

There is no escape from any of these Universal activities, nor would it be advisable to attempt to evade or ignore them. They are all the servants of man, and responsive to him to the minutest detail. They are the gifts of God, whereby the Infinite has placed its powers at the disposition of man; and if they do not react to his liking, it is because of his own actions being in correspondence with and the cause of that which he dislikes. Change the cause, think constructively follow principle rather than appearance, and doubt will be replaced by faith and fear by courage.

WHILE the conscious activities of the mind have the power of direction, Life has provided that in default of such leadership the subconscious faculties shall control. One may direct consciously as much or as little as he pleases; he may guide himself or be guided. If he does not direct himself consciously and thereby control his subconscious functions, these will follow the direction of some other influence, which may perhaps be unfriendly and injurious.

The conscious activities of the mind have not only the power of direction, but that is their function and duty. The subconscious is a reservoir of sensations, memories, habits and emotions; and it can readily be understood that such a menagerie demands the constant supervision of a courageous and determined master, if it is to operate in harmonious accord. If left to their own varied impulses, or to the uncertain restraining influence of a

strange keeper, an outbreak might very reasonably be expected.

Without the magnetic influence of the conscious mind, with its silent thought and spoken word, these subconscious sensations, memories, habits and emotions might constitute a sort of mob consciousness, irresponsive to any suggestions of law and order. But when conscious thought concentrates itself on the subconscious menagerie, the animals become tame and act together with every appearance of being a permanently happy family.

WHEN one has kept conscious control over his subconscious menagerie long enough to have domesticated its members so that they have further disposition toward discord or inharmony, his conscious direction having been actuated by the affirmative and constructive qualities of principle; then his conscious and subconscious faculties enter into a co-operative working agreement, and he may safely trust to their continued harmonious accord.

A well constructed mechanism is peculiarly sensitive and responsive to intelligent control. Its operating tendencies are so carefully balanced that but slight effort is required to start great forces into activity. Simply pulling a lever or touching a button releases great energies for constructive purposes. Such a machine is the Universe, teeming with energy that but awaits the command of the conscious mind, and ready to be harnessed and directed along creative lines.

So wondrous a machine as the Universe requires considerable wisdom for its successful, conscious manipulation. This demands an understanding of the simplicity of its working principles, a practical knowledge of its activities, an attitude of mind in accord with such understanding and knowledge, a faith that does not permit appearance to discourage it, and a love that carries with it a consciousness of harmonious accord. To the degree that one consciously possesses and uses these qualities, may he with purpose direct the universal machinery to minister to his individual happiness.

NO ONE can do good work when the mind is clouded with unhappy or vicious thoughts. The mental sky must be clear or there can be no enthusiasm, no brightness, clearness, or efficiency in our work. To do the maximum of which you are capable, you must keep your mind filled with cheerful, uplifting thoughts.—Anson.



Little Talks *about* Business and the Business of Life ∴ ∴ ∴ ∴

Today

by

Jerome P. Fleishman

WITH the setting sun your hopes of yesterday died out.
All right. That was Yesterday.

Things didn't materialize the way you dreamed they would. All right again. *Now*—the present hour—is *Today*. Yesterday bears no relation to it, except, perhaps, the relation that a nightmare bears to the morning after.

Forget all about yesterday. It is dead, and buried in the cemetery of Time.

Today is alive. Are *you*?

Well, then, get busy!

Fling from your shoulders the depressing weight of those hopes that haven't come true. Stand erect. Man, the world is yours! You have just as much claim on its good things—on the things you've longed for and prayed for and worked for—as the other fellow has.

This hour has been handed to you as a gift from the overflowing storehouse of Eternity. What are you doing with it? Answer me that. Moping? Growling? Despairing?

For shame!

God has favored you with another chance to make good. He has given you *Today*. Prove your appreciation by making it a stepping-stone to happier, worthier Tomorrows!



One Way to Success in Modern Business

By JOHN H. LEIGHTON

San Francisco, Cal.

John H. Leighton organized the Leighton Co-Operative Industries in 1916. The business was begun with a capital of \$3,000. The plan is that the workers in every unit of the organization advance 95 per cent of the capital employed, while Mr. Leighton advances 5 per cent, and receives for his work as president and manager five per cent of the profits. This has enabled thousands of men and women to practically go into business for themselves. The March financial report showed that the present capital is \$924,794, and the net profits last year were \$478,281. The sum of \$461,942 was distributed during the year to holders of profit-sharing rights. There are now 18 departments or units in the organization, ranging from a packing plant to laundry and tailoring establishment, and including several restaurants and cafeterias.

This indicates that Mr. Leighton's plan of co-operation and service works in actual practice.

WITH all we hear about disease and diseases, there is one malady that for some strange reason is never mentioned.

I don't think you will find it in any of the medical dictionaries, and the doctors know very little about it.

It is a regular dis-ease, however, and numbers its victims by the millions.

In the beginning its symptoms are not easily detected, especially by the victim himself.

But as the malady progresses, everybody but the victim can see at a glance that the disease has "got" him.

This is the "getting" disease, the disease of "getting"; and I speak of it here as it is especially virulent in the business world.

From this fever no one is immune. It attacks employer and employe, capitalist and laborer, high and low alike.

It is the insatiable desire to "get" something. From the time he opens his eyes in the morning until he closes them at night—and sometimes during his sleeping as well as his waking hours—the victim of this disease is trying to get something.

His whole day, his whole life, is ordered and arranged along lines calculated to get something.

▶ The disorder has made such headway that nearly all business is saturated with it, making great areas of the commercial world rancid and offensive in the extreme. It has become an axiom, even among reputable business men, that the thing to do is "get" while the "getting" is good.

So it goes on and on, this race to get something; and as the disease develops, the

"getting" fever rises higher and higher until it all ends in bitter disappointment, suffering and frequently in tragedy.

NOW what of the remedy? It would be a shame to describe the ravages of this disorder if we did not at the same time point out the remedy.

And fortunately this disease has a remedy—and that remedy is "giving."

Do not jump to the conclusion that I have any reference to sentimental giving. I do not refer to gift-giving, or alms-giving or money-giving, or running around trying to give somebody something, or to do something for somebody; for that is itself a disease, extremely annoying at times, but not so deadly as the "getting"; disease.

What I do refer to when I say that the remedy for the "getting" malady is "giving" is the most practical kind of a business principle. And when properly applied this remedy will knock the underpinning out of the most ambitious "getting" fever you ever saw.

Of course, most people who have the "getting" disease have no idea of getting a remedy for it. That is about the only thing they do not want to "get."

At the same time, that does not relieve me from the duty of making the remedy known as widely as possible so that any who desire to use it may do so.

FOR the efficacy of this remedy and its priceless value to the individual and the community have been proven to us in the Leighton Industries in so many and in such unmistakable ways, that it is the duty of every one of us to speak up and tell the

world what we have discovered about it.

It is one of the evils of the "getting" disease that it prevents us from getting the things we really need and ought to have, and prevents our enjoying them when we do get them.

Everyone needs and ought to have a useful occupation, plenty to eat and wear, comfortable surroundings, wholesome recreation and opportunity to improve himself in all ways.

Getting these things in the right way is not at all symptomatic of the "getting" disease.

It is rather the "getting" malady that prevents us from securing all we need to make life happy and harmonious. Blinded by the "getting" fever, we lose the true perspective, the true sense of values, and either fail to gain the material possessions that we think we want or else lose the power to use and enjoy them properly.

So, if there is anything in the Leighton Industries that will help people to avoid the "getting" fever, and help them to heal it when it "gets" them—if we know anything that will do this and at the same time help people to gain and enjoy the necessities and luxuries of life in the right way, it is our duty to make it known.

SO I desire to give the widest publicity to this fact: that while we in the Leighton Industries have made only a very small and crude application of this remedy "giving," the results have been remarkable. The ravages that the "getting" fever was making upon us have been lessened and a new world of opportunity and prosperity and better thinking has opened up before us.

We started in trying to "give" better service in our various units.

We tried hard in all of our places to start the day by forgetting what we were going to "get" and by seeing how much we could "give" for that day.

We tried to "give" up the idea of doing just enough work to "get" by, and we endeavored to cultivate the habit of doing all the work the traffic would bear.

We thought about it and talked about it, day in and day out, until I dare say some of our workers were thoroughly sick of co-operation and longed for the good old days of "getting" instead of "giving," when they put on the brakes and slowed down every time they went around a curve out of the sight of the boss and only steamed up just in time to make another siding and "get by" without a collision.

And speaking in terms of railroads reminds me that these boys were only following the example of the great railroad man who said his rule for making rates was to charge "all the traffic would bear."

ANYWAY—to resume our story—we kept on talking co-operation, trying to get the boys and girls to forget about "getting" for a few hours and to "give" all they could, not to hold back but to push on, not to sulk and pout but to keep busy and smile, not to sneak off around a corner and take a smoke, but to stand right up to the work, during working hours.

SLOWLY the idea began to take hold. It gradually began to dawn upon us that we were dealing with an extremely powerful business principle.

We do not pretend that we have gotten very far or have accomplished very much, but we have done enough to prove the principle, and that is a great deal. We have found out that we are going in the right direction and that all we have got to do is to keep on.

And the essence of this principle, as I have said above, is "giving," right giving, giving service, giving opportunity to others, giving courtesy, kindness and consideration, giving others credit for good motives, giving the other fellow the benefit of the doubt, giving here and giving there, giving morning, noon and night, but never giving "up."

And as we have gone along working in this way as best we could, our workers have grasped something of the philosophy of the thing, they have come to understand, in a measure, that it is the principle of proper human relations that we are dealing with and that it always works in the degree that it is applied.

THESE workers have come to understand, in part, that it is as foolish to expect to "get" the maximum by "giving" the minimum, in business, as it is to expect the numeral one to do the work of one hundred in mathematics.

They know that they can not trifle with the mathematical problem, that they have got to figure fair and square all the way through if they want to get the right answer. They cannot take a figure one, disguise it as one hundred and get it to enter a problem and do the work of one hundred. And they are coming to see that it is just as unreasonable for a worker to expect to "give" one and "get" one hundred.

THE result of our activity along this line has been a revelation. We have found that in the degree that we could bring ourselves to "give" unstintedly and wisely, in that same degree have we been able to "get." In the degree that we have been able to throttle the fever of voracious and relentless "getting" by proper "giving," in that same degree have we prospered.

To what extent we prospered financially last year, you may see from the report of Klink, Bean and Company, one of the leading firms of public accountants on the Pacific Coast, printed in the March issue of "Co-operation."

You will see in that report that with an investment of \$924,794.15, our Industries made \$478,281.00 in net profits and that \$461,942.00 were distributed to holders of profit-sharing rights.

And when it is understood that 95 per cent of this amount went to our workers and 5 per cent to me (except that for brief periods I have the profits on relatively small loans returned to workers who leave) it will be seen to what extent our Industries have contributed to the individual and community welfare.

This means that by reason of the application of the "giving" remedy to the "getting" disease we have so allayed the fever of gain-at-all-costs, that we have been able in a single year, to put nearly half a million dollars into our workers' pockets and through them into thousands of channels of constructive business and trade in the Bay Cities.

WE are growing geographically as well as financially, this month marking our entrance into Southern California, where we are opening one of our most important units—a cafeteria seating six hundred persons, at Seventh and Broadway, in the heart of the City.

And this month we pass the million mark in amount invested, and the thousand milestone in number of workers.

The reason for this great growth—I will say for the benefit of those not familiar with our plan—is of course the co-operative work-together idea which greatly increases the productivity, and hence the profits of our enterprises.

Important as this financial prosperity is, however, it is of small moment compared to the mental and moral results that are being realized from the application of the "giving" remedy to the "getting" disease.

We may imagine what the pioneers who first crossed the American continent must

have thought when, after struggling painfully and uncertainly over rough or sun-parched places, they came out upon a broad and beautiful expanse of territory, full of brooks and game, the land stretching away to still more pleasing fields.

Well, we are pioneers to a new land of industrial relations and conditions, and we have experienced the same uplifted thought and feelings that the American pioneers felt when they began to reach the promised land.

Workers who never knew there was anything in life for them except a living wage and a narrow outlook, have through the Leighton Industries come out upon the broad plateau of prosperity and enlarged opportunities.

Here they are taking a broader and better view of life. They realize that they are business men and women who must take the business man's responsibilities as well as his opportunities.

PREJUDICE, suspicion, hatred, etc., which flourish in the crevices of a narrow outlook, and which cannot live in the deep rich soil of real co-operation and prosperity, are passing from our workers' consciousness. And as these weeds of thought die out of their mentality they naturally and automatically become more self-reliant, able to exercise better judgment, broader minded and hence less selfish, and better citizens.

This is what I mean when I say that the mental and moral results of our enterprise are more important than the financial rewards. In fact, it is the gaining of the mental results first, that enables us to secure the financial returns.

So it comes about that the proper application of the "giving" remedy to the "getting" disorder heals the malady, and thereby opens up a new world of opportunity and prosperity.

¶The solving of the labor situation is wholly a question of religion. The wage-worker will never be satisfied with higher wages and shorter hours any more than you and I are satisfied with more profits and big houses. THINGS never DID satisfy anyone and never WILL. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount have no serious labor troubles.—Roger W. Babson.

Johnson Talks Turkey to the P. A.

By NELS H. SEABURG

Boston, Mass.

JOHNSON had been—and still was for that matter—the star salesman of the Hoyt Machine Company. But since he had been taken in as a partner a few years past he very seldom went on the road. However, one day when a particularly large order of a certain machine part was cancelled unexpectedly, Johnson immediately decided to take to the road himself and call on the purchasing agent of one of their largest customers and try to get him to take the shipment at a bargain figure, practically at cost.

When Johnson arrived at his destination, two hundred miles away, he sent in his card to the purchasing agent. The office boy returned quickly with a message that the P. A. was unusually busy and could not see anyone for an hour or so. Johnson left, saying he would be back then.

ABOUT an hour later he returned, again sent in his card, and the boy came back with the same message as before. Again Johnson left, stating he would be back. He did, sent in his card, and the stereotyped answer was once more brought him.

This time, however, Johnson took his fountain pen from his pocket and wrote the following message on the back of his card:

"This is the third time I have called on you today. I shall now wait until you see me."

This he sent in by the boy, and while waiting, he recalled that salesmen of his house on several occasions had reported to him having received just such treatment as he was now undergoing at the hands of this particular P. A.

The boy appeared, flushed and excited, and told him to go right in.

Johnson had barely entered the P. A.'s private office when the latter began in a highly indignant manner:

"Mr. Johnson, you must appreciate that I am a pretty busy man—"

"Indeed I do, sir," interrupted Johnson firmly, "but I wonder if you appreciate the fact that your position as a purchasing agent is essentially one of buying material for your company in the most economical and efficient manner possible, and that in order to do so you have no just right at any time to neglect or slight your markets.

"Every salesman that calls on you is a

possible market—your best and most important market—and when you turn him away without an interview you are cheating your house, as well as cheating yourself.

"THE house I represent is one of the biggest of its kind in the country and one which has been doing business with yours a good many years. Consequently, when you refuse to see its salesmen in the manner you have done with me today, you are doing as grave an injustice to your company as you would be if you insulted and refused to see the representative of your own house's best customer.

"I am a partner in the Hoyt Machine Company, as well as one of its salesmen, and I took a special trip up here in order to give your people one of the best buys you will ever get. However, it won't be necessary for me to explain it to you now, and I wouldn't have forced myself upon you as I have were it not that it may serve as an object lesson to you—one which might make you see the short-sightedness of your policy.

"I know quite intimately two of your superiors and were I simply here to make a sale I could easily do so, perhaps, by putting my proposition before them. Such practice, however, isn't in my line, and, furthermore, to make a sale wasn't the only purpose of my visit here.

"I WANTED, as much as anything else, to give your people, always a big, desirable customer of ours, the first chance at a rare good bargain, and was so tickled to be able to do it that I made several personal sacrifices in order to come here myself and tell you about it. Your house was to be the big gainer."

Not a word had the P. A. said during the delivery of this lengthy but machine-fired speech of Johnson's.

Now he reached out his hand and said:

"Johnson, I thank you — sincerely. You've handed it to me pretty strong—but I think it was probably the only and best way. I haven't quite got all of your idea yet, merely a broad glimpse of what you were driving at, but if you'll come to dinner with me I'll appreciate it immensely if you'll continue the lesson."

General Principles of Good Copy Writing

By F. D. SCHNITGER

Davenport, Iowa

PICK up the paper tonight. Look at the majority of the advertisements. Mechanically, they are perfect—they balance to a nicety—if there is a panel on one side, you'll find its counterpart on the other.

But start to read the average one—and presumably that's what it is there for—and you marvel at the power of advertising, that it can bring results in spite of such treatment. I sincerely believe that many local advertisers spend more time on the lay-out than they do upon the preparation of the copy.

Now, what things must any advertisement do to be effective? You have been told scores of times, but let me repeat: there are only six—

It must—attract favorable attention.

—awaken interest.

—create desire.

—carry conviction.

—inspire confidence and influence the reader to buy.

Four of these essentials depend entirely on your copy, and even the first—the attracting of favorable attention—is accomplished as much by your head lines, which are part of the copy, as by the lay-out or display. Therefore, your copy should be given at least four and one-half times the thought and attention that is lavished on your display plan.

All that you should ask or expect of your display is that it present your message in the form in which it is easiest to read. So much for the relative importance of copy and display.

Now since "copy" is so important, how do we go about preparing good copy?

THE first essential for good copy is to know the article or service you are writing about. Why, that's obvious—you say. Of course it is, but again I'll refer you to some of the ads in our local papers. If the men who write them know what they're writing about, they certainly manage to keep it a secret from the readers. They leave no definite, concrete idea in the reader's mind, and consequently fail to produce results.

If you're going to write good copy on any article, it is absolutely necessary that

you analyze it for its selling points, which are the facts or features that will make people want it. But go farther than that. Dig out the interesting things in its manufacture, what are its uses, wherein does it differ from similar articles? Then, when you have all this information before you, pick out the most important points and build your copy around them.

Write clearly. Be simple and direct and avoid high-sounding words and phrases. Use as nearly as possible, even at the expense of being ungrammatical, the language of that particular class of people you are trying to influence.

Be enthusiastic. Some ads read like eulogies written by a mournful mind that bemoaned the necessity of parting with the goods. Enthusiasm, however, doesn't mean to call out the brass band, or the employment of ponderous adjectives.

Be concise. Express much in few words, but choose those words with care. You're a master if you can write a paragraph that will cause your readers to think a column. "Money back, if dissatisfied" is stronger and clearer than "We shall be pleased indeed to refund your money on any purchase you make in this store that does not please you."

Use short sentences and paragraphs—they are more easily read and more pleasing to the eye than long complicated ones.

ARRANGE your ideas in their logical sequence. For example if the price of your commodity is large, it would be a mistake to introduce it until you have created a desire strong enough to overcome the thought that the price is high. On the other hand if the price is low, feature it early, even in the heading. The repetition of an idea, if skillfully handled, is effective, but few writers can do it skillfully.

Avoid extravagant claims. They only defeat your purpose by causing people to doubt all your advertising. I have read in our papers that a certain sale was the greatest sale in the world. Do you think I'm going to believe that the greatest sale in the world is to take place right here in Davenport? Of course not, and I'm going to be skeptical about the rest of the adver-

tisements because of that statement. Had the writer said "The greatest sale we have ever held," I might have believed him.

Avoid, also, trade expressions in your copy. While "36-count" percale may be perfectly clear to you, it wouldn't be as clear to your reader as though you had said "a fine closely woven percale."

Above all, be interesting, particularly in your heading. Write a heading that reaches right out and grabs the reader's interest.

The American people are head-line readers. What do you do when you read your paper at night? You don't start at first page and read every item, do you? No, you read the heads, and only those that interest you are given further attention.

THE fate of your advertisement or the sections of your advertisement depends upon its heading. Ordinarily it's a pretty good idea to tell the main facts of your story in the head lines, exactly as the head-line writers of the news columns do.

Occasionally this is not the best policy, especially if the article is so well known and prosaic as to hold little of interest in itself. When this is the case, most advertising men resort to what is called "human interest" copy, probably the hardest copy to write, yet one of the most effective when handled well.

To illustrate what I mean, let us suppose that we want to write copy about a new safety pin. Now a safety pin is so well known an article that if we attempt purely descriptive copy, using the word "safety pins" in the heading—we'll fail to get the attention of the reader.

All right, let's try to get a "human interest" angle on it. But first who are we trying to interest? Well, nearly every one is a prospective buyer of safety pins, but more especially the mothers of young babies. Now what can we use that will attract their attention and awaken interest? Is there any feature about the pin itself? It has a "Lock-tite" clasp—good, but not good enough for the heading. Is there anything of particular interest concerning its manufacture? No, nothing unusual about that.

How about its origin? Ah there we have it—the first safety pin was made by a man, a mechanic, who designed it because the common pins used by his wife to pin the baby's clothes were forever sticking the little shaver, making him cry and bruising his skin. I believe we can fashion

a heading from that thought that will hold enough of human interest to cause most people, particularly mothers, to read it. Then we can work in the superior features of the "Lock-tite" pin.

"John Smith, mechanic, is dead"

—then a secondary heading—

"but millions of babies are happier because he lived."

I believe these headings will attract far more readers than had we said—"A new type of safety pin," or some other of the usual forms of headings. Then in the body matter you can follow up by telling of how and why the safety pin idea was born, being careful not to introduce the word "safety pin" too early.

That is only one phase of human interest copy; there are many more and there is not a thing made in all the world that is without its angle of human interest, if you look for it and have a grain of imagination.

And so I could go on and tell of the different kinds of copy—the heart appeal which is one of the most powerful of all, the "reason why" copy which appeals strongly to men, and countless other kinds; each of which presents a most interesting study, and each of which fits in for some particular purpose.

Difficulties

Ever notice how a determined man gets through a crowd? Does he meekly ask folks to make room for him? You bet he doesn't. He assumes a positive mental and physical attitude and plunges in. People make way for him instinctively.

It's that way with difficulties. Don't let 'em crowd you to the wall. Get your spiritual "back up" and fight. Whine, and the buck will be passed to you. Stand erect and look at things squarely, and the world will help you on.

Every normal man who tries to do something becomes discouraged at times. But the man who *stays* discouraged is the fellow who loses out. My old college chum, Columbus, doubtless had a sinking feeling around the heart lots of times, but he *held on* and *kept on* and *believed on*, and that's why we're here.

My other good side kick, Epicurus, had the right slant. From the pages of a book the other night he whispered to me:

"The greater the difficulty, the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests."—Jerome P. Fleishman.

Opportunity

Being Part VI in the Series "Fundamentals of True Success"

By HENRY THOMAS HAMBLIN

Editor, *The Science of Thought Review*, Chichester, England

(Copyright, in the United States of America, 1922)

"Opportunities," says Mr. Hamblin, "in plenty, are all around us. We can either attract or repel them, according to our mental attitude. They can be recognized if we look for them and expect them. Not all of them lead to the success that we aspire to, but if not, they provide valuable experience. Opportunity must be grasped at the right moment and it is useless running after it when once it has passed.

IT IS the complaint of the unsuccessful that they have never had opportunities such as those enjoyed by other people. "Opportunity makes the man," they cry. "We have had no opportunities, therefore we are failures and the fault is not ours." They explain the success of others as being the result of luck or opportunity. They think that success is in circumstances and opportunity, not realizing that everything is in the man himself.

It is said that fortune knocks at every man's door once in a lifetime, but I would go further and say that innumerable opportunities are constantly coming to man, but, for the most part, he does not recognize them. One of the differences between the successful and the unsuccessful is that the former recognize opportunity and realize the immense number of chances which come their way, while the latter are blind to them.

It has been said that adopting the right attitude of mind brings opportunity to one through the law of attraction. It was Henry Harrison Brown who taught the "Dollars want me" as opposed to the "I want the dollars" attitude of mind, and his teaching, strange though it may seem to some, is perfectly sound.

ALL are familiar with the peculiarity of memory: If we cannot recall a certain fact to mind, the more that we try to remember it, the more it eludes us; yet, if we leave off trying to remember, the missing fact comes into consciousness unbidden. It is the same with fortune, for she is a fickle jade, and the more we pursue her the more she eludes us; yet, if we cease to chase her, she will come and fawn at our feet.

There are cases on record of men who have followed after material success in vain for years, not for their own sake so

much as for others dependent on them. When those for whom they sought success were dead and fortune was no longer desired or sought after, great success came unbidden.

This has always been put down to the perverseness of life, but I believe it is due to a mental law. When you try to go to sleep you cannot, yet when you do not care a straw whether you sleep or not, you fall off without knowing it. It is all the action of the same law. If you strive anxiously after success, the vibrations of your mind keep it away, but when you confidently believe that success *wants you*, it is attracted to you.

Another way in which a correct mental attitude helps is by enabling one to recognize opportunity when it comes. A man who expects success to come his way is on the look-out for opportunity and when it comes is ready to seize it with both hands. On the other hand, a pessimist who is quite sure that nothing good can come his way, may be surrounded by rich opportunities, and yet will never recognize them or make use of them.

THE proper attitude of mind, then, must be, not one of anxious seeking for success, but of calm assurance that success is seeking you. Believe in your heart that opportunity wants you far more than you desire the opportunity. If you possess the right mental attitude, men and opportunity will be attracted to you. John Burroughs' words represent this mental attitude perfectly:

"Asleep, awake, by night or day,
"The friends I seek are seeking me."

Carry the thought strongly in your mind that all good things want you, therefore you have no need to want them.

Realize that you are a centre of Divine energy, attracting to yourself all the opportunity that you can possibly need or desire. If you do this, you will find so many opportunities coming your way that you will experience difficulty in making a choice.

When opportunity does come, and you feel sure that it is the right opening that you require, grasp it with both hands. This may lead to many blind alleys and consequent disappointments, but the experience will be valuable and lessons learnt through comparative failure will prepare you for a greater opportunity when it comes.

NEVER think any failure to be final. No failure is final and no failure is anything more than a valuable lesson which when learnt makes you more experienced and capable of succeeding. Never blame fate; never blame other people; look upon apparent failure as a valuable experience preparing you for far greater things.

Never look upon any failure as evil. Failures are merely symbols of hidden weaknesses within. Life is infinitely kind and in each failure is hidden the lesson which *must* be learnt before you can be entrusted with greater things.

Remember also, that he who hesitates is lost, and one who fails to grasp opportunity when it comes his way has the chagrin of seeing it taken by another. No amount of effort after the moment of opportunity has passed, can ever bring it back again.

When once an opportunity has gone, do not waste time trying to overtake it, and do not waste valuable time and nervous energy bemoaning your hard fate or bad luck, but look out for another opportunity instead. There is always an opportunity for the man who is ready for it, and who does not dissipate his powers and distract his attention by worrying and fretting over past mistakes and failures.

I SAID just now, that no failure need ever be final. This is true. The only man who can make it final is yourself. No man can fail utterly who refuses to be beaten and no one can make a success of a man who believes that he is a failure and that it is no use trying any more.

Success or failure is in the mind. What a man believes becomes part of himself and outward circumstances are but symbols

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Published by G. P. Putnam's Sons,
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of the character within. If you meet with a failure or set-back, and believe it to be final, and that you are too old or too weak to make another start, then you never will make another start. By your own belief you bolt and bar the door of success in your own face.

Let me tell you a true story well within my own experience. There was once a working man, in a fashionable English sea-side resort, who saved up enough money to buy a horse and cart. The town was growing fast, much building was going on, and, as a carter, this unlettered son of toil made a huge success. Once a year he had a procession of his horses and carts and a competition for the smartest turnout. The procession was so long and so interesting, it was one of the local sights and considered well worth seeing.

Success, however, turned the head of this one time labourer, and, through drink and neglect, the business got into difficulties and had to be sold. The buyers however, alleged certain irregularities and brought the vendor to court, the result being that he was sent to jail to serve a fairly long service. At this time our hero—for hero he was—was getting on in years and the hard prison life broke down his health. When he came out of jail, he was old and broken in health. His face was lined with suffering, mental and physical, ill-health and age.

"Hal!" said the wise, shaking their heads, "—is done for this time; there are no hopes for him." And they had good grounds for their opinion. Old, broken in health, business in the hands of others, character gone, capital all lost, old friends pretending not to see him in the street—could any plight be more hopeless?

BUT that man was not beaten. He was not beaten, simply because he was convinced in his own mind that he could rise again, and one who really believes that, cannot be kept down for long. What did this man do? Did he go to another town and make a fresh start? Did he hide himself from the people who pointed at him in self-righteous scorn and called him jail-bird?

No, he stayed in the same town where everybody knew him as a man who had been in prison. He started to "live it down." I have seen him touch his cap to people who pretended not to see him. They were his friends once, but now they do not know him. I have seen his lips tighten a little at a cold rebuff, but he

MAN-BUILDING

By Louis Randsome Fiske, LL.D.

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THE BUSINESS PHILOSOPHER

140-142 Monroe Ave., Memphis, Tenn.

A RICHER, FULLER AND MORE ABUNDANT LIFE

DO YOU ever sigh for a higher and richer life? Do you long to know the joy of self-mastery, of radiant health, of overcoming, of victory? Do you wish to learn about fate, predestination, Karma and how they can be overcome? Do you desire to know how to avoid disharmony, unhappiness, disease, sickness, trouble?

If you do, then write to me for my latest book. It contains 40,000 words and tells a plain unvarnished tale of my climb from the depths of ill-health, failure, misery and despair, to become filled with health and the joy of living and to be a leader and inspirer of men.

There is a life of indescribable beauty, loveliness, harmony, peace, happiness and joy—a life of true and lasting success, noble achievement and highest attainment, that is possible for all who desire to climb the steep ascent to higher and better things. This work tells you how to attain to this higher plane of living.

This book, because, in addition to expounding my teaching and telling the story of my own life struggles, it describes my personal work in helping thousands of people to enter this richer and more abundant life, is sent without cost or obligation of any kind. Further, you will be asked to buy nothing, neither will any follow-up letters be sent to you.

One American reader says in a letter of grateful thanks: "to me this is the greatest thing ever written." Another says: "Your words are wonderful; they paint like pictures."

Send no money, simply your name and address to

Henry Thomas Hamblin,

Editor Science of Thought Review

Bosham House,

CHICHESTER, ENGLAND

never whined, faltered or complained.

The opportunity came for him once again to get one horse and cart, and in spite of his years and infirmities and the opposition arrayed against him, he gradually built up his business again, step by step, until at last, once again the whole town was dotted with his many horses and carts of every description.

Before that man died he re-built his business to its old honourable standing and prosperity, and compelled people to recognize him as a man to be respected and honoured. I take off my hat to this man of humble birth and no education. He was surely sent into this world to teach some of us, with feeble knees, how to be strong. His example has been an inspiration to me when things have tested me and tried me almost past bearing. With this fine man's example before us, can we ever give up in despair? Can we ever accept defeat as final?

OPPORTUNITY is knocking at your door. If you cannot hear the tapping, it is because your mind is slothful. Everyone is surrounded by golden opportunities. What is needed is the mental attitude to attract them closer, the alertness to recognize them and the action and decision to grasp them.

Further, it is necessary to fit oneself for higher and more responsible service. A junior clerk must be capable of filling a head clerk's position, otherwise how can he be promoted? A salesman must be capable of filling a sales manager's position before he can be offered the higher post. A man with a small business must be capable of managing a large one, for if not, his business can never grow. Always the man must grow before he can fill a higher position.

To sum up! Opportunities in plenty are all around us. We can either attract or repel them, according to our mental attitude. They can be recognized if we look out for them and expect them. Not all of them lead to the success that we aspire to, but, if not, they provide valuable experience. Opportunity must be grasped at the right moment, and it is useless running after it when once it has passed.

Finally, no failure is final. No one need despair. There are as good fish in the sea as ever came out of it. The man who refuses to believe in failure, cannot, if he will realize that all cause of failure is within himself, be prevented from succeeding.

Another interesting article in this series will appear in the August number.

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Power of Right Thinking Brings Victory Out of Defeat

By AGNES MAE GLASGOW

"No man walks to success on a velvet carpet all the way. He is to be pilled who does not know it."

"Fate is a big blustering bully, and like all bullies easily conquered if you make up your mind that he shall not conquer you."—

—From *Brisbane's Review*.

IT WAS ladies' day at the boat club. We were sitting in big arm chairs near the window overlooking Long Island Sound when a gentleman near me leaned over to say, "See that big chap with the Panama hat and the gold-headed cane? Walks sort of lame—just a trifle. Want me to tell you about him? It will make a good story for one of your magazine articles."

"Ten years ago that man was down and out. Hadn't a dollar he could call his own. Now he is one of the big men in business. Many wonder how he did it, and all he will say is that it was learning how to think right that got the results. Says he, '*Right thinking brings big success; wrong thinking leads to failure every time*, and I guess he is right."

"You see he argues that if you form a habit of thinking right about people and things you just naturally do right, and right doing toward others gets their good will and all that sort of thing. In other words your right thinking builds up around you a mental atmosphere that goes out from you and is infectious, causing those that you have thought good thoughts about to become inoculated with the same character of thought that you are using and they begin thinking along the same line that you are thinking and soon these thoughts have spread, become a regular epidemic, only that it is lasting in its effects and does not fade out like an epidemic of disease."

"But I see he is bowing to you. Perhaps you know more about him than I do. Tell us what you know. Why did he fail? How did he manage to build up a new business so rapidly, when I know for a certainty that he was as poor as a church mouse not ten years ago?"

Six Rules for Success

1. Concentrate on what your needs are. Action grows from need.
2. Realize that spiritual force is eager to work through you and will do so if you but recognize it.
3. Start at anything, if it's only silence and a pleasant smile. You may have to try several things till you find the right one.
4. Learn to look within yourself and think.
5. As you think ideas will come. As you ask answers will come. As you work power will come.
6. Don't fear age. Experience is salable.—Agnes Mae Glasgow.

Mr. Volstead, but yonder man is one of the causes of present conditions.

"He was a man who, until he learned, as he has told you, 'how to think rightly' believed that strong drink was his master. He became a heavy drinker. Drink did not agree with him even in the ordinary sense. It actually made an invalid of the man. Some doctors said heart, others said kidneys. Anyway the man was sick—too sick half his time to take proper care of his business."

"He had two partners. Somehow, drink does not improve the temper of men. It robs them of cool judgment and makes them suspicious."

"It was not long before neglect of business began to have a bad effect on that business. Trade fell off. Outstanding bills were not collected. Mr. Man, having

grown suspicious, first found fault with his partners, or with the one who looked after credits. Then he became suspicious, and hinted, then accused that partner of being dishonest, of collecting bills that he did not turn in.

"Things went from bad to worse. Now it began to appear that their own bills were not being paid and one day Mr. Man happened to be going from one city to another on the train. He was in the smoker, drinking and smoking as usual, surrounded by a lot of such men as do crowd about a 'good fellow' who will keep on treating and not asking for return of treats. That they were a 'carriage' crowd, subsequent events proved. Having taken several drinks and only that morning learning of a big outstanding bill that had not been paid, our Mr. Man launched forth a torrent of abuse upon the head of his absent partner, with the result that these men of carriage went away and spread the news that F. and S. Woolen Company was in a bad way, not able to pay their debts; creditors, hearing this, became anxious and soon asked for a receiver for the F. and S. Company.

"THAT was the way the failure took place. First neglect, then suspicion, then false accusation, carried by a false friend to creditors who, being alarmed, thought it the part of self-preservation to ask for a receiver for the company.

"They say that it is an ill wind that blows nobody good. It was a very hurricane that struck the F. and S. Woolen Company, and the worst part of that storm hit Mr. Man weakened by drink. Drink now became his refuge from unwelcome thought. It was the last lashing of the hurricane before the sun could come out and reveal the true facts in the case and restore order where chaos reigned.

"Nine days that man lay in a drunken stupor. Doctors and nurses waited upon him. His wife and I prayed for him. And then a day came when he was still very weak but, clothed in his right mind, he listened to his wife's pleading and gave his promise to study—not a great crowd of New Thought books, or books on modern psychology—but his Bible, with me doing what I could to guide him to a better understanding of its ancient teachings.

"THAT is all the story—all that can be put in every day words. Somehow with spirit to interpret the teaching of

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The Business Philosopher

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Including You and Me

By STRICKLAND GILLILAN

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"You will chase away many blue devils if you keep this book near you."—*Pittsburgh Gazette-Times*.

"All cheerful and full of the joy of living and the warmth of human brotherhood. They grip the heart."—*Duluth Herald*.

"Every poem is a gem and the collection a sparkling galaxy. No one can read the book without feeling more cheerful."—*Spokane Post-Standard*.

"Gillilan is a real humorist. He can set you to laughing all over and start your eyes to looking and then send you away feeling it was good to have read his books."—*Cleveland Photo Dealer*.

Published by Forbes & Co., Chicago

Price, by Mail, \$1.35

Order from Book Department

The Business Philosopher

140-142 Monroe Avenue,
MEMPHIS, TENN.

that book, Mr. Man learned that thoughts are things. He learned that Fate is just a big bully that even a child can tame to serve and not injure man if it will just stand up to it and refuse to be driven one step in the wrong direction.

"He learned that every thought that went out from his mind was a thing of life and intelligence and would unerringly return to him laden with gifts akin to the thought sent out.

"He then was taught to practice sending out a daily thought, *'I love the world and all its people and they love me,'* and to expect, to watch, for the return of that spoken thought laden with every good gift that a loving world and world people could give.

HIS effort at right thinking brought its reward. It was not long before this man found that these thoughts were so pleasant that he was thinking less and less about getting a drink when he felt blue or discouraged. He learned by actual practice and experience that his own thoughts could be as stimulating as a drink, as comforting as loving friends and then—oh then, while he kept up his watchfulness he learned that his thoughts were strong enough to bring to him the *humanity of those thoughts*—the men and women friends through whom love of the purest most helpful order could manifest.

"For he was taught that back of every manifestation there was but the one Great Cause and that this was God and that God used all his people as ambassadors to help one another.

"Then at last his big chance came. The partner whom he had accused of being dishonest fell ill. Days and nights he hung upon the threshold of death and our man was his best friend, ministering early and late to that old partner's needs, never tiring of well doing, sober, kindly, helpful; and the sick man awoke from his delirium to realize that our man was his best friend.

"The company had failed, but this one partner was not the poor man that our man was. His wife had quite a little property when they were married and this was safe from the ruin. She was only too glad to supply the needed funds for our man and Frank to go into business again, in another state beginning with a very small capital, but working wisely and well, until today every dollar of the old indebtedness is paid off and our man,

who was the man who knew the business from A to Z, is again in affluence. The result of *right thinking followed by right doing.*"

The Romance of Health

YOU can realize it and enjoy it during and long after middle age as nature intends. The way is easy and the method fascinating. The buoyancy of youth again in your step and the spirit to hold to your task with the interest that is only urged by being physically fit.

Simple methods convincingly set forth with a release from all remedies. An intensely sensible treatise embracing the results of the life-time study and experience of a practical scientist who overcame middle age indisposition without medicine.

Any one of several simple and certain methods that cure and prevent headaches, constipation, indigestion, tendency to colds, etc., worth many times the cost of the complete Health System. It is an epitome of irresistibly sound advice that leads to immediate results.

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"GOD is great enough to solve and to save and to show the way.

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- I. Concerning the Life Force.
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- III. Concerning the Sense Man.
- IV. Concerning the Body Brains.
- V. Concerning the Constructive Force.
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Leadership May Be Won By Developing Right Qualities

By B. F. WILLIAMS

IT isn't a man's looks, nor his dress, nor his social position, but what he is, and what he *does* that gives him the right to leadership. Abraham Lincoln was long, and lank, and lean—and a leader. He was uncouth—but a gentleman. He was untaught—but a scholar. He was poor in money—but rich in character. He walked in the ways of the lowly—but communed with the angels in his visions.

Abraham Lincoln was a great leader because he was a great man with a great purpose—and real leadership is built upon sterling worth—*always*.

If you are not a leader in your community, or in your business, or in your school, or in your church, it is because you have not earned the right to be a leader—for the world is crying for leadership.

You are not a leader either because you don't have the stuff in you, or possibly because you haven't developed it.

Anyway, don't whine, or whimper, or complain that luck is against you and always has been; there is a front place reserved for you if you are willing to forge ahead until you reach it—but so long as you are willing to be a follower *someone else will be willing to lead you*.

And don't forget that the opportunity for leadership is *right where you are*—not in the mythical future.

And don't believe that there is no demand for leadership. *There is*; the greatest the world has ever known.

Read history for an hour and you will learn that the high lights are *men* and their *deeds*—not wars, not years, not cities, not governments, but men who have stood for something constructive and through force of character and indefatigable effort have made their dreams come true.

LEADERSHIP is a simple thing. Like success, it is built from the ground upward. The great leaders in our religious, our military, our political and our business life have been men who have stepped from one foundation stone to another—always a little ahead of the crowd—until they have finally reached the pinnacle of eminence—some of us poor foolish creatures have beheld and have said, "By what magic

did these men, in a single bound, reach such dizzy heights?"

Webster's reply to Hayne was not an extempore effort. All his life Webster had studied the Constitution. He knew every application of constitutional law, he knew every theory of government, and when the great moment of debate came he had only to use his own words, "to reach here for an avalanche of argument, and there for a thunder-bolt of rhetoric."

Lincoln began to be a leader when before the slave-block in New Orleans he said: "I shall get ready, and if I ever have the chance I shall hit this thing, and I shall hit it hard."

A. T. Stewart did not become the greatest merchant of his day and age in a moment. He early learned, through the perfidy of a supposed friend, to depend upon himself for important things that needed to be done right. As a young man he analyzed human nature and cashed in on his knowledge. He invented the gentlemanly floor-walker and set the pace for all merchandising houses since his day. He devised the cost sale and the remnant sale. He installed rest-rooms in his store and equipped them with full-length mirrors so that his lady customers might examine back sash-bows as well as front hair-ribbons. He enunciated the doctrine and enforced it among his employees: "Never cheat a customer even if you can. Make her happy and satisfied and she will come back and bring her friends."

DOUBTLESS you know that Stephen Girard was the first man in America to make a million dollars.

He did it by keeping busy—and *thinking*.

His neighbors said he was peculiar because he bought when they were selling and sold when they were buying.

It may be no credit to Stephen Girard that when he gave Girard College to the city of Philadelphia, he stipulated that no minister should be allowed within its halls—but he thereby established his right to be known as an independent thinker—as a leader rather than a follower. Perhaps his philosophy of leadership is largely expressed in the words of his own mouth

when old age began to dog his footsteps, "When death catches me, he'll find me busy." And then again, "If I knew I'd die tonight I'd plant a tree today."

And did you ever notice that *leadership begets leadership*—that teaching makes teachers? John Wanamaker was A. T. Stewart's pupil, but he became his teacher's teacher. He not only assimilated and practised the advanced ideas of Stewart, but he put into effect further innovations in trade. "One price to all. Goods marked in plain figures," came from John Wanamaker, and the best merchants of the world are following.

"Your money back if you are not satisfied," said Wanamaker and he nullified the doctrine of *caveat emptor* and gave the retail business a new place in our industrial life, and for himself earned the laurels of leadership.

THE distinctive characteristics of the leader is always initiative. Elbert Hubbard has defined initiative as the ability to do a thing without being told.

Apply the initiative yardstick to your own efforts. How much supervision do require? How much telling is necessary to keep you going right? How many people above you devote some of their time to directing your efforts? Try this and then remember that supervision is a high-priced kind of service—and then on top of this remember that you pay for every dollar's worth of your own supervision.

Isn't this clear, isn't it plain to you that when somebody else has to tell you what to do next, when to do it, and how, that he must be paid for his service; and isn't it clear that you must foot the bill?

The independent worker—the one who needs no goad other than his own ambition to keep him busy—eventually becomes the leader. He is a leader from the very beginning.

How naturally all of us follow the man of initiative—the one who seems to see a little farther into the future than we. How quickly such a man gathers about him a retinue of followers ready to do his bidding, and how easily and how naturally he sets the pace and maintains it.

THE world is made up of just two classes of people—leaders and followers. You can join either division. *You must choose for yourself.* Your destiny is in your own hands. If you are content to be a follower, stop reading here and devote yourself to

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doing just those things that you are compelled by force of circumstances to do to keep your head barely above water. You will soon drop into your proper place.

You may then be designated by a number as well as by a name. If you drop out, the next number on the list will take your place.

If you want to be a leader, square your shoulders, take a full breath, and declare to yourself, "I shall be a leader."

Take a little look into the future; see how your efforts may be best directed, and then get busy.

These days, *busyness* means *business*.

To reach any point you must start from where you are.

LAY your plans with a little more intelligence today—don't wait until tomorrow, because if you do, old habits will grasp you like octopi and choke your good intentions into insensibility.

Action is the thing.

Do it now is the pass word.

Keeping at it is the weapon of defense.

A grim determination to win is the impenetrable armor; and the *knowledge that you are right* is the military music that will cheer you on through the fiercest conflict.

The real leader has no moments of doubt, no periods of depression.

"I Can" is his first lieutenant, always in waiting, always ready.

"I Can't" never gets by his fortification.

Leadership is not an intangible thing.

It is a state of mind made manifest by constant, productive activity.

Do you really want to be a leader? Do you have the nerve to be a leader? Do you have the *will power* to be a leader? Do you have the *willingness to do the work of a leader*? Do you have the earnestness of thought that a leader must have? Do you have the vision of the leader?

Then you are a leader.

Tomorrow you *will be a great leader*.

Some day the whole world will point to you and say, "There is a great man—a real leader in his line."

Isn't it worth striving for?

Talk to yourself about it!

Time

Time is

Too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice,
But for those who love,
Time is not.

—The Watchman.



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Signs of the Times

Discussed or Commented Upon from a More or Less Personal Viewpoint

By ARTHUR J. FORBES

THAT old saying, "You may lead a horse to water but you cannot make him drink," has just as much force today as when it was first uttered, whenever that may have been.

The application I have in mind now, is to the case of the man who may be seeking for knowledge as to how he may improve his present situation through the study of business science, applied psychology, vocational analysis, or any of the other modern methods of training for man building and mental development.

Thousands of men and women are searching for some short cut to success. They do not want to make the mental effort required for a real study of their business problems. They do not want to spend hours or even minutes, in real thinking. They expect some lecturer to come along with a panacea for their personal or business ills, and tell them how they may succeed without any special effort on their own part.

That cannot be done. A brilliant lecturer may give them advice by the hour, but no one can give another energy, ambition or initiative. These are qualities that a man must cultivate within himself. The germ of success indeed lies within all of us. No one can make some one else successful. Each one must work out his own salvation.

There are many degrees of success, many methods of attaining it, but it always results from putting one's thoughts into action—from work and training.

Often it seems that the line between success and failure is small. Some men just miss success, although they seem to have all the requirements that bring it to others. Perhaps there was just a slight slackening of effort when extra effort was needed. There was probably need for just a little more care, a little more promptness, a little more cheerfulness, a little more desire to please, a little more quickness in catching an idea and putting it to use, a little more reliability. Sometimes the lack of any one of these things is the reason for failure.

A man to achieve success must have the ability and the will to lift himself out of the crowd, to develop an individuality that will receive recognition. Many men possess sufficient ability, but fail to appreciate the necessity of using it.

It has been said that there is a limit to every man's capacity. That may be true, but so few reach it that it need not be a cause for worry. There is a small chance that any of us will get up so much speed that we will have to put on the brakes. In these days of rapid changes, of marvelous inventions, of unlimited opportunity for those who are ready for bigger things, we are giving ourselves needless concern to consider our limitations. The only limitations we need to fear are those we place upon ourselves.

We can be honest with ourselves. We can take steps to discover our weak spots, and the intelligence with which we build them up and develop the best that is within us, will determine our fitness for greater things.

It is such development which determines the strength and value of the individual to himself and to those whom he seeks to serve.

The power of thought is almost unlimited. Right thinking must come first, if we are to succeed. Right thinking must be followed by right study, and right application of what we learn. The Philosophy of Service, as enunciated by A. F. Sheldon, teaches this. To serve others, we must ourselves hold the right mental attitude toward them, toward ourselves, toward the forces of Divine omnipotence.

Wrong thinking leads to wrong conclusions and away from success. Right thinking, followed by action, leads toward success.

Real thinking is the hardest work some of us have to do. That is why comparatively few attempt it. We are too lazy or indifferent to undertake the mental labor required. Ambition and energy are dormant. We can change this and we must, if we expect to reach worth-while

accomplishment, in any line of endeavor.

Honesty, like charity, should begin at home.

"To thine own self be true, and it shall follow, as the night the day, thou canst not then be false to any man." But there is another adage, "Know Thyself."

And if you truly know yourself, you will admit—to yourself, at least—that there is still room for improvement, no matter what success you have thus far won. You can learn to know yourself. You can learn something from almost any man you happen to meet. You can learn from lectures, from books, from experience. If you profit by what you learn, you are on the way toward success. If you are laying the right foundations, your business structure and your life structure will be a firm and lasting one.

■ ■ ■

THE BUSINESS PHILOSOPHER received an unusual compliment in the June number of the official organ of the national organization of the Episcopal Church. In the leading editorial "The Church at Work" the editors unqualifiedly indorse the policy of this magazine in stressing the need of the application of the Golden Rule to everyday business affairs, as exemplified in our slogan, "A Magazine Advocating the Principle of Service as the Pathway to Success."

That editorial is here given in full:

Religion and Business

"There is less talk than there used to be about the incompatibility of Christianity and business; but there is still plenty of room for the application of the Sermon on the Mount and the Ten Commandments to the practical affairs of life. To the extent that the average Churchman practices in his everyday affairs the doctrines to which he attests adherence on one day in the week he is advancing the cause to which all followers of the Master are committed.

"It is worth noting, therefore, that in the Diocese of Tennessee there is being conducted a magazine, *"The Business Philosopher,"* which is dedicated to the application to business of those principles of service which go to the heart of the Christian belief. That the editor of this magazine is a Churchman who is giving voluntarily a large portion of his time to the promotion of the kingdom is a further source of gratification.

"The Church at Work" calls attention to this as a happy augury of the times. There has never been any real basis for the ab-

surd contention that it is impossible to meet business competition in this material age and still be a Christian. Any effort which seeks to make a practical demonstration of the fallacy of such a statement merits emphatic commendation."

■ ■ ■

THE BUSINESS PHILOSOPHER values beyond measure the friendship of its readers. We seek to cooperate with them in giving real Service. We wish them to co-operate with us in the same way.

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Onward

By GRACE M. BROWN

KEEP on moving.

There is only one time for action along life's pathway, yours and mine, and we shall not hesitate or falter on the road which we have chosen to travel because we encounter its stern clouds or because our feet are bruised by the stones along the path and our hands are torn by the thorns of the roses which we gather on the way.

Onward, dear heart. Never mind the shadows and the pain; the grief of today will pass away in the sunshine of our faith, the pain of the hour, which now obscures our vision and which is only the result of our misunderstanding, is even now vanishing in the wonderful faith which carries us on and on and ever onward in its uplifting power and glory.

Forward, brother. The light is yonder, just beyond the foreshadowing of our fear and as we move on out of the fear shadow and as our pulses vibrate with our vaster awareness of the mighty journey which we have undertaken, we see that fear and faith are as one great force only vibrating in different degrees of rapidity, fear being the lesser, more devitalized expression of the faith energy, which is the vivified belief through understanding.

And then we shall know that there is no fear because there is nothing to fear. We have left the clammy nothingness of inaction far behind, we are moving on in the light of our own faith and in that light we are seeing the joy of work, the glory of service, which in its divine activity charges with its living good all that relates to our realm.

Move on, dear friend.

SUPPOSE we do stumble and fall, that is nothing; had we been walking in the accurate line of our own selection, had we been true to ourselves and had we followed our highest inspiration we should have been held upright by the power of the law, but the law compromises with no man, it waits for no condition and no circumstance for the law is absolutely just and absolute master of life.

So let us arise and lift up our eyes to the everlasting hills and let us reach out our arms to the star of our highest aims. Then we shall sing the song of gladness that we have the desire and the strength to move on with life and thereby to respond to the activity of the law that we may blaze its truth in the angle of our own love, for verily the shine of the love desire and the faith in its fulfillment endures through all the delusion which blurs our intention and dims our hopes.

Work on, comrade, play on.

Whether we call it work or whether we name it play, whether we call it easy or whether we call it hard depends upon the strength of our love; the work which we love and which, because of our love holds our attention, with its unending interest, to life and its action, becomes one grand joy, while we may be so bored with what we call play that it becomes the hardest work in the world.

But we shall strengthen our love for our work, we shall strengthen our joy in our play until day by day as we let go of our yesterdays and move on, the shine of our star becomes more clear and we find ourselves in the path which is glorified by the part of life which we have selected for our own.

Cozy Chats

By GRACE M. BROWN

DON'T you love those radiative mortals who stir up the atmosphere about them until it is charged with vital life?

There are so many learners in the world, so many absorbers of other people's effort.

They surely can not know that the only way to utilize the universal life current is to generate it for themselves and then radiate it.

Sometimes we think these radiant folks are just naturally happy. Life seemingly

goes so smoothly and easily for them. Why shouldn't they smile?

Why does life go easily for them?

Because they utilize their opportunities into polarization of life forces and the man who walks in the line of the Law cannot fail.

The path of attainment is not particularly easy. There are quite as many rocks and thorns as there are flowers and moss on its way.

When you see brightness in people's lives—just take your little microscope if you happen to be curious as to the why of it, and you will discover that it is radiating from within and that they create their own brightness by the strength of their constructive energy. And constructive energy is nothing more nor less than Love, most mighty and most abused word.

WHEN a man gives his life to the service of truth as he sees it, he develops a wonderful force of concentrated, constructive energy.

No matter if his method does not conform with our ideas. Possibly our method is not entirely to his taste. The fact remains that the man who serves truth as he sees it—and if he recognizes it as truth, it is unselfish—radiates an energy which says "Joy."

Let the radiative folks show themselves. Don't be afraid to tell people how you love them; tell them how beautiful they look and see them smile and prove your statement that they are beautiful; Love the earth expression and show that you love it by smiling and so become radiative.

And when you have love letters and love greetings from your friends and you respond in the same spirit of joyous radiation, the inspiration you receive from it is certainly worth while.

And does all this "foolishness" help?

There is nothing like it. The love smile uplifts the world.

The radiant folks do the Master's work. The life-current is magnetized with joy.

Dear comrades, do let's smile about it.

Look upon your work as a joy. Let nothing discourage you. The only way to succeed is to put every ounce of energy you possess into your every task. this means success and happiness.—Madame Amelita Gall-Curcl.

It Stands All Tests

By *STRICKLAND GILLILAN*

Author of "Sunshine and Awkwardness," etc.

THE other morning I was sitting with *A. F. Sheldon* of the Sheldon school of salesmanship, one of the brainiest business philosophers and most practical logicians in this whole country, at the breakfast-table in the Peabody Hotel, Memphis, Tenn.

After we had talked over a good many things a little out of the ordinary path of breakfast-table chat he said to me, looking at me with big, blue, steady eyes,

"Are you a church man, Gillilan?"

"Yes," I said. "I belong to the Episcopal Church."

"I was never a church man," he said, "until lately. I had studied the history of the Christian religion, had read up thoroughly on all the isms and other things, going carefully into the basic principles of all creeds that had a large following. I was compelled to accept, through sheer logic, the faith of the Christian."

The truths in the Christian Bible are so deeply entrenched in indisputable philosophy, and they work out in people's lives—when actually applied—with such mathematical accuracy, that I was confronted with no other alternative consistent with a sincere search for truth. So I called up a friend of mine who is a bishop, told him I wished to be baptized and confirmed the next Sunday, and I was."

This I regarded as pretty fair evidence that the Christian religion, aside from the heart truths it is based upon and the soul facts it presents, is able to stand the severest scrutiny from the standpoint of cold, unemotional logic as applied by a veteran and master thinker.

Roland Park, Md.

—Christian Endeavor Herald.

The New Way of Thinking

By ORISON SWETT MARDEN

(Copyright, 1922, by O. S. Marden)

"The power is within you to be well, to be strong, to be successful," says Dr. Marden in this essay upon right thinking. "The power is within you to live the blissful life, the life of perpetual joy. The new philosophy throws a wonderful light upon the great human problems. It gives a real meaning to existence, shows us our true relation to the universe and to our God."

ACCORDING to an old story, a powerful king, anxious to save his only son and heir from the temptations which come to a youth who is conscious that he is heir to a great kingdom, decided to bring him up in ignorance of his origin and future inheritance. While the child was yet an infant he took him secretly to a forester and his wife who lived deep in the woods and gave him to them with instructions to bring him up as they would their own child. The king and queen never visited or communicated with him, and no one knew the secret of his birth but the forester and his wife. They dressed him like a forester's child, and brought him up to work, to study, and to make the most of himself.

Thus the young prince lived in the utmost simplicity, without the luxury and the adulation which are so likely to soften the fibre or utterly ruin the character of one reared in a court. Finally when he had grown to be a stalwart stripling, just emerging into manhood, a messenger was sent to the forester's home to bring the prince to the palace, and there was disclosed to him the truth of his parentage.

Most of us are in the position of the young prince while he lived as a poor forester's son. We are ignorant of our origin, of our divine parentage, our godlike inheritance. We know practically nothing of the divinity which lives within us, of the power that is ours to command.

THE new philosophy of life reveals our true parentage and gives us the key to our inheritance. It turns us right about face and shows us how to come into our own. It makes us face life with a different spirit, with a new courage, a new motive. It is full of hope, of gladness, of promise which does not disappoint in its fulfillment. It destroys fear and worry, those ancient enemies of our peace of mind and happiness. It opens up new avenues of joy and gives a new outlook upon life. It is ushering in

the dawn of a new day for humanity.

We are learning from the new philosophy that there are no such things as human nobodies, because all have divine possibilities locked up within them. It tells the poor wretch who feels that he is an outcast from society, a nobody, a beggar, that he is nothing of the kind, but a child of a King.

It shows him that beneath his filth and rags is inscribed the image of his Maker, just as we sometimes find an old discarded, depreciated picture, covered with grime and almost unrecognizable, the artists name so blurred and blotched that it is illegible, but which when cleaned and restored is found to be a priceless work of art by a great master. It shows this poor soiled human being how to find the real man in himself, the man that God made.

THE majority of the human race are so hypnotized by fear and anxiety—fear of poverty, fear of failure, fear of disease and suffering, fear of accident and misfortune, fear of all the things they are trying to avoid—that they constantly visualize them and thus actually attract the very ills they fear.

They dwell upon these distressing mental pictures until they etch themselves so deeply into their consciousness that they become entrenched in their lives, a part of them. They erect a barrier between them and the good things that otherwise might come to them.

The new way of thinking is the exact reverse of this. It insists that we must visualize what we wish to attain and not its opposite. It is showing men that if they want health, if they want to be strong and vigorous, they must hold the health ideal, they must think of themselves as physically perfect, strong and vigorous. In the same way, if they want to be prosperous, successful, free from the grind and limitations of poverty, it teaches that they must

not think poverty and failure thoughts, but the opposite.

For instance it tells us that we drive prosperity away if we seem to say to it by our bearing, our appearance, our convictions, our fears, "Don't come near me, Prosperity. You are not for me. Although I long for you more than for anything else, yet I am convinced I shall never possess you. I am just an ordinary average man, and cannot hope to be prosperous. All my relatives have been poor; they have just managed to get along, and I never expect to do more than they did, just keep my head above water. The good things of this world were never intended for me."

THE new philosophy shows us that if we want to get on in the world, we must hold the hopeful, optimistic attitude. It tells us that if we would attain prosperity, we must obey the law of prosperity, because the abundance God has provided for us can never flow toward a pessimistic, doubting, or unbelieving mind; that abundance cannot flow through pipes pinched by doubts and fears.

Emerson says that a man is weak when he looks for help outside of himself; that it is only as he throws himself unhesitatingly on his thought that he instantly rights himself, stands erect and works miracles.

In other words, no man ever does the biggest thing possible to him while he depends upon outside help, pulls, influence, others to boost him, to give him capital, or to start his enterprise. It is only when, figuratively speaking, he throws everything else overboard and dives right into the great within of himself that he finds the spring of success, the achievement force, the power which does things in a big way.

The power is within you to be well, to be strong, to be successful, to make your life divine. The power is within you to be young, to be joyous, to be glad. The power is within you to live the blissful life, the life of perpetual joy.

THE new philosophy throws a wonderful light upon the great human problems. It gives a real meaning to existence, shows us our true relation to the universe and to our God.

It teaches us that life is not a grab game, a scramble to get something away from somebody else. It protests against the wealth fetish, against making money our God, against human beings coining their very souls into dollars.

It protests against the unnatural crowd-

ing, pushing, elbowing one's way through life regardless of others' rights. It protests against the doctrine of "might makes right," against the rich and powerful riding roughshod over the rights and the finer sensibilities of the weak, the sensitive, the poor.

It protests against the everlasting catering to the animal, against your making a daub of your life, which was intended for a masterpiece.

It bids you come out of the basement of your being, up from your animal faculties and propensities, into the drawing-room of the soul, into the upper chambers of your nature where intellect and character dominate. It will change your tastes, your desires, so that you will long only for the good, the beautiful and the true. You will desire the things that will lift, that will inspire and ennoble your nature, and you will get what you desire.

THE reason we are the victims of worry, of fear, of ignorance, of self-depreciation—all the things that handicap us, keep us doing little things when we might be doing big things—is because we do not know our real strength as children of God, because we have never learned how to assert our divine qualities, because we have never really believed in our divinity.

We stumble about in ignorance, not knowing that we have a superior divine force within us, back of the flesh but not of it, that would enable us to triumph over all obstacles. We are not conscious of our close connection with the Source of all power, which makes us master instead of slave in every condition of life.

You have your being in the very Fountain-Head of the all-supply—you are immersed in the great cosmic ocean of intelligence, and can draw to you all things necessary to your growth and higher development.

In short, you live, move and have your being in Omnipotence, and certainly must partake of the divine qualities of your Father-Omnipotence. Claim and use your heritage, and you will no longer feel weak, inferior, or unequal to what you wish to do.

Cheer up! Henry Ford was a failure at 40. Many a man "finds himself" only after bitter years of disappointment and struggle. If you haven't lost your nerve, you haven't lost your chance.—Jerome P. Fleishman.

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Recent Psychic Developments

By **LOUISE VESCELIUS SHELTON**

President, National Society of Musical Therapeutics

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SIR ARTHUR CONAN DOYLE, who ranks as one of the leading authors in the literary world, lives first in our hearts as a detective story teller of shock absorbing intensity. Now he comes before us in another role equally interesting.

Large audiences have listened with growing interest to his recent lectures in this country on psychical research.

Few people in our day and generation ever expected to see such representative audiences absorbed in gazing upon the lecturer's "ghost pictures," which were thrown upon the screen.

But the fact is that many people, even in small communities, today, can point to some one in their immediate group of friends as "queer—not like the rest of us, you know. Strangest thing of all though he wrote a letter to a friend and forgot to post it. The very next mail brought him a letter from that particular friend answering all the questions in the unmailed letter!

Don't tell anybody I told you, for the neighbors think him queer enough now."

FEW men of Conan Doyle's prominence have openly affirmed in such a matter-of-fact way that invisible forms of the dead have been photographed and recognized by members of their family still in earth life. Heretofore, the subject of psychic phenomena has been discussed in private circles and behind closed doors. But Sir Arthur Conan Doyle asserts that we will soon be in communication, by radio, with the worlds in which our departed friends are now living. "Have faith, believe" is his slogan, as he puts a manly punch into his words, while adding, "Be a Christian, but not as the theologians interpret that word." With his "ghost pictures" to prove his "ectoplasmic" theories, he says: "Prepare for life, where we progress on many planes, and are clothed with painless forms. Learn all you can

while here in this body, for you will use that knowledge for your advancement on the spiral of life, after dropping this mortal coil."

As I listened recently to Sir Arthur Conan Doyle, I felt that he would return to England with some very interesting data obtained in this country, for the United States was the first receiving station of the century for psychic signals by Morse telegraphy, and we have many normally developed psychics in our midst who, like Mary of old, have hid many things in their hearts.

SIR Conan Doyle gave us another thrill in introducing Mr. Arthur Stilwell, "who has built more railroads than any other man in America. He has consented to make his confession of faith for the first time before any audience."

As Mr. Stilwell, a vigorous man of middle age, stepped from behind the curtain on Carnegie Hall stage, the audience quietly took his measure and liked him as he told his story in a modest and convincing manner.

"From my boyhood days," he said, "I have obeyed the command of a 'voice' which has dictated to me at intervals the course I should pursue until I now obey it without a moment's hesitation. I will tell you, however, of the great test of faith—how I was tried and not found wanting. I was dictated to by the 'voice' and obeyed it and the world profited by it. I was twenty-seven years old, living in Massachusetts and earning \$7,500 a year in the insurance business, when this voice commanded me to 'go west and build railroads!' I knew nothing whatever about building railroads, but eventually I went west.

"One year later I had built a railroad across the State of Kansas. When I was building the Southern Texan Railway, whose terminal was supposed to be Galveston, I heard the 'voice' say, in no hesitating tone, 'Put that terminal seventy miles from Galveston. The latter city will be swept by a flood.'

I STOOD aghast; for Galveston was our goal. However I told the financial committee that the terminal would be built seventy miles from Galveston, and why it would be there. 'All right; go ahead' they said, 'but for heaven's sake, Stilwell, don't tell anybody the reason *why* the terminal will be built at that point. Keep

it to yourself, or the world will think that you have lost your mind!'

"They gave me three million dollars to go ahead and build the road. Although I only knew the dimensions of the Suez Canal (so many feet across, and so many feet deep) I told our engineer (who knew less than I did about the Suez Canal) to build the lake or pool at the terminal on those dimensions. It was built according to those measurements and called 'Port Arthur' four years before the flood swept over Galveston. It received all the ships from the Gulf and they rode safely into still water at Port Arthur, *seventy miles from Galveston*, when the great Galveston flood actually occurred as the 'voice' had predicted!

"So I say: Have Faith; believe in, and act on your impressions."

AS he ceased talking, a great wave of applause swept through the hall. The thought must have suggested itself to many of those present, that Mr. Arthur Stilwell's loyalty to the dictating "voice" had benefited his business associates financially.

THE thinker is abroad, broadcasting. There is always a Master Mind ahead of us, on the Path. Our open vision leads us on; with every sense alert, until we see "the light that never fails." To quicken the activity of our forces we should listen daily, to good music so that the ear may become attuned to higher octaves of infinite variety; and don't be afraid to tell others what you know. We will and they should get rid of stale or useless thoughts for they only retard progress.

The radio is levelling the walls of falsity and world-inharmony, as surely as the rythm of the ram's horns levelled the walls of Jericho.

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The PRINCIPLE of SERVICE VIEWED from MANY ANGLES

By CHARLES CLINTON HANSON

THE SOUL

In the June issue of *THE BUSINESS PHILOSOPHER*, this department, we discussed Memory and Imagination, two more natural faculties of the Intellect, and talked about them and their positive qualities with due reference, by way of explanation, to their opposites or negatives. We stated we would in the July issue discuss some of the Soul's natural faculties and positive qualities, the feeling or reliability side of man in the same manner we have been talking about the natural faculties and positive qualities of the Intellect—our knowing or ability side.

Mr. Sheldon says: "Man has no soul. He is one; and as a living soul, he has a physical body; and he has a mind. He also has a full set of sensibilities which, when made constructive, function in righteousness—ethics—moral power—right conduct."

In discussing man, the writer has divided him into four divisions, (1) the Body, (2) the Mind or Intellect, (3) the Soul or Sensibilities, and (4) the Will or Volitional Power. I have finished for the time being with (1) the Body and (2) the Mind or Intellect, which brings me up to the third proposition, the Soul or Sensibilities.

As to the Soul: I like to think of it as the feeling side of Life or Spirit, such as the feelings which come from an intellectual demonstration through bodily activities of the natural faculties of *Faith, Ambition, Love* and *Reverence* and their positive qualities, capacities and powers; and my discussion of this matter will be from that angle.

—C. C. Hanson.

Prosperity will speed up as soon as you do.—*The Watchman*.

THE SIMPLE AND FRANK MAN

The most agreeable of all companions is a simple, frank man, without any high pretensions to an aggressive greatness; one who loves life and understands the use of it, obliging, alike, at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—*Lessing*.

Fate usually tests a man out with adversity and hard knocks before trusting him with great responsibilities. But few stand the test.—*The Watchman*.

CREATIVE POWER

Man possesses within himself all the creative power of the universe. This is a most stupendous statement, one which the masses cannot understand nor comprehend fully in their present state of consciousness, but each life may develop itself to where it not only understands but KNOWS this truth. The only difference between persons is in the amount of this creative power each life expresses harmoniously.

—F. W. Sears.

"Count that day lost whose low descending sun views from thy hand no worthy action done."
—*The Watchman*.

ANIMALITY

As intellectuality increases, animality decreases; as animality increases, intellectuality decreases. A balance of these qualifications is ordinarily desirable, for as

animality and intellectuality are complementary, development of either in excess is at the expense of the other, and is therefore detrimental to a harmonious personality.—*J. Hamilton McCormick.*

Health and long life are usually blessings of the poor, not of the rich; and, indeed, if a rich man does not, in many things, live like a poor man, he will certainly be the worse for his riches.—*Sir William Temple.*

A 14-YEAR-OLD MIND IN A 40-YEAR-OLD MAN

A great many heartaches would be avoided if we remembered that many persons whose age advertises them to be grown up are in reality equipped with 14-year-old minds. The executive who treats all grown-ups as grown-ups is inviting disaster. The mental equipment of the newest office boy may be far superior to that of the chesty 40-year-old who struts around like a turkey cock. Judge people by their minds, not by their birthdays.—*Tom Dreier's Anvil.*

The eye is the window of the soul, for through it the innermost recesses of the mind are revealed.—*J. Hamilton McCormick.*

SUFFER IN SILENCE

* * * What, suffer in silence? No, you don't suffer at all. On the contrary, your restraint enriches you. It is the other fellow who suffers: Suffers in having failed to annoy you, suffers the self-reproach of having inflicted an injury which passed unrequited. An unavenged injury avenges itself.—*J. Frederic Sanders.*

God Gives All, But Possesses All: "And all things that are mine are thine, and thine are mine; and I am glorified in them."—*John 17:10.*

STATE OF MIND—NOT PLACE OR LOCALITY

We dwell in a state of mind rather than in a place or locality. A man sets out in the morning, spends twenty minutes in the train, a few hours in his office, and visits possibly half-a-dozen business houses, but his real life is determined by his frame of mind rather than the place he frequents. Commercially, his morning is measured by financial results, but actually by his state of consciousness—the mingled moods of optimism, worry, anger, disappointment in which the hours were passed.

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives

Who thinks most—feels the noblest—acts the best."

—*J. Frederic Sanders.*

Thackeray declared his story, "The Newcomes," had been revealed to him as in a dream, and commenting on it, he said: "I have no idea where it all comes from; I am often astounded to read it after I have got it down on the paper."—*J. Frederic Sanders.*

HEAVEN

Of course, this material world of landscape, sea and sky, is no part of heaven; heaven is behind it, obscured by it. The scaffolding is no part of the building which is being erected; it temporarily obscures the building, yet is necessary during the process of erection. So this world of matter is the scaffolding of heaven, and when the mind of man is sufficiently spiritualized, the scaffolding will disappear and heaven be seen in all its glory.—*J. Frederic Sanders.*

Life is a crucible. We are thrown into it and tried. The actual weight and value of a man are expressed in the spiritual substance of the man. All else is dross.—*Chapin.*

RELATION OF SMALL THINGS TO THE PERFECT WHOLE

How many seek for understanding to meet the big things of life which we are called upon to face, but are quite unmindful of the small things which go to make the perfect whole? Did you smile as you came down to breakfast this morning, and did you call out a cheery "Good-bye" as you left for your office? Do you try to make your life a blessing and a benediction to those with whom you come in contact, or do you wear a frown that will not come off, and blame every misfortune on the other fellow? "Rome was not built in a day," nor is a life of perfectness evolved over night; but conscientious, consistent striving in all ways is the ladder by which we mount to the throne of God.—*The Gleaner*.

Small brains waste thought upon names, dates, addresses, and infinitesimal matters generally, details for which the serious-minded have little time, affairs of moment only being of interest to them.—*J. Hamilton McCormick*.

HOME

By Edgar A. Guest

Home ain't a place that gold can buy or get up in a minute;
 Afore it's home there's got t' be a heap o' livin' in it;
 Within the walls there's got t' be some babies born, and then
 Right there ye've got t' bring 'em up t' women good, and men;
 And gradjerly, as time goes on, ye find ye wouldn't part
 With anything they ever used—they've grown into yer heart;
 The old high chairs, the playthings, too, the little shoes they wore
 Ye hoard; an' if ye could ye'd keep the thumb-marks on the door.
 Ye've got t' weep t' make it home, ye've got t' sit and sigh,
 And watch beside a loved one's bed, an' know that Death is nigh;
 An' in the stillness o' the night t' see Death's angel come,
 An' close the eyes o' her that smiled, an' leave her sweet voice dumb.
 Fer these are scenes that grip the heart, an' when yer tears are dried,
 Ye find the home is dearer than it was, an' sanctified;
 An' tuggin' at ye always are the pleasant Memories
 O' her that was an' is no more—ye can't escape from these.
 Ye've got t' sing an' dance fer years, ye've got t' romp an' play,
 An' learn t' love the things ye have by usin' 'em each day;
 Even the roses 'round the porch must blossom year by year
 Afore they 'come a part o' ye suggestin' someone dear
 Who used t' love 'em long ago, an' trained 'em jes t' run
 The way they do, so's they would get the early mornin' sun;
 Ye've got t' love each brick an' stone from cellar up t' dome:
 It takes a heap o' livin' in a house t' make it home.

Your life is in God's way unless He can use it. Get God-conscious. Scripture guidance.—*Judges 6:11-24*.

FAITH

Faith is a natural faculty belonging to the Soul. Its positive qualities are (1) *intuition*, (2) *courage*, and (3) *persistence*. The absence of these positive qualities in the human chamber of *Faith* means the presence of their negative qualities. To illustrate: (1) the absence of intuition means the presence of obtuseness; (2) if courage is out, cowardice is in; and (3) all who stop to think know that if persistence is not at work, that unsteadiness occupies his seat. *Faith* in business, as in religion, is the substance of the thing hoped for, the evidence of things not seen—doctrines believed in and held. The natural faculty *Faith* lies at the very root of all other spiritual powers. It is even fundamental to the other three that are mentioned and classed among it, namely,

Ambition, Love and Reverence. There is no basis for ambition unless we also have faith in the thing aspired to and the means of reaching it. Love has no object or material except our faith in what we deem lovable. Reverence depends on a belief in the spiritual creative power. In other words, *Faith* is the bedrock of all spiritual feelings. *Faith* has a curious relation to our knowledge. It stands to it both as a source and as a result. What we learn as individuals by our own perception, judgment and reason would make only a mere smattering of knowledge. The keenest student on earth with all his powers of research and observation, could gain for himself only a slender store of knowledge. The great bulk of our knowledge is taken on trust from others who have somewhat tested its truth. The past and the distant are alike, out of our reach. We know of them, we can picture them, we can tell a host of facts about them; but have we not, in truth, taken all such facts simply on *Faith*? We believe and repeat them because we trust the authorities when they came. There are times that try men's souls. The man of strong *Faith* breasts the waves of trouble and surmounts it by dint and energy. He who falters and sinks is of little *Faith*. The business man would ask the high schools, colleges and universities to look well to the recipes that develop the positive qualities of *Faith*.—C. C. Hanson.

In all worth-while community building, men and women must function as individuals before they can function as committees.—L. H. Bailey.

DIVINE AID

An earlier generation marveled at the words that fell from the lips of President Lincoln in the American Senate when inaugurating the movement which led to the abolition of slavery:

"A duty devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never could have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine aid which sustained him, and on the same Almighty Being I place my reliance for support, and I hope you, my friends, will all pray that I may receive that Divine assistance without which I cannot succeed, but with which success is certain."—J. Frederic Sanders, of London, England.

Every human face is a hieroglyphic, and a hieroglyphic, too, which admits of being deciphered, the alphabet of which we carry about with us already perfected. As a matter of fact, the face of a man gives us fuller and more interesting information than his tongue, for his face is a compendium of all his thoughts and endeavors, so that everyone may be worth attentive observation, although everyone may not be worth talking to.—Schopenhauer

QUICK

A desire to get through school quick, to get rich quick, to get married quick, to get honors quick—this is the common situation with impatient young people. It is not always easy to convince the troubled young mind that permanent success in any line is surest for the slow, plodding, persistent personality rather than the flashy type.—Wm. A. Mc Keever, A.M.

Following the line of least resistance is what makes rivers and men crooked.—Boston Transcript.

CHARACTER AND APPEARANCE HARMONIZE

Disposition can be inferred from appearance, for it is subconsciously understood by all men that a man's countenance and his character harmonize; therefore, whatever his features signify is expected of him, while more than this is not only not expected, but is at times hardly permitted.—J. Hamilton McCormick.

If you would succeed, be serious, have faith and work.—The Watchman.

THOUGHT CREATES FORM

TO THINK is to exist; to know is to *be*. It follows, therefore, that if we form the true idea of man, hold it steadfastly in mind, and believe in its realization, and apply it to ourselves, the result will be a body recreated after the pattern of that mental type. To heal by a mental process is the art of imaging, and in proportion to the divinity of the idea, the body will reflect the qualities thus embodied. Think, then, the thoughts that you wish to see crystallize into form; for thought is the creator of form.—*The Gleaner*.

If the doors of perception were cleansed, everything would appear to man as it is—infinite.—*William Blake*.

UNDERSTANDING

"With all thy getting, get understanding." An understanding heart neither criticizes nor condemns—it is able to see the motives for action, to put himself in the other's place and have a broad sympathy for every struggling life. The understanding heart is one of expression, experience and inclusion. It is never limited, narrow or superstitious. It learns of the great teacher and finds God in every soul.—*May Cornell Stoiber*.

Those who succeed in their vocations but fail as men are a curse to any community.—*The Watchman*.

SELF-ESTEEM

Conceit, when strongly marked, is written in unmistakable signs over the entire countenance. It is also evident in the walk, in gesture, speech, laughter, in the glance of the eye, in costume, and in every imaginable way. The most conspicuous sign of this trait is a perpetual self-satisfied smile when there is nothing to smile at.—*J. Hamilton McCormick*.

If man apprehends God, he becomes true.—"*Upanishads*."

TEST OF CHARACTER

The test of character is seen in how a man endures his own company. Said Pascal: "The man who lives only for himself hates nothing so much as being alone with himself." The petty man shuns solitude. He is happy only when moving among material things—happy then because his better nature is asleep.—*J. Frederic Sanders*.

Ignorance covers the eyes as banks of clouds conceal the sun. Education will dissipate the clouds of ignorance and reveal the sunshine of knowledge.—*J. Hamilton McCormick*.

IS PRAYER ANSWERED?

What is prayer? There is an old hymn which says:

"Prayer is the soul's sincere desire, uttered or unexpressed."

Given a petitioner who asks for a proper answer to his prayer and who really desires what he asks for—that man's prayer is answered. It is in the very nature of things. It is based on scientific fact. Darwin has told us, and Spencer has illustrated the fact, that thought-desire is the method of creation.

All things come through desire. The deer runs because it wants to run, and has thus evolved the parts necessary for its running. The fish has fins because it wants to swim. The bird has wings because it desires to fly. All animated nature is what it is, because it desires to be so.

An individual prays to be a useful, helpful citizen. If he is sincere in his prayer, he desires what he prays for, and through that desire he becomes what he prays for.

In a sense, a man answers his own prayer. It is the law of Being that you are transformed into the likeness of that which you desire. Your wish, your prayer, will mold you. You may know nothing about the law of assimilation or reflex action, but your prayer will be answered just the same. You say this eliminates God. No? It simply proves that God uses man to answer man's prayer.—*From Unity.*

Recognition: "In all thy ways acknowledge Him and He will make plain thy paths."
—*Proverbs 3:6.*

AMBITION

Ambition is the next natural faculty of the Soul or Sensibilities. Its positive qualities are (1) *Aspiration*, (2) *Courage*, (3) *Fortitude*, and (4) *Enthusiasm*. The absence of these positive qualities in the chamber of *Ambition* means the presence of their negative qualities; that is to say (1) the absence of aspiration means the presence of aimlessness; (2) if courage is out, fear is in; (3) if fortitude is not at her post we find instability wabbling there, and (4) it is quite obvious to all of us that the absence of enthusiasm means indifference is occupying the chair.

Ambition is the desire of superiority or excellence in the pursuit of any object. In this sense it is a faculty native to us all. The kernel of it is there. Without ambition we would not now be studying these educational problems. It is a manly sentiment to long for greater proficiency and success in one's chosen work or in any right undertaking. It is still nobler to desire and seek to rise to its largest possibilities. It is natural for a healthy Soul to aim for higher things. The sentiment is the proof of our immortal nature. The past and the present call on one to advance.

Ambition says let what you have gained be an impulse for something higher. The young man in business should fix his mind upon the highest position, for the constant struggle to attain it is the strongest element in the winning of success. There seems to be a lack of ambition on the part of a large percentage of the young men coming under the business man's personal observation. When this lack of ambition appears in the college-bred man it is more noticeable. The tendency is too often to drift along mechanically year in and year out. Age is fixed largely by mental attitude. We see men in business who are younger at sixty years of age than others are at thirty. One should never get old; should stay young until he dies. There can be no such thing as success for men and women who are void of ambition. *Ambition* is a stimulus to many of the best elements of character. What we admire enters into the texture of our being, and we naturally tend to become like it. *Ambition* whets the intellect and gives unity, purpose and direction to the life work. *Ambition* may be cultivated in the college through numerous ways of treating and developing its positive qualities.
—*C. C. Hanson.*

The executives should set good examples to their employees in dress, bearing, system, and punctuality. It should be remembered that the negligence of executives is the cue for the employees to be negligent.—*The Watchman.*

AMBITION

Ambition stimulates men to endeavor, thus causing the world to move forward. Some aspire to achieve great deeds, to pass their names down to posterity as useful members of the human family, while others are satisfied to allow the golden sands of time to run through the hour glass of eternity while they are merely striving to enjoy themselves in all manner of trifling ways. Ambition can be cultivated or neglected. Those who are energetic develop their God-given powers while others endeavor by excuses to condone lethargy and lack of effort.

Perseverance is the hand-maiden of success. One should not be discouraged if progress is slow at first, but should bear in mind that small successes added together make a great success, and thus is ambition realized.—*J. Hamilton McCormick.*

An important factor in the joy of life is proper care of the physical body, which should always be kept well nourished and cleansed, and sufficiently well clad to retain the right amount of warmth—as warmth means vitality.—*R. B. Span.*

EVERY MAN IS A MAGNET

Every man is a magnet, highly and singularly sensitized. Some draw to them fields and woods and hills, and are drawn in return; and some draw swift streets and the riches which are known to cities. It is not of importance what we draw, but that we really draw.—*David Grayson.*

Few people in this world are underrated.—*The Watchman.*

THE MAN WHO SINGS

Give us, oh give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright.—*Carlyle.*

However things may seem, no evil thing succeeds, and no good thing is a failure.—*The Watchman.*

SYMPATHY

Sympathy means to suffer with. It is a splendid asset for the minister to the heavy heart if he himself has passed through practically all the deeper experiences—all the sufferings and triumphs—known to common humanity. It is difficult for one who has a mere intellectual interest in suffering or sorrow to treat it with fair consideration; and the one who has only a morbid interest in such matters should stay entirely away from them. He will make them worse. To sympathize helpfully with a sufferer often requires that one speak lightly of the trouble while he emphasizes with all earnestness the good or the gladness to be sought as its antidote.—*Wm. A. Mc Keever, A.M.*

Every man must educate himself. His books and teacher are but helps; the work is his.—*Webster.*

MORE KINDNESS THAN IS SPOKEN

We have a great deal more kindness than is ever spoken. Barring all the selfishness that chills like east winds the world, the whole human family is bathed with an element of love like a fine ether. How many persons we meet in houses, whom we scarcely speak to, whom yet we honor, and who honor us! How many we see in the street, or sit with in church, whom, though silently, we warmly rejoice to be with. Read the language of these wandering eyebeams. The heart knoweth.—*Emerson.*

Only one person I have to make good—MYSELF.—*Robert Louis Stevenson.*

THE TEST OF A MAN

By Carlyle Fahlsworth Straub

The test of a man is the fight that he makes.

The grit that he daily shows;

The way he stands on his feet and takes

Fate's numerous bumps and blows.

A coward can smile when there's naught to fear
 When nothing his progress bars;
 But it takes a man to stand up and cheer
 While some other fellow stars.

It isn't the victory, after all,
 But the fight a brother makes;
 The man who, driven against the wall,
 Still stands up erect and takes
 The blows of fate with his head held high,
 Bleeding and bruised and pale,
 Is the man who'll win in the by-and-by,
 For he isn't afraid to fail.

It's the knocks you get and the jolts you get,
 And the shocks your courage stands,
 The hour of sorrow and vain regret,
 The prize that escaped your hands,
 That test your mettle and prove your worth.
 It isn't the blows you deal
 But the blows you take on this good old earth
 That shows if your stuff is real.

Our greatest glory is not in never falling, but in rising every time we fall.—*Confucius*.

THE PIONEER

If you have advanced ideas on any subject, do not expect popular applause. The people seldom approve the pioneer. You must get your joy not from the cheers of the populace, but from self-expression. If your ideas are really worth while and you have confidence in their value to the world, the approval of the multitude will be a matter of supreme indifference to you.—*Tom Dreier's Anvil*.

Making money by methods that unmake character—your own or others—is a losing game in the end. Don't wait too long to learn this truth.—*The Watchman*.

JOHN WANAMAKER

Resolve to cultivate an honest ambition to excel in some distinct way by superior intelligence or industry in the discharge of the duties which fall within your sphere.

There is a superiority for every heroic man or woman who will exert himself or herself to do so, and it is highly honorable and worth while to pay the price for it by application, self-control and earnest endeavor. "Take the heroic road."

Mr. Wanamaker is one of the world's greatest merchants.—*Clipped*.

The world offers golden prizes to the man who thinks.—*The Watchman*.

THREE GREAT MIND FACTORS

Man's knowledge of the world, man's interest in the world, and man's action toward the world are the three great factors of his mind. This is true from whatever standpoint we may look on it, whether we consider the mind as an inner experience of consciousness or as an organization of our behavior. Knowledge, interest and activity are combined wherever man is considered in his importance for commerce and industry.—*Hugo Munsterberg, Ph.D., M.D., LL.D.*

In the August issue we will discuss some more of the Soul's natural faculties and positive qualities, the feeling or reliability side of man in the same manner we have been talking about the natural faculties and positive qualities of Faith and Ambition in this number.—*C. C. Hanson*



REVIEWS OF BUSINESS BOOKS

ENDURING INVESTMENTS

By Roger W. Babson

Reviewed by Mrs. Martin L. Zook

Babson's book "Enduring Investments," is a logical discussion of the relative values of wealth as applied to economic, social, and religious investments. There is a sound argument on the quality of our investments being made here and hereafter. It is a book full of fundamental truths for the young man or woman, and old. For those of us who desire the enduring in our education, business, and church, it is a book of profound principles. A book of versatility which will appeal to the parent, the child, the teacher, the business man—a book you will want to hand to a friend to read.

The last chapter entitled "A Personal Confession" gives us that human interest in the author which makes the subject matter real and vital. From this chapter,

a quotation will suffice to give an idea of the general theme:

"Prosperity consists in the joy which comes from quietly and unostentatiously giving some one else a lift." Published by McMillan.

THE SALESMAN'S KINDERGARTEN

By Wilbur Hall

Here is a little pocket size volume, bound in leather, that will prove mighty interesting reading to every salesman. The author says that every incident related in it is drawn from personal experience. Much of the matter was first printed in a series of articles in the Saturday Evening Post. That fact alone would speak volumes for their worth. The chapters treat of "Selling the P. A.," the "Art of Buying," "How is Your Approach?" and the office routine of buying. The titles are dry in appearance but the

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reading matter is not. It sparkles with epigram and incident and it is told as a continued story of the experiences of the president, purchasing agent, and other executive officials of a certain big corporation. It's good reading all the way through and the moral is there also. Published by Alfred A. Knopf, New York, at \$2.00 net.

LAW AND BUSINESS
By William H. Spencer

This is the first volume in a series, each one really a course in some phase of the law as it applies to modern business practice. There are nearly six hundred pages. The first volume introduces the reader to the general field of law, including chapters which should give a working knowledge as to how rights are enforced, and some idea of the analysis of cases; indicating the position law occupies in the structure of modern industrial society and laying a foundation for the following treatises on the law of business. Published by the University of Chicago Press, at \$4.50 net.

HOW TO CHOOSE AND GET A BETTER JOB
By Edward Jones Kilduff

Mr. Kilduff has written a number of books on business subjects. In none of them has he done better work than in this. His subject is a broad one, but he includes in the twelve chapters over 20 pages of good advice of value to every young man. Published by Harper, at \$2 net.

UTILIZING OUR WASTE POWER
By I. H. Sayman

Mr. Sayman has accumulated a competency as a real estate salesman and investor. In this book, he draws freely upon his own experience in telling others what he considers the best methods to use to win success. His book is filled with pithy sayings and good advice, given in the plainest language. He divides the book into three parts, devoted to the "Science of Living," the "Science of Salesmanship," and a series of objections and the answers thereto, all based upon his own experience in the real estate business.

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Books—Our Servants or Masters?

By GEO. C. GOLDEN

Bisbee, Arizona

LOOKING over the list of books that were the best sellers during the last season, one must acknowledge that American literature has made a tremendous stride forward. Most of our popular fiction writers reveal a fidelity to life and a sense of literary values that entitle them to a place of consideration and even of merit. But as a group there is one criticism that can be brought against them and it is this: they are all singing in unison. We fail to detect the part and counter-part singing that should be in every well organized chorus. All this season's best books may be classed as neurotic.

Take, for instance, "Main Street." Sinclair Lewis portrays small town life with an accuracy that all recognize. The community where the Methodists give "church sociables" and the Episcopalians rise to "lawn fetes" is a community that we all know—and most of us love.

There is nothing either bitter or sarcastic in his picture of the small-town customs. But in his leading character he has given a study of a neurotic type with the accuracy of a writer in a medical journal.

SOME of us thought he was painting an artistic temperament. What he is giving us is the study of a diseased mind. In the make-up of the woman, nature has been generous; temperament, literary appreciation, vision and ambition have all been mixed in due proportion. But there has been omitted a sense of fair-play. She could clothe herself, feed herself, warm herself and entertain herself at her husband's expense. But she couldn't admire his professional skill nor give him friendship for friendship. She felt herself too big an intellect to live harmoniously in his house but she was not enough of a thoroughbred to stay away when she had deserted him. It is the story of a type and as a type-study it is both interesting and well-drawn.

Then there is that other book that everyone has read, "The Three Soldiers." It is the story of a neurotic man. As a child, apparently Andrews had never learned that he himself should do something to make others happy and so we

have the man of twenty-five with the ethical mind of a child of three, a case of retarded mental development. He had a talent for music, yet nowhere do we find him contributing to an evening's entertainment. Instead he slinks into the "Y" when it is deserted and plays to himself while pitying himself. The powerful compelling tragedy of the "Three Soldiers" is the tragedy of a self-centered, egotistic character upon whom nature has generously lavished talent and possibilities.

WE might sketch through other recent books of the season but they are mostly true to form. If the season had only produced three or four books in this line, there would be no criticism. But when all the best writers are giving the same message, we feel that it is about as wholesome as a steady diet of plum-pudding.

It is a well-known fact among medical men that a medical scientist who specializes on a certain disease is quite likely to fall a prey to that same disease. The number of alienists, for instance, who have themselves become insane is positively alarming. It seems that intensely studying nervous diseases, their own minds have taken on the same rhythm as that of the patient.

We have noticed in ourselves the same experience. We have in amusement listened to a man who stammered and before we realized it, we discovered we also had a tendency to stutter. Again we have watched a lame person on the stage so intently that when we left the theater, we caught ourselves assuming his limp. The fact that medical men, knowing well the danger they ran, have been willing to take the risk and often pay the price that they might help humanity is one of the romances of the medical profession.

The danger of this neurotic literature is that it is apt to make us specialists in mental disease, without being of any use to humanity because of our knowledge. It is a sort of name without the game affair. To study these characters that we may recognize them when we meet them is very well; to have literature reveal unfortunate mental traits that are latent in ourselves is worth-while.

But when we fraternize so closely with these diseased mentalities that we ourselves assume their peculiarities, it is unfortunate. Between having books as our servants and letting them become our masters there is a divisional line.

A WRITER friend of mine says this: "As long as I can read a book and still know what I would do were I in the character's place. I enjoy it. But the moment the author hypnotizes me into falling into step with his jesters and villains, I throw down the book. For the time being it is not useful but harmful to me." I think he has put his finger on the divisional line. While books suggest to you what you would do, they are your servants. But when they suggest to you to do what they picture, the servant steps into the master's throne.

Literature has a very vital place in every man's life, especially in the life of the business man. There are times when we all grow wearied with our occupations and bored with our best patrons. To take up a book that opens the door of the imagination is like opening the window to the cool zephyr on a torrid summer's day.

To absorb the color of new social settings, to meet strange and interesting characters, to touch problems that others are mastering every day, to look out with the merchant-prince over his broader field—all this is to develop imagination and imagination opens for us the kingdom of the mental self.

There we learn ourselves as we can in no other place; there life reveals her plans and desire unfurls her wings. It is the land of perfect efficiency—it is the shrine of the oracle who tells man of his possibilities and talents.

Great men have always been men of imagination, men who made their imagination contribute to their success. The biographies of Lincoln reveal that as a child his mother turned his imagination to stories of political attainment. Without the gift of imagination, there would have been no Lincoln. The scanty life of Washington shows that he had the same kind of childhood and manhood. Even as a general his soldiers aroused him from flights of imagination. Such is true of all great business executives.

Of all men who ever lived, the man who had the greatest imagination was the Carpenter of Galilee. He did not call

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it imagination. He spoke of it as the "voice of the Father." Where did He first see himself as a healer? Who showed him a society that would change the whole course of history? Who revealed Him to Himself as a teacher? Who unfolded for Him the possibilities of friendship? He had no friend that was able to do this, no acquaintance who was His superior and master. It all came from the voice of the imagination. Imagination is a seed so small that no one sees it, but behold, it grows into an overtowering career whose greatness all acknowledge and whose beauty and efficiency all admire.

On the night of the Last Supper the Master gave what may reverently be called a sacred charade. He took a towel, a basin of water and washed the feet of His friends. Then the disciples guessed the word. Some of them thought it was slavery, some guessed servility, another hazarded poverty and Judas said it was failure. But the Master pronounced it "Greatness."

Greatness in literature must have the

same test. It must serve. It must lead us through the halls of imagination into the mental kingdom of efficiency, mastery and service.

It must unfetter for us the limitations of the material world. It must usher us into the land of the mental self.

To imagine ourselves Disraelis playing checkers with kingdoms, to feel ourselves, Edisons, accomplishing the undreamed; to put ourselves in Washington's place and to clothe ourselves with his power—this is not to idly dream; it is not to waste an hour.

It is to set for ourselves a standard, a rhythm, that sooner or later will become our own.

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But the ideal that has once found entrance into our minds will come again and again. At each visit, it will leave something of its power, it will bequeath something of its efficiency.

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Volume XIX

AUGUST, 1922

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Vice President, National City Bank, New York.

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Edited by A. F. SHELDON

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Natural Law, Organized and Classified

BUSINESS:
Busy-ness, Human Activity

PHILOSOPHY:
The Science of Effects by Their Causes

CHARLES CLINTON HANSON,
Associate Editor

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ARTHUR J. FORBES
Managing Editor

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In fact, it frequently is the case that the editors distinctly disagree, but they consider it their province to publish such articles from leaders of thought in all lines of human endeavor and to let their readers think and decide for themselves.

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THIS book was written in response to a demand from students of Life's Mysteries. It is not a book for the curious minded.

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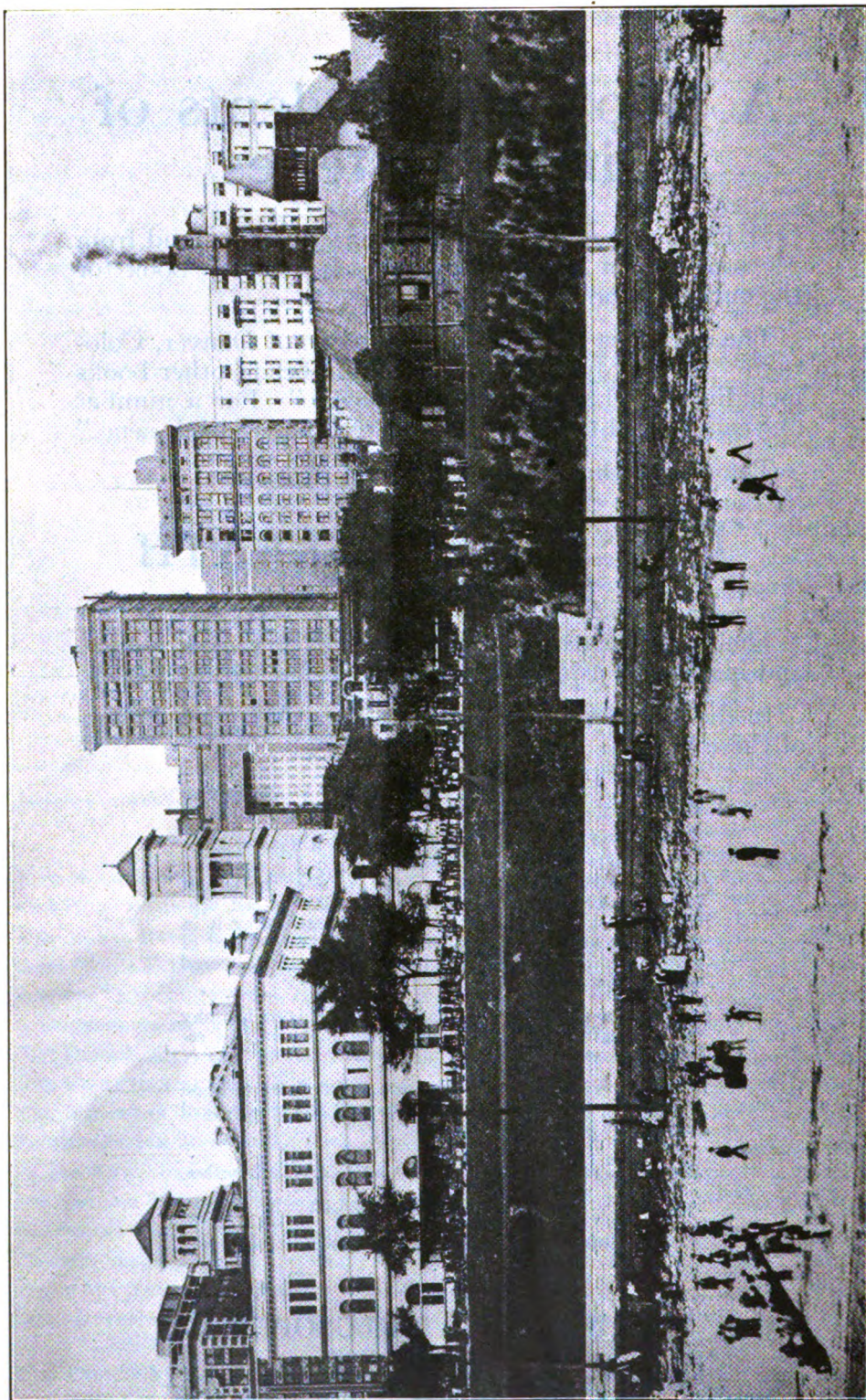
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A view of a part of the river front, Memphis, Tenn. The Editorial Offices of The Business Philosopher are on the top floor of the building in the central foreground.

How to Hasten Prosperity

By *ROGER W. BABSON*

"High prices do not make prosperity. It is the amount of service rendered which makes prosperity. If business men will shape their policies in accordance with this fact, and study fundamental conditions, they will do the most to raise the general average of their own business and also the average of general business of the whole country."

A STUDY of the general business outlook indicates that there is a gradual improvement ahead. This will vary with different industries and different sections of the country. As a rule, those industries which have been hit hardest will have the best prospects during the rest of this year, while those which have suffered least will not fare so well.

All industries have experienced the effects of the present business depression. The best way to meet these conditions is to recognize these fundamental changes in business conditions and shape policies in accordance. Collectively and individually we can do a great deal to really bring about better business conditions.

There is undoubtedly a way to help business during this period of readjustment. The reason that the various campaigns to cheer up business have failed, is because in the early part of an area of depression, business needs something more than cheering up. These periods of hard times are not merely a state of mind; they are the result of excesses, the same as a spell of sickness. They can be cured only by first removing the causes. So-called "sunshine" and "boosting" campaigns are as futile as trying to cure a patient with stimulants when what he needs is a dose of physic!

The present depression in business was not an accident. If you were watching fundamental conditions, you knew full well that a depression area would result. Moreover, you knew approximately the size of the depression area.

If someone starts borrowing money at the bank, neither we nor anyone else can tell how much he will borrow. When, however, he has gone to the limit, it is a simple matter of mathematics to figure how much he will have to pay back. Just so with a country's business.

DURING the past period of prosperity, we were borrowing, and a study of conditions during that time would show approximately how much we borrowed. The present area of depression represents the period of paying back. According to our studies, we have not quite paid back half of the total. In other words, although we look for a gradual improvement in business, the period of depression has not been fully completed. The whole sum must be paid back before we can hope for a period of full prosperity.

We can, however, reduce the waste of this readjustment period. We can have very much better times than we have now. We can do this if we increase the production of every person. I do not refer to mass production. It would help nothing to double your output by doubling your labor force. This simply runs up expenses, pushes up prices and creates more goods than you can sell. If, however, you can double your own individual output and the output of each of your employes, the readjustment problem for your particular plant will be solved.

Get this fact clearly in mind. There is no such thing as a general oversupply of goods. All of the present talk about overproduction is fallacy. Both here and abroad there are millions now in great need of goods. There never will be a general oversupply of goods until everyone has more than he can use profitably.

WHAT we do see is a larger supply of goods than the consumers can buy—first, because the price is too high, second, because the consumer himself has not produced enough to earn the right to buy your goods.

The second cause you yourself can do very little to remedy, except as you can influence the people with whom you come in contact.

The first cause, however, namely, the price of your goods—you alone can change. If you can produce and sell your product a little cheaper than others are doing, you have no trouble in finding a market.

I can point to certain concerns today which are working at capacity to fill orders, while others in the same industry are suffering depression.

What is the reason? These firms have found a way to make and sell their products for a little less than their competitors ask for goods of equal quality. Moreover, I find that in nearly all of these cases, they have gained their advantage through greater production.

Their first step took courage. It meant cutting down their margin of profit to a minimum. I know of a case where the manufacturer even set his prices at less

than his goods then cost him, but by so doing he increased his volume so much that his cost of production fell substantially under the new price he had set.

In the above I referred to manufacturers, but the same fact applies to the merchant. The retail stores which are making the most money today are not the ones which are charging the highest prices, but those selling the most goods!

High prices do not make prosperity. It is the amount of service rendered which makes prosperity. If business men will shape their policies in accordance with this fact, and study fundamental conditions, they will do the most to raise the general average of their own business and also the average of general business of the whole country.



SWEETHEARTS STILL"—from "Camera"

The Proper Use of Credit

By *GEORGE E. ROBERTS*

Vice-President, The National City Bank of New York

In the course of this instructive article, Mr. Roberts says: ·

"People are prone to confuse credit and capital, and to think that credit can take the place of capital to a greater extent than it can. Credit is purchasing power; you can buy things with credit, but you cannot make things, you cannot actually produce things with credit. Credit is an intangible thing. It is faith, confidence. Capital, on the other hand is always something tangible.

"The real service of credit is in making use of all available capital—in taking up the sums that otherwise would be idle and getting them into hands capable of employing them. That is a real service."

WE have been passing through an extraordinary experience in the use and abuse of credit—first in the expansion of credit, and, second in the contraction of credit. The banking system has come in for a great amount of criticism, and it is evident that many people have rather hazy ideas about the functions of credit.

Credit, unquestionably, is a very important factor in the business world, nevertheless its importance and usefulness are often exaggerated. For, after all, credit is only a facility, a help in getting things done; it is not the only requisite to getting things done, and the limitations upon the supply of credit are not the only limitations upon getting things done.

We are always hearing about great things that might be done if only credit was available, if only a bond issue could be floated. There has been a great deal of agitation in this country upon the subject of rural credits—credits for farmers, and we have established a Federal Land Bank system that has gathered up and loaned several hundred millions of dollars on first mortgages on farms. I think the system is doing good, although I have always regretted that the investment bankers of the country did not work out some such system, instead of having the Government get into it.

What we have done seems likely to be only the beginning of the Government's activities in this line. I read not long ago an article by one of the writers of the Department of Agriculture in which he set forth that lands had reached such a high price that a man of moderate means could not buy a farm merely by the help of the present banks that lend on first mort-

gages, and that there ought to be another system by which loans could be made on second mortgages.

THERE is another plan for supplying money to tenant farmers upon chattel mortgages or personal credit, to enable them to buy stock and equipment, and to farm in a more forehanded and efficient manner. The purpose of course of all these proposals is good, and I don't want to give the idea that I am opposed to everything of the kind. I mention them only to show how the idea of using credit expands.

It isn't confined, of course, to credit for agriculture. There is talk about what a grand thing it would be to electrify the railroads and the industries and hitch them up to the running streams, or generate steam power at the mines and transmit the power to distant machinery by wire. That is an attractive idea. Perhaps some day all we will have to do will be to push a button and let electricity do the rest.

The development of electricity was one of Lenine's great schemes in Russia. He had a dream of electrifying all Russia, carrying light and power in every home. It was all in his imagination. He didn't take account of all the work that would have to be done. He found out when he got into the task that he couldn't even keep the old industries of Russia running with the power and equipment they already had, to say nothing of electrifying them. He hasn't been able to keep the railroads running as they were, or to keep the locomotives purchased by the Czar's government in order, or to get enough coal from the mines to feed the locomotives.

IT is one thing to have a picture in your mind of the great work that you would like to see constructed some time, and of the living and working conditions for the people that you would like to see brought into effect sometime, but progress of that kind cannot be accomplished simply by writing promissory notes or printing bonds.

That would be a very easy way of achieving progress—the same as printing money—and a good many people, and some very smart people, too, are always ready to fall for this fiat money idea. Lenin has been giving fiat money a very complete trial. If cheap money is a good thing they ought to be happy in Russia. Before the war, the Russian ruble was worth 51 1-2 cents, and now the smallest denomination of money in the country is a 10,000 ruble note.

The world doesn't get ahead by any such easy process of printing money. It takes labor and the accumulations of labor which we call capital, to get the world ahead. It takes work, and it takes savings and it takes time.

That is the way the world gets ahead; first by production, then by consuming less than is produced and using the accumulations to aid in larger production. It gets ahead by raising crops, digging ditches, laying walls, inventing and building machinery, by tearing down old buildings and putting up better ones, by discovering new ways of doing things, by laying one brick upon another. It is not done by printing money or inflating bank loans, two things that are practically the same in effect.

MONEY and credit are helpful facilities, but you cannot use them any further or faster than you can do things, or than you can create and accumulate actual wealth. You couldn't underdrain all the farms, or build new farm houses, or fit all the farmers out with new equipment, or electrify all the railroads and industries at once. There are two limitations upon it, first, in providing the capital, for you can't borrow capital any faster than it is accumulated by somebody, and, second, in getting the work done. The world has been tolerably busy in the past, accomplishing the progress that has been made. Progress is a matter of time, of patience, of self-denial, resolution and work.

There is another thought suggested by the break-down in Russia, and that

is pertinent to any proposal to provide borrowing facilities for great numbers of people, and that is that not everybody can use borrowed money profitably. The best proof of a man's ability to use borrowed money successfully is that he should have been able to accumulate something by his own efforts that he can offer as the basis of credit for the ability to accumulate and the ability to pay debts are one and the same. If a man cannot save anything from his personal earnings, he is not very likely to make and save anything if he has capital.

IT is an old saying that more men are ruined by having too much credit than by having too little. Certain it is that a great amount of borrowing is unnecessary, uneconomic, is not beneficial to industry, and is harmful because it gives instability to the whole business situation. I want to develop that feature of the subject in a moment, but just now I want to emphasize that there is a great deal more borrowing than there is any real need for—a great amount that does not increase production. I venture the opinion that most of the money men borrow in haste for the purpose of buying into good things that they are afraid will get away, is lost with the result that the debts have to be paid by slow accumulations afterwards. If they had had the patience to make their accumulations first, they probably would have been more cautious about making the investments.

There are many examples of men who have built themselves up to important positions in the business world with very small use of credit, following the policy of doing business consistently within their capital, or with very limited borrowings. I do not lay such a policy down as a rule to be followed, but I am sure that it would be possible for the country to handle the present volume of production and trade with far less than the amount of credit it was accustomed to use even before the war inflation was perpetrated, and with much greater business stability. It would simply mean that people would adopt the habit of being forehanded, and paying more nearly as they go, but there is no reason to suppose that production or consumption on the whole would be diminished.

THE real service of credit is in making use of all available capital—in taking up the sums that otherwise would be idle and getting them into hands capable of

employing them. That is a real service,—but there is no gain from a pyramiding of credit that makes the whole situation top-heavy.

It is well to think of capital in concrete forms. If a man has an axe that he is not using all of the time, he can lend it part of the time to a neighbor who has use for it. There is an economic gain by having the axe in use all the time, but the point is that somebody must have an axe. People get to thinking in times of credit expansion that a photograph of an axe will do.

Some people have the idea that the banking system can supply any amount of credit. I have heard it maintained that a banking system ought to be able to supply credit for every legitimate business purpose, but that policy would break any banking system that could be devised, because there is no limit to the expansion of business, particularly if you pay no attention to prices. The banking system has only a limited amount of capital. A bank is not a creator of wealth; but a reservoir of the liquid wealth of the community. Under sound policies somebody ought to put into a bank every dollar that is taken out.

I HAVE referred to the Federal Land Bank system. I do not question that the system is rendering service in increasing production, but to what extent are its loans devoted to increasing production, and to what extent are they used to buy more land?

The state of Iowa has been one of the heaviest borrowers through the system, and from 1910 to 1920 the farm mortgage loans of Iowa increased from \$205,000,000 to \$490,000,000 or 140 per cent in the ten years, and the selling prices of Iowa farms went up in about the same proportion.

Now since Iowa farmers were the principal buyers of the farms, it is reasonable to assume that the very condition of plentiful credit both on mortgage loans and at the banks are important factors in the rise of values. The abundant supply of credit would have made it easier to buy land, provided prices had remained the same, but the increased buying which resulted from the abundant supply of credit raised prices until it was just as difficult to buy land as before.

That is a very good illustration of the way economic forces frequently operate. People have their eyes fixed upon one condition and think that if it was changed

everything would be lovely; but when that is changed a lot of other things change with it, with the result perhaps that conditions are very different from what they were before.

That inflation of land values which occurred in Iowa, and perhaps in less degree elsewhere, illustrated the general rise of prices which resulted from an increased use of credit during and following the war.

When the war broke out the United States Government entered the markets as a great employer of manpower and a great buyer and contractor. It withdrew millions of men from the industries for the army and navy, and at the same time it contracted right and left for the production of war equipment and supplies. The banks were called upon as a patriotic duty to lend freely to enable people to subscribe for the Liberty Bonds and also to support industry.

They did so, and the theory was that it was necessary in order to increase production. And so long as there was any slack in the industries it did stimulate production. But there is a point beyond which you cannot increase production, at least for immediate results. When you have every man at work and every machine running, that is about all you can do.

If, when the industrial organization is already crowded to its capacity, you attempt to drive it still harder, the effort will be expanded in simply driving up wages and prices. You reach a competitive situation in which employers bid against each other for labor and buyers bid against each other for goods without materially increasing production. In this country, we had reached that point even before we got into the war ourselves, and of course our entrance increased the pressure.

AFTER the war was over, there was a slackening of the pressure for a few months, while people waited to see what the trend was going to be. Then it developed that there was a great backed-up demand for all kinds of goods; there was sense of relief and a relaxation of restrictions, and a period of free buying, with the result that again, as during the war, the demand on the industries was greater than they could meet, and the competitive situation developed as before. We got into a spiral movement of wages and prices, first one was picked up and then the other, and every lift in the level of prices increased the demand on the banks for credit. That was a perplexing situation for the banks. They were desirous of supporting

the business situation; they wanted to finance the shift from war industry to peace industry. Of course they were largely dependent upon the representations of their customers. A merchant naturally wants to buy all the goods he thinks he can sell, and if he is in good credit he looks to his banker to back him doing so; but if every merchant is fully supported by his banker and the sum total of the goods they are attempting to buy is in excess of the capacity of the industries, the bankers are simply financing the rising price movement and carrying it still higher.

I am trying to point the legitimate and helpful use of credit which assists production, and the excessive use which produces inflation. When we talk about inflation we mean an increase in the use of credit which outruns the increase in the physical volume of trade.

PEOPLE are prone to confuse credit and capital, and to think that credit can take the place of capital to a greater extent than it can. Credit is purchasing power; you can buy things with credit, but you cannot make things, you cannot actually produce things with credit. Credit is an intangible thing. It is faith, confidence. Capital, on the other hand is always something tangible. It consists of land, buildings, machinery or materials. When it comes to producing something as I have said you must have labor and capital. Credit is a facility; you can use it as purchasing power, but if you increase the use of purchasing power faster than you increase the supply of goods in trade the effect you accomplish is nothing but to drive up prices.

The great rise of land values in Iowa did not increase production; it was simply a result of the competitive demand for land. The great rise in the price of cattle and sheep during the war accomplished little in the way of increasing production. The rise of stock and animals was caused by the competitive efforts of owners to increase their herds, supported by an undue use of credit. The result was not beneficial, and put the whole industry on a false basis.

EVERY period of rising prices creates a great body of indebtedness; indeed, it is the use of the extraordinary amount of purchasing power provided by the borrowing that makes the rising prices. This indebtedness eventually becomes a source of weakness in the situation.

People go into debt freely on a rising market; the more deeply a man goes into debt, the more money he makes, so long as prices are rising. The situation makes men venturesome; it tempts them away from conservative policies, and the longer rising movement continues the more people there are involved in it, and the smaller the margins, until the situation is honey-combed with weak spots. It is full of traders in debt to the limit and without reserve resources. It is the same whether the property traded in is land, merchandise, live stock or stocks in Wall Street; a period of rising prices tempts men beyond their depth, and leads to a collapse.

I have said already that the strength of the business situation is always in its reserve resources, and a period of rising prices always impairs those resources.

Every period of rising prices in the nature of things, must come to an end; all prices do not go up together, and the buying power of consumers is curtailed. Moreover, every period of credit inflation must come to an end. When we talk about credit inflation we mean that credit is expanding faster than the physical volume of trade is increasing; in other words, the use of credit is increasing faster than the active wealth of the country is increasing. But that cannot go on indefinitely. Credit is a reflection of wealth; it is dependent upon wealth, and the use of credit must bear some relation to the stock of wealth.

A rising price movement due to an inflation of credit always creates a problem; if you stop it you create a crisis, and if you let it go it will run into a worse one.

Digest of an address before the Missouri Bankers Association.

Opportunity

OF COURSE you recall the old gag about the teacher who asked her class how it is that lightning never strikes twice in the same place and the reply of one bright little boy to the effect that it doesn't "becuz after it hits onct the same place ain't there."

Well, Opportunity is something like that. Sometimes it hits you all of a sudden, and if you're the right kind of a man you "won't be there" when it comes around the next time, if it ever does.

Only, instead of being annihilated when you're struck, you'll be electrified into action and seize your chance in a stranglehold. The man who discovered lightning hasn't anything on the man who discovers his opportunities in the seemingly petty routine of his every-day job.—*Jerome P. Fleischman.*

The Moral Basis of Business

By A. HOLMES, A. M., Ph. D.

President of Drake University

"Let this be emphasized and repeated as many times as emphasis and repetition will add weight to the statement: *The Golden Rule is not only operating in business, but all business is based upon the Golden Rule.*"

EVERY now and then some owner of an industrial enterprise secures the reputation for conducting his business according to the Golden Rule. His name is heralded all over the land as "Golden Rule Blank." His enterprise is greeted as an entirely original innovation in the business world, something unique and utterly apart from the usual business and industrial concerns that, in comparison with the Golden Rule enterprise, are considered to be destitute of any high standard of morality and sometimes even lacking in common humanity in the conduct of the business and in their attitude especially toward their employees.

Criticisms, either implicit or explicit, are launched in their direction and throughout the length and breadth of the land there passes an assumption that if only employers would forget the hard and bitter struggle of competition and inject into their business the Golden Rule as a fundamental principle, such injection would solve all the problems of production and distribution, and eliminate the difficulty arising between employer and employee.

Do such exceptional and sporadic enterprises have a monopoly on the Golden Rule? I answer without hesitation, "They do not." On the other hand I believe it is perfectly clear to anyone who will take the trouble to analyze the situation that all of our business, industry and commerce, production or transportation, is and must be based soundly upon the Golden Rule.

Without that as a basic principle manufacture and commerce and even civilization itself could not endure for a year. The withdrawal of the Golden Rule would not only destroy the foundation of our civilization, but all that goes to enhance its pleasure and ornament its activities would fall, and throughout its every artery would creep a paralyzing enervation. How this is true we will show in the next few paragraphs.

FIRST of all, we need to know what the Golden Rule is. Everyone can quote it; very few know that the Golden Rule is merely one expression of Justice. It demands that all people under exactly the same circumstances be treated alike.

What is done to one person must be done to another under the same conditions. It demands a square deal for everyone. It strips men bare of every accidental and incidental power or appendage and stands them up as nothing more than moral beings. Under those circumstances it treats them all alike.

Being the definition or the fundamental principle of justice, it shows itself peculiarly in our courts of law where justice is supposed to be meted out. I say "supposed to be" because contrary to the ordinary assumption that the courts of the land are centers of flagrant violation of just dealings, centers of mercenary corruption and iniquitous influence, still with all their faults they are the best pieces of machinery yet invented by man to mete out justice to mankind. Without question or quibble, their ideal is to dispense justice to all litigants. Hence, all of their activities, at least in purpose, flow out from the Golden Rule.

If this is true, and it ought not for a moment be doubted, then immediately we can see what a large part the Golden Rule plays in the conduct of business. Our courts of justice are not only the final arbiters of endless business disputes, but they are the guardians and guarantees of contracts; they enforce promises made between man and man. Upon such contractual relations and upon the keeping of them is based all of our business. How utterly impossible it is to conceive an orderly manufacture going on for even a day without the firm and sure confidence that contracts entered into would be carried out. Russia stands today isolated, a commercial outlaw amongst the nations, because of her breaking of former contracts

and her refusal to give assurance to the world that she will keep her future ones.

THE Golden Rule being the fundamental principle of justice is likewise theoretically the source of all of our laws. This statement, perhaps sounding astounding to the ordinary reader, could be easily substantiated by quotations from any number of law books. The true theory of legislation insists that all the specific statutes of a state or nation are merely so many deductions from the great social principle of justice, the Golden Rule. Statutes may come upon the law books contrary to this principle. All kinds of motives inimical to justice may place them there, but as the years roll into the centuries and the experience of men tests laws, more and more those contrary to the Golden Rule are weeded out; and more and more the residuum of time-tried and experience-tested statutes conform to the great principle.

The moment this truth, so great that it amounts to a truism, is admitted, it is seen without an instant's hesitation how both our commerce and civilization are based upon the Golden Rule. Without it neither manufacture, transportation, nor commerce in commodities is possible. The one single demand for the legal protection of private property, upon which so much of the struggle of our race rests, illustrates significantly the demand for law. No money baron, however rapacious and greedy, however cruel and brutal in his methods, would undertake to pursue his calling a minute unless his gains were guaranteed to him by law and by a power strong enough to enforce that law.

Law, then, is the basis for our commerce, and law rests upon the Golden Rule.

ONCE we have grasped in our minds this clear picture of our modern commerce, and see the immense part played in it by the Golden Rule, we are ready to consider the so-called "Golden Rule" enterprises attracting so much public attention from time to time.

In general they are novel extensions of what is called the Golden Rule. Their novelty more than their justice or their righteousness attracts attention and receives publicity. Even during the height of their popularity they are always treated with a lurking suspicion that they are experimental and possibly temporary. The

rise to fame and later fall to obscurity of their promoters indicates that. Therefore the wise and searching analyst will not be misled by the mere popularity of such enterprises and believe that they are superbly ethical because they are widely known.

The extensions of the Golden Rule in these enterprises are in general of two kinds: philanthropic or co-operative. The philanthropic kind usually includes granting of sanitary precautions, new comforts, or new modes of amusement and recreation to employees.

In all such extensions, the Golden Rule is followed, and all such extensions are righteous. If men desire to work under good conditions, if they desire to be comfortable while they work, if they require recreation after work, naturally upon those who have the power to give to those who do not have these privileges, the Golden Rule makes its demands. If the employer being suddenly changed into an employee would himself then desire better accommodations, then most certainly according to the Golden Rule he should give these accommodations to his employees. As the possibilities of granting such privileges come to the employers and as gradually they see the moral demand of such giving they are doing it.

In fact, so great has been the extension of the Golden Rule into these realms that any employer is exceedingly hard pressed these days to give to his employees any sanitary or recreational means that are novel enough to attract publicity. Into this great and growing realm of human comfort the Golden Rule in business is pioneering its way.

ANOTHER extension of the Golden Rule is into the realm of co-operative conduct of any business. This realm is more experimental and more tentative than the philanthropic region. It aims at a solution of the difficulties that have grown up between employer and employee. It is assumed that if the employer changed places with the employee, then the employer would wish to have something to say about the conduct of the business. That being true, the Golden Rule demands such extension. Some employers actuated by moral principles and at the same time progressive, though prudent, are gradually and faithfully extending such privileges to their employees and will continue to extend them just as far as their business will permit.

No one knows how far employee control of business may prudently extend. It may be carried too far and instead of working good, may work injury to the people for whose benefit it is intended. In that case obviously the Golden Rule has been transgressed. Justice has not been meted out.

Consequently it is not true and it ought not to be rashly promulgated, that any and every co-operative enterprise is demanded by and fostered under the Golden Rule. Wisely and prudently employers must experiment in this realm, and in this experimentation they should have not only the co-operation of their own employees but the intelligent co-operation of a patient and an enlightened public.

IN conclusion, we see therefore that those so-called Golden Rule enterprises which have and are now attracting the widest publicity are not in reality the basic or permanent ones. We have seen that the Golden Rule is already imbedded in business and is there to stay. To extirpate it would work ruin; to suspend its operation for a moment would cause a commercial cataclysm. All ardent insistences therefore

that the Golden Rule should be injected into business are entirely beside the mark. They are based upon ignorance of the rule itself and a misunderstanding of business dealings. Let this be emphasized and repeated as many times as emphasis and repetition will add weight to the statement: *The Golden Rule is not only operating in business but all business is based upon the Golden Rule.*

Further all experimental extensions of the Golden Rule into the realm of philanthropy and co-operative measures in business are to be watched with charity and intelligence. They should be prudently made, should be announced as experiments and if they fail, their failure should be as widely announced as their first temporary successes. This demand is in the interests of the good of all; employers as well as employees. Business from this point of view can be considered as a great primeval territory into which moral pioneers are marching to explore the tangles of its ethical wilderness, to settle permanently in its safe places, and eventually to build high ways open for every wayfarer who will walk with sure righteousness its moral paths.



"THE OLD OAK"—First prize in the "Camera" competition for January. Geo. French, Roslindale, Mass. A beautiful tree study and an excellent piece of composition. The lines of the veteran of the forest are indicative of strength and grace and the glimpse of the distance, under the boughs, seem to emphasize the principal motive of the subject.



Little Talks *about Business and the Business of Life* ∴ ∴ ∴ ∴

Have You a Little Gold in Your Heart?

by

Jerome P. Fleishman

MY FRIEND Thomas Dreier, who edits ever so many house organs and who writes oodles of great stuff, once had this in one of his magazines: "At times a man gets a fool notion that he must be a nasty, cursing, irritating sort of a creature, provided he can pretend to the public that the reason for his general nastiness is the fearful load of responsibility he carries all the week; but when the children crawl under the bed, and the cat hikes for the back fence, and the dog growls, and the neighbors call their children into the house when they see him coming—there's something wrong, even when the man thinks he is making sweet music by rattling loose change in the shape of five-dollar gold pieces in his pocket. A little gold in one's heart, a little of the milk of human kindness and consideration in one's veins and a little laughter in one's voice are worth more than a lot of gold in the bank or pocket."

The other day I was speaking to a young business woman who is very much dissatisfied with her environment. "Do you know," she told me, "a smile is looked upon as a crime in our office? The boss never has a kind word for anyone. From morning till night he is in a constant grouchy frame of mind, so much impressed with his own importance that he has failed utterly to realize that his own employes are human beings, with human instincts. The result is that our organization isn't an organization at all. There isn't any such thing as loyalty; interest in the firm's welfare is something we don't have around. Do you wonder that all of us would grab at the first chance afforded to get into a different atmosphere?"

No, I don't. I worked for a man like that once. That is, I was listed on his payroll. But I really didn't do the sort of work of which I was capable, because there was no incentive. No man or woman in that institution was doing the work of which he or she was capable. Why? Because the head of it thought only of the gold in his pockets and had none in his heart, no milk of human kindness and consideration in his veins, nothing but raucous fault-finding and petty tyranny in his voice.

Dreier is right. The executive who isn't big enough to be human—and there are many such, more's the pity!—isn't going to inspire in his workers the desire to give him their best. In the course of my newspaper experience I have interviewed many men of many minds, and it always has been the "small fry" who have been hard to get at and more or less discourteous when finally reached, while the real men, the hearty, human, red-blooded, broad-minded executives of vast interests and responsibilities, always had time to be decent.

A little gold in one's heart is a mighty fine business asset, it seems to me.

Success Through Service

Part VII of the Series on "THE FUNDAMENTALS OF TRUE SUCCESS"

(Copyright in the United States of America)

By HENRY THOMAS HAMBLIN

"'He profits most who serveth best' is eternally true," says this prominent British writer. "Not merely in money—for many who serve think more of the service than they do of the money—but in other ways, the eternal law works in our lives, bringing us a rich reward in love, harmony and happiness in exchange for 'service rendered.'"

IT IS only of recent years that it has dawned upon men that the law underlying success is service. Even now it is imperfectly realized, if at all, by the majority. The unthinking and ignorant still imagine that they can get something for nothing. The thinkers and men of achievement, however, know that there is an underlying law which demands a fair exchange and a square deal.

Those who think they can get something for nothing are the ones who get fleeced and swindled by the harpies who batten on the simple and gullible.

But, in swindling others, the swindler deceives and cheats himself, for, "behold, God (or the Law of Life) is not mocked; whatsoever a man soweth that shall he also reap." There is a Divine Law of Compensation forever working: With absolute impartiality it rewards us according to our deeds.

It is not denied that there are many who live by their wits and who make money by questionable methods, rendering no service to their fellows. Such, however, are never truly successful. They lead miserable lives, are frequently in trouble, and, more often than not, come to a disastrous end. It does not do to judge the lives of such people by merely a few years. It is necessary to view them over a lengthy period. When this is done, it is seen how perfectly the Law operates; how with mathematical exactness it exacts an eye for an eye and a tooth for a tooth.

It must not be overlooked when considering the case of these harpies who batten on honest yet foolish people, that they are clever rogues and that their apparent or fleeting success is but the shadow of what their real success might have been and would have been if they had "run straight."

THE great law underlying success, cannot be evaded. Many people will admit the working of this law in ordinary simple business transactions, but in complicated modern business, simply because it is so complicated that the working of the law cannot be traced, they deny its power. They think, foolishly, that it can be tricked and avoided, but this is childish, for the law is administered by an Infinite Intelligence.

It is easy to trace the working of the law in simple business transactions. The architect must design the building and superintend its erection before he can get paid. The singer has to appear on the stage and sing or he or she gets no money. The workman has to do a certain quantity of work before he can draw a certain amount of pay. The store has to give the best possible value for money, or lose its customers. The dentist has to give satisfaction to his patients, or forego his fee and lose his connection. In all these simple transactions, the operation of the law of service and reciprocity is seen to be in action.

When however, we come to complicated business, stocks and shares, luxury trades, and businesses which do nothing more than juggle with figures, the action of the law is not so clearly discerned. This is due simply to the limitations of the human mind. The law continues to work, and gives to each man exactly that which he deserves.

NO matter what the business or profession may be, if it is to continue its existence, it must render useful service to the community or a section of the community. It is impossible to point to any successful business which does not render service. The less efficient it is, the less

service it renders and the less successful are its results.

The basis of the success of big stores and multiple shops is service. Their form of service is largely one of price. They cannot give personal service such as a small business can, but they can sell more cheaply. The only hope of the small man is personal, individual service. By this means he can render service to a certain section of the public which the big corporation finds it impossible to supply, for there is a class of people who will willingly pay a little more if they can get personal attention. Success then in business either small or large is based on service.

Again, individual success is also based on the law of service. So long as we are in "the ruck," neither better nor worse than the next man, our reward is very scanty. We belong to the mass of toilers—to the army of patient drudges. But as soon as we make ourselves more efficient and more original than our fellows; in other words, when we render more conspicuous service, we quickly achieve a most astonishing measure of success.

THE surgeon who performs operations more skilfully; the artist who paints more inspired pictures; the engineer who builds better bridges; the actor who acts more perfectly; in fact anyone who can do something which the world wants, and can do it better than other people, becomes popular, much sought after, and correspondingly successful.

This success is due entirely to the law of service. He who serves best obtains the plums of his profession. The prizes of life are literally thrust upon him.

Surgeons and others raise their fees, doubling and quadrupling them, simply in self-defense, and they can hardly be blamed for so doing, although it may seem like profiting by other people's misfortunes. As they point out, there are plenty of other good surgeons whose fees are much lower. It is the same with other callings; only get above the ordinary and in a class by yourself, then, as soon as it becomes known you will not lack supporters. You can then either serve more, or charge more, according to the amount of love you have for your fellows.

"HE profits most who serveth best" is eternally true. Not merely in money—for many who serve think more of the service than they do of the money—but in other ways, the eternal law works

in our lives, bringing us a rich reward in love, harmony and happiness in exchange for "services rendered."

There is a spiritual debit and credit account which is balanced from time to time. The harpie and the swindler who live by knocking other men down and taking all that they have, saying that it is "good business," wonder why their private life is such a hell of misery, or why their health gives way. They are merely reaping as they have sown. The law of service cannot be broken with impunity. Its action can never be evaded.

The age of exploitation is drawing to a close. In the past, both the worker and the public have been exploited. It is now being realized that the master must "serve" just as much as the servant; it is being recognized also, by the worker, that the master does serve and thus has his legitimate place in the scheme of things.

Employers also realize today, that they have to serve the public as well as their employees. They are recognizing the great truth that the better they serve the public the more successful they become, and the more they look after the happiness and welfare of their workers the better the results.

RECIPROCITY, good-will, service, co-operation—these are the finger posts pointing to a new era.

Also the most enlightened in the ranks of labour are beginning to see that their success depends upon their service to the public. They realize that "ca, canny" methods impoverish the worker instead of enriching him. They are beginning to understand the great underlying law which demands the best efforts of every man.

If a man does only half a day's work for a full day's pay he finds later on that the law of service has worked in such a way as to throw him out of employment. It is the same law that takes away an employer's business if he does not give good value to the public, either in material or service. The English trades-union rules which fine or punish a man because he does *too much work*, will have to go, because they violate the law of service.

It is because business men and others have proved that this Law of Service is basic, divine and fundamental that gives hope for the future. The motto of the new age will be:

"HE PROFITS MOST WHO SERVETH BEST."

The eighth article in this series by Mr. Hamlin will appear in September

Successful Sales Letters—and Why

By JAMES H. BUSWELL

Advertising Counselor, Kalamazoo, Mich.

ONCE upon a time Jacob wished to "sell" himself and family to an irritated prospect, his brother Esau. He planned a sequence of gifts to his brother and by the novelty of this appeal was enabled to successfully close the deal.

Gideon with a little handful of men faced powerful competition. He overcame this competition with the pitcher-and-lamp stunt.

Business today may apply some novel twist to every selling method that will coincide with the conservative policies of the house and result in a sales increase.

The Clown Cigarette people ventured into the Chicago market with an exceedingly limited advertising appropriation and by the application of novel methods of approach quickly won an 85 per cent distribution among dealers.

A sales vehicle that lends itself admirably to novelty is the business letter.

In a recent number of *Forbes* magazine, one of the writers is emphatic in his assertion that pink stationery is most profitable for "pale business." He tells how the salesmanager of one concern was keenly disappointed over the small results received from a letter prepared by a specialist and goes on to tell of taking this identical letter and by changing the letter head and the color of the stationery making it a howling success instead of a failure.

His tests with different colored papers are extremely interesting. Pink is the high producer.

I WAS telling an able editor about this pink experiment. He indicated his reaction with one word, "Bunk." No, I do not think it was bunk. I would venture the assertion that pink stationery is so much of a novelty to the business man that it sticks right out of his morning's mail and demands a hearing when the whites and the grays are passed up. Pink suggests youth, enthusiasm, vigor—qualities that do appeal to men.

The element of novelty may be introduced into a sales letter by means of special folds, by striking color combinations, or well-planned harmonies, by multigraphing the letter in two different colors, by repro-

ducing from zinc etchings bold pen comments on certain paragraphs of the letter, by giving each form letter a novel title such as were used in the Harper's Bazaar 1914 series, including "The Gunning Season," "The Silly Season," "To a few unbelievers"—these headings and a few important paragraphs being multigraphed in red—the letterhead body of the letter and "fill in" in black—on buff bond stock.

The element of novelty may be introduced by putting the P. S. ahead of the body of the letter. One advertiser handles this by picking the meat out of the letter and putting it above the "Dear Sir" in what they term an "Afterthought."

The orderly letters of the Dartnell Corporation lean toward an underscored, capitalized, centered heading—with no "Gentlemen" but followed at once with the message broken into short paragraphs and set block style.

BABSON'S Statistical Organization have a characteristic style of letter all their own that comes as close to plain, honest-to-gosh "talking" as any correspondence we have reviewed. The phraseology of these letters is captivating including such sincere sentences as "Very earnestly I say that you will fare better (even if you have to chop up some of the furniture to keep up steam) and will get into smoother sailing more quickly if you equip your business with Babson's Reports today."

Babson soliciting letters are novel in arrangement because distinctly different from all other letters.

System, the magazine of business, is great on mailing out illustrated multigraphed letters. Their direct mail campaigns are powerful producers.

The Encyclopaedia Britannica encircle a form letter with the flags of the nations in natural colors. Many concerns "borrow," on occasion, Western Union blanks and Western Union envelopes for terse, pointed mail messages.

An advertiser introduces novelty into his form letter by taking an 8½x11 letterhead with the message typed thereon, enlarging the entire message to 17x22 to

give the appearance of a "mammoth letter."

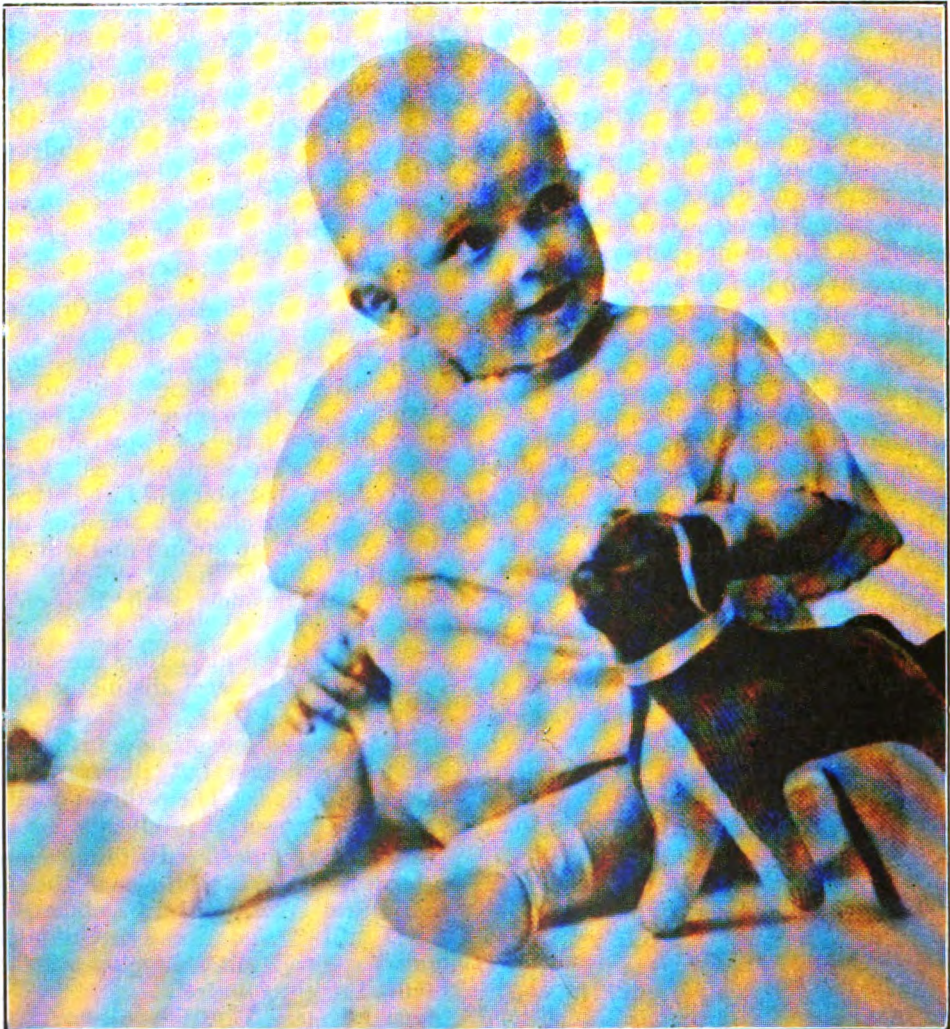
A NEW development of a business is introduced by photographic heads and cartoon figures of the four gentlemen who comprise the new department, posed in characteristic attitude across the top and down the left hand margin of a standard size letterhead.

Another copy prints—in a delicate tint—a 7-inch circle which serves as a border for the typewritten or multigraphed message inside the circle.

The four-page letter head (11x17, folded down to 8½x11") with page 1 for regular letter use—with descriptive matter and

cuts on pages 2 and 3—has become a standard and powerful sales booster. It may be given some unusual "slant" by cutting off a corner, by judiciously illustrating Page 1, or by use of a color scheme different than ordinary. Any proposition that can be fairly summarized on a "spread" 11x17 can be effectively presented on a double letterhead.

Novelty is the spice of selling—it is the essential "pep" in the game. It needs to be used with an intelligent regard for the group of buyers to whom the letters will be mailed. It must not clash with the character of the product. It can be unearthed and will prove "pay ore" no matter how prosaic the product.



"CHILD STUDY," Fred S. and Carrie B. Natusch—from "Camera"

The Deeper Self

By HORATIO W. DRESSER

(Copyright, 1922, by H. W. Dresser)

"We think of the self as possessing a 'secret place' not dependent on what physical birth made us," writes Dr. Dresser.

"Thus to distinguish is more and more to put the self and an ideal unity over against experience in its endless and inconsistent variety. What we will to be seems almost wholly unlike what we took ourselves to be while immersed in impulses and emotions emerging out of the pre-conscious.

"What we actually feel is the mixed tendencies and activities out of which we select what we wish to emphasize as our own. Only the expert of experts can tell us how far what we feel is physical, how far mental."

A DIRECT approach to our central problem is found when we study a specific case. For instance, here is a man who is by disposition nervous, sensitive, easily influenced, and inclined to worry. He is optimistic in temperament, but owing to physical weaknesses and a tendency to give away to strong minds for the sake of harmony, coupled with the nervous reactions which make it difficult for him to be affirmative, he is weak-willed.

He appears to be so handicapped that if he were not optimistic, life would seem a grievous burden. Intellectually he is strong, but there is no dynamic relation between his thought and his conduct. The intellect does not strengthen the will. The will functions independently of the emotions for the most part, and the emotions are held in check by over-much introspection and analysis. His desires are naturally pure and he might be a useful worker for the good of humanity. But most of his energies are lost by friction in the effort to keep the various sides of his nature reconciled. Inclined to overdo, he is always in process of recovering from some nervous excess.

Every one of these conditions may be turned to account when a constructive clue is found. Persuade this man to venture forth from his over-hesitant sensitivity and plunge into a more objective life, and he may learn that his fine sensibilities are like so much capital which he has never invested.

What he needs is to concentrate more, to hold to a definite purpose, and to think his way through his weaknesses. Becoming more fixed in purpose, he will pay less attention to nervous processes. He will then find that people will influence him less. Growing thus in mental co-ordi-

nation, his will is sure to become stronger, through actual use, whereas it was once given to hesitancy and the scattering of forces. When he is less introspective, he will probably use his emotions to greater advantage, selecting them in accordance with their value. What is undesirable in the emotions is their intensity and excess.

EMOTION is *life* on a high level, if so organized that it sends us forth in wiser loyalty, in more intelligent patriotism, in constancy of affection instead of in waves of impulse. The man who is sensitive will become less uncomfortable so with increased self expression in a direction which gives satisfaction. Hitherto, he has been engaged in the long process of finding himself, that process which with many of us lasts a life-time. He had too easily assumed all along that his was a fairly stable self, constant through a form of sensitiveness which apparently could not be helped. He now realizes that he was making ready to acquire unity between the emotions and the will, between head and heart. And so with many of us, the real work of attaining constancy begins at last when we see what it is in our nature that needs to be unified.

So far as actual attainment is concerned, most of us find on actual analysis that we are mere collections of tendencies, some of which are waning because they have outlasted their usefulness; for example, the tendency to give way to ill-will, jealousy, anger, and other coarse emotions. Others are increasing because we find them eligible; for instance, the aesthetic emotions, the moral sensibilities, the prompting to be charitable and altruistic. Still others are coming into being almost for the first time through the en-

deavor to co-ordinate the various activities with more efficient results.

THUS the self that we build up is far from being hereditary or a mere product of education or environment. It is more truly an ideal which we acquire by thought and experience. If we make allowances for subconscious results, it is because we have found by experience what co-ordinations can best come as after-effects when we have chosen and acted with vigor, then dismissed our ideals in firm faith.

If we have set apart a portion of our selfhood for possible quickenings through the wider contacts below the threshold of consciousness, it is because we have recognized certain limits in our ordinary conscious life and have made allowances for the spontaneous activities of talent or genius. One has good reason to believe that the deeper self coincides in large part with the Divine purpose, hence that it will grow more and more in spiritual gifts.

From one point of view man comes to himself when his instincts, desires and emotions emerge out of the pre-conscious, with tendencies toward unity and self-realization. But from the other point of view it is the self coming forth in judgment to meet this progress from below which gives true expression to the ideal, as created in the Divine image and likeness.

All the while man gradually learns who and what he is by interpretation of the interplay of these elements. Mere appearance counts for less and less, as the life of impulse gives place to reason and as the subconscious is understood.

What is actually given in any experience just now before us may be extremely meagre. What we take our experience to be when we read it in terms of the subconscious may be very extensive. Our interpretation might, for example, throw the responsibility back upon the subconscious, as if it did our work for us and all we had to do were to send out requisitions for anything we wish.

As a result, our conscious life might go off into vagueness and mystical self-complacency. This result actually happens in our day in the case of those who uncritically assume that they do even their thinking subconsciously. But truer interpretation shows us that the more deeply we penetrate below the threshold the more it is a question of inference, that is, a

question of consciousness. And it is no easy matter to determine in all seriousness where experience leaves off and inference begins.

IF mystically inclined, a man might mistake his own bodily feelings for the presence of God. He might seem to feel the soul by direct introspection, when in truth what we call the soul is just this self of ours which we take ourselves to be after we have penetrated deeply into our multiform experiences and adopted an ideal. The soul is not known by mere introspection, for it is the soul itself that introspects.

We learn what the soul is by what it does, what it feels, thinks and wills. We reason that it exists while we sleep, or if we faint, if stunned by a blow on the head, if we drop into a state of coma, or if our mental life is temporarily split apart so that we forget our own identity and assume another name and personality. And now in accordance with recent teachings we infer that the soul is as extensive as our subconsciousness implies, as large as any points of contact with spiritual realities below the threshold. Then too, we infer that a unifying entity persists through all changes of mood and developments of character. When for instance, Victor Hugo said at the age of eighty that there had been four Victor Hugos in him, he tacitly admitted the existence of a fifth or "real self" passing through these epochs and surviving these despite all their incongruities. By the real self or soul we therefore mean the ideal unity underlying all moods and reactions.

VERY few of us would care to admit that instinct as commonly understood plays an important part in affecting the real self. But if we have grown into wisdom concerning the self by learning how remote it is from instinct in primitive forms, this wisdom has shown us the power of instinct in the majority of men and women as we find them today.

You may have gained such control over your own impulses that you write them down as past history, yet you are so keenly aware of the power of impulse in human life that you are cautious lest you arouse undesirable impulses in men you meet under provoking circumstances.

Your own emotions may be in excellent control, but not those of men and women who visit you with intimately personal problems to solve. For them, the real

self may still be the defeated self, or the self which would have its way in carnal passions. You and I condemn deeds done under influence or compulsion. We condemn every teaching which implies license in the pursuit of pleasure. And so for us the real self is the free self. We take exception to much that we find our organism doing. Thus our thought regarding the real self becomes more and more interior. We think of the self as possessing a "secret place" not dependent on what physical birth made us.

Thus to distinguish is more and more to put the self as an ideal unity over against experience in its endless and inconsistent variety. What we will to be seems almost wholly unlike what we took ourselves to be while immersed in impulses and emotions emerging out of the pre-conscious. What we actually feel is the mixed tendencies and activities out of which we select what we wish to emphasize as our own.

Only the expert of experts can tell us how far what we feel is physical, how far mental. Only by the subtlest inference do we distinguish what we call the spontaneity of the self from the successive experiences with which it mingles. And so we realize by driving the analysis farther back what sort of self might have been ours had we known this spontaneity years and years ago.

LIFE, we now say, was meant for expression. Man might have responded to instinct as does the bee or the ant. He might have kept unblemished the alertness and vigor of the American Indian in the primitive forests. Instinct might have led to intuition as the directive power of all mental evolution where intellect with its externality intervened.

And so we might have lived as spiritual beings in purity and freedom, with perfect health and abounding life. But what came about was the closing of man's interiors and the immersing of the soul in the life of the senses, then civilization with its hot-house existence and its restraints. We must now work our way back to what man might have been without this maze of inhibitions covering the deeper self.

And yet we must add that the deeper self has always been in touch with its Creator, otherwise man could never have survived. There is still within each of us a creative urge which never lets us rest in mere externality, but which ever prompts to expression, even though what

we seem to want is selfish. It is this native stirring within the soul, far more than the mere instinct of self-preservation or the sexual instinct, which prompts us to love, which sends us forth in endless quest and will not let us rest when life is thwarted.

We have no love in the higher sense of the word save what we share with the Divine love prompting us to be "members one of another." What is meant by this fundamental prompting is that each shall discover his gift among the many possible gifts, "all from the same Spirit." What is meant is that, coming to ourselves and finding that we can do some work of value, we shall do this with our might and make our contribution to the world.

Anything short of thus finding our true place will leave us in dissatisfaction.

OUR technique must do more than reveal man to himself as in quest of what mind and body desire for him. We may well assign to the body everything we can rationally attribute to it and grant the mind its full privileges. But in the end both mind and body are instruments of the human spirit. We may well grant to theologians everything they must still say about sin and the perversity of the human will.

But we are still unable to believe that any man ever sins with all the love that is in him. We are held in equilibrium between the two loves for a deeper reason than that. Even from a psychological point of view the situation can be more promisingly stated.

For oftentimes the real conflict is not between head and heart but between the will and the imagination. For imagination, as Coué has recently shown, readily draws its subject-matter from our whole past. If our mental imagery is still sensuous and pleasure-loving on the whole, it is reinforced by instinct, habit and past experiences of a sense-loving type.

The will may then in vain set itself over against what is called "evil" as a mere generalization. The imagination still has the advantage because it has access to the whole storehouse of memory in the subconscious, with the aid of the creative instinct to make its imagery real and vivid.

But when we see that under the guise of the creative impulse our imagination gives free expression to the subconscious, we are put in possession of a priceless truth. It then becomes a question of finding the

best use for the creative gift that is in us, and of enlisting the imagination in behalf of our highest ideal.

SINCE imagination so readily draws upon past experience, welling up spontaneously from the subconscious, let us by all means begin by sublimating it to the full, by giving it a noble incentive, by becoming more truly productive in our life and our work.

This is plainly what happens in the case of an artist or inventor who finds full outlet for his powers in his chosen field. It is true of the man of science engaged in reconstructing in thought the past ages of the earth, in reconstituting extinct animals, and in completing the picture of all phases of life on our planet in successive periods. It is true in part of poets, dramatists and novelists who use their genius to create individuals who have attained fulness of power by realizing the type.

But we have not made much headway in reconstituting human character, partly because we have lacked this clue which connects imagination with will. We have blamed the will rather blindly, or condemned the sexual instinct for the whole trouble. There we have let the matter rest, as if the break between will and understanding were the only one to be healed. Meanwhile, what we have needed was a creative interest which should enlist the imagination with the will and find full support in the understanding. And this must come about through constructive or spiritual love.

IT is love in fact which supplies the true dynamic. If we love the flesh more, if we love self chiefly, or love mammon, then the decisive tendency will be in that direction, and whatever conflicts we experience will be mere symptoms.

But if we love God and our fellowmen the more, then our interest should be so to enlist our complex nature that unity of imagination and will must accompany unity of head and heart.

With most of us, this unity between will and imagination needs to come first. For will, as we have seen, is actuated by promptings which run far back into the pre-conscious. Imagination is at work long before will begins its attempt to organize our activities. It easily rises into the ascendancy even now when we relax our intellectual efforts, or when we have not enough work to do. It sometimes steals in before we sleep, arousing memo-

ries of past sensuous experiences and day-dreams. It has no difficulty in appealing to our self-love. It is ever adding to its wealth from the daily press, from the stories we read, the moving picture plays we see, and from our varied contacts with the world in general. Daily life in our time fosters the imagination in fact more rapidly than it appeals to the moral will or quickens the intellect.

Yet when the utmost has been said, imagination is no more our enemy than the will. What is required is that we shall send forth our affections more affirmatively toward the ideal, seeking Divine help in acquiring a constant ruling love.

We may then enlist the imagination by seeing ourselves in thought achieving our end, with our whole mentality brought into play. Then we may count on those deeper processes of our nature which never pause even while we sleep but fall more and more steadily into line, creative thought leading the way for imagination. Our conscious part is to launch ourselves as vigorously as possible in favor of a unifying purpose which will express intellectually what we feel in terms of love.

THIS is the human contribution, let us say, to the new birth. It expresses the age-long meaning of the Divine presence with us. It is no miracle wrought from the outside. It is our true sonship made actual. It is our response to the Father's creative mastery over the strange mortal we tried to make of ourselves while in misery over the conflict going on within us.

For the self is no mere product of mental evolution out of the pre-conscious. There were latent tendencies from the first which were due to spiritual causes. There were early moral associations which were laid down as "remains" or vestiges and were destined to persist and come to the surface despite all conflicts. These latent tendencies may always be appealed to in every human soul, however sinful. Our spiritual potentialities are far more significant than the activities attributed to the subconscious. The reconstituted will should bring these possibilities into play. The "secret place" should become in very truth the "understanding heart." All emotions should be transfigured by a worthy prevailing love. Thus man, increasingly self-masterful, will be the more ready to respond to the witness of the Spirit.

The Evolution of God

By EUGENE DEL MAR

(Copyright, 1922, by Eugene Del Mar)

"An understanding of the real meaning and significance of evolution," says Mr. Del Mar, "necessitates its ready acceptance by the reasoning and impartial mind. It is only necessary to conceive of it clearly to accept it unhesitatingly. It does not concern itself either with our origin or destiny; but is the conception of a continuous progressive change according to certain laws and by means of forces resident in Life itself. It is a Law of Continuity, a casual relation throughout nature, the general tendency of which is always onward and upward."

A CONCEPTION of that which is relative involves the assumption of an Absolute; back of that which is temporary must be an abiding permanence. Appearance is something that must be explained. It cannot be understood merely by denying it. One may deny that it is other than appearance, but the denial that a horse is a cow sheds no light of knowledge upon either.

There is that which is invisible, and also that which is visible; merely signifying that one may vision some things and not others. But many things that were long regarded as invisible have since become visible, by means of the telescope, microscope, X rays, etc. In fact, much of that which is visible to man must be quite invisible to most other forms of life; and possibly, *vice versa*.

Everything that is now visible must have at some time come from the invisible; and as the visible world has in course of time brought from the invisible forms of successively increasing beauty and usefulness, it is a justifiable assumption that the invisible realms are far more extensive than the visible ones, and that they may be relied upon to meet all possible demands of a developing human imagination and realization.

In other words, the invisible is the inexhaustible realm of the Infinite, awaiting translation of its content as called upon by the creative power of human thought; creation involving no more than the translation of the invisible into visibility.

BEING, Infinite Life, Infinite Mind, constitutes all there is. Seeking expression, it idealizes or realizes, and a mental image is created. In turn this image is translated into a physical counterpart; and in this manner Infinite Life has individual-

ized itself, and forms are created through which Being may find expression to the degree that the constitution of each form will permit.

By the lowering of some of its vibratory activities, the Infinite created the seeming differences whereby we distinguish the spiritual from the mental, and this from the physical; but Spirit all, only of different rates of motion. However, so radical are the differences in activity between the spiritual, mental and physical, that all three occupy the same space at the same time, the finer elements interpenetrating the coarser to the fullest extent that the latter will permit.

In individualizing itself, the Infinite provided that each individual aspect should be Infinite in its privileges and ability to be immune from that which it was unwilling to accept; the spiritual might not invade the mental or the mental take possession of the physical, without desire or consent, expressed or implied.

As the physical forms of life sought to afford increasing expression of the mental, they outgrew their primary simplicity; and by division, addition, subtraction and multiplication, grew more and more complicated and of increasing diversity in appearance and function. As each new factor was added, this differentiation was increased in geometrical rate, so that in the course of time the Infinite Life has acquired what seems to be almost an infinite variety of forms for use and expression.

WITH unfailing patience, persistence and ingenuity, new faculties and functions have made their appearance in the multitudinous forms of life on this planet; and Infinite Life has developed ever increasing types of consciousness. With

the advent of the human form, came self consciousness of its own powers and privileges, and finally self realization of its oneness and identity with Infinite Life itself.

This is the process whereby it is suggested that the Infinite involved into human form, that it might thereby express itself, conferring upon each aspect of itself the ultimate power and privilege of realizing its complete identity with the Infinite itself. Each Soul might reach the understanding that it included all of the qualities and attributes of Universal Spirit, as each drop of the ocean contains within itself all that the ocean may comprehend.

It is God, Universal Spirit, Infinite Life, that was involved or turned into mental and physical realms for purposes of its own; and it is God, Universal Spirit, Infinite Life, that is being evolved through the process we call evolution. The forms are temporary but the Life is permanent; the forms are God's instruments and God is making use of them; and the forms are ever progressive and responsive to the never changing divinity that animates them.

PRINCIPLE is ever affirmative and constructive; its process is that of addition; it always gives the greater in taking away the lesser; its object is growth and the tendency of Life's forms is ever toward greater variety and complexity. This tendency carries with it a greater command over a more extensive environment, and it confers a constantly increasing ability to realize a more extensive harmony or happiness in existence.

This process of evolution has been recognized for thousands of years; it lies at the root of the ancient religions of the East; it was accepted by the classical writers of antiquity and also by modern scientists long before Charles Darwin brought a new light to the modern world by his remarkable discoveries of the marvelous and curious methods whereby Life had guided itself through the intricate mazes of form.

An understanding of the real meaning and significance of evolution, says Mr. Del Mar, necessitates its ready acceptance by the reasoning and impartial mind. It is only necessary to conceive of it clearly to accept it unhesitatingly. It does not concern itself either with origin or destiny; but is the conception of a continuous progressive change according

to certain laws and by means of forces resident in Life itself. It is a Law of Continuity, a causal relation throughout nature, the general tendency of which is always onward and upward.

As a matter of fact, no other method of growth is known. As a Law of Continuity, evolution is not only thoroughly established, but it is a necessary truth like the axioms of geometry; and far more certain even than the law of gravitation. To Darwin must be accorded the honor of having given the first scientific presentation of facts that demonstrated clearly to the modern world the truth of the ancient doctrine of evolution.

EVOOLUTION is an established truth, and does not—cannot!—conflict with any other truth. Some of the inferences and deductions made by Darwin have received interpretations other than those given by him; but the fact of evolution in every line of thought and activity is now so apparent and so conclusively established, that there seems no possible escape from its continued general acceptance.

To Darwin should be given the credit of being the greatest spiritual teacher of his age! He opened the eyes of the world to the infinite grandeur of God, to a final revelation of the Unity of the world, to one magnificent generalization that comprehended and explained everything by one great end; a spectacle so splendid and a plot so intricate and yet so transcendently simple as to be almost beyond the imagination of man.

Truth has no fear of error; it is error that ever trembles in the face of truth! And in the new searchlight of evolution, religion took on another aspect in the minds of man. Man was awakened from his spiritual sleep, and it was but a few years after the appearance of Darwin's "Origin of Species" that the Western world began to awaken from its spiritual lethargy of the centuries, and to pour new vitality into the petrified dogmas and creeds that had long bound humanity in their withering grasp.

THE spirit of violent protest with which Christianity met the new light led to a short intermediate period of contest and opposition, before new constructive religious interpretations began to infiltrate into human consciousness; and on the intelligent and substantial founda-

(Please turn to page 44.)

The Muscular Type

Fourth Article in the Series "Five Basic Types in Character Analysis"

By H. D. APPLEBY

(Copyright, 1922, by H. D. Appleby)

IN the two previous articles we have been analyzing the Digestive Type and the Respiratory Type. While they differ radically in many characteristics, they have two features in common—both are Vital Types and both are essentially Enjoymers.

We now come to two other types. These differ radically in many traits, but they also are alike in two respects—both are Motive Types and both are essentially Workers. In this article we will consider the Muscular Type, whose characteristics are the following:

CHIEF PHYSICAL CHARACTERISTICS:—In the Muscular Type the muscular system is better developed than in any other type. This is his distinguishing physical characteristic. He is the short, stocky type, his height running from medium to short. His muscles are not necessarily massive, but his muscularity is quite evident, which, with his shortness of stature, gives one the impression that he is short and stocky. His shoulders are broad, his waist is relatively small, and he looks solidly built.

He is built on square lines. His head is square, his jaws are large and square, his hands are square, and his skeleton is square. His features are prominent and well defined, but not angular.

GENERAL HEALTH:—His health is fine. Although not distinctly the vital type, his vitality is good. Naturally he has great strength, endurance and vigor. All of these go with the Muscular Type and enable him to excel in athletics. He is a man of dynamic energy. He is constantly on the move, doing something or going somewhere. Because of his physical activity he has a tendency to eat large quantities of heavy foods, which sometimes cause digestive troubles. Also he is subject to rheumatism.

PHYSICAL HABITS:—Activity is characteristic of the Muscular Type. He does everything with vigor and enthusiasm. He is neither physically nor mentally lazy. He works all the time. He is not happy unless he is doing something. He

craves action but not excitement, as does the Respiratory. He loves physical contests, and his speed, strength and endurance enable him to surpass others in athletic games. He does not move so quickly as the Respiratory, but nevertheless he is speedy and agile. Keeping in mind his activity, vigor and enthusiasm, we will be able to understand his thoughts and actions to a large extent.

HIS physical activity makes him want to accomplish things in a physical way. This makes him practical and efficient. That which is serviceable, useful and directly to the point appeals to him. He wants to move along the line of least resistance, but he wants to move. Therefore utility becomes of prime importance to the Muscular.

Consequently we would expect to find him more concerned about the serviceability of his clothing, rather than their stylish cut or shades of color. Also he prefers the coarser and heavier materials because they wear better. We must not get the idea, however, that he is indifferent to his personal appearance. He is cleanly and takes an interest in what he wears, but he selects his clothing for its usefulness rather than for its artistic effect.

Like the Digestive, he has a good appetite and consumes large quantities of food; unlike the Digestive, he is not luxurious in his taste, but prefers plain food, such as bread, vegetables, meat and potatoes. He is not particular where he dines provided the place is clean and there is plenty of good, plain food. He wants quantity and quality, not variety.

Being energetic and vigorous, he is not so graceful as the Respiratory; his movements are forceful, powerful and decisive. He walks with long, swinging strides. He is agile and very dexterous with his hands.

SOCIAL HABITS:—The Muscular is the most democratic and adaptable of all the types. He hates the hypocrite and the snob. He has no use for pretense and affectation. He likes frank people who

speaking straight from the shoulder. He is built that way himself and hence he prefers people of that type. Being democratic, he refuses to recognize anyone as his superior and sometimes he offends others by emphasizing this attitude.

He likes all kinds of outdoor sports, baseball, football, swimming, running, boating, etc. He excels in feats that require strength and endurance. Pugnacity is an attribute that is characteristic of the Muscular, and we find that pugilists and wrestlers are largely of this type.

Being concerned with what is practical and useful, he is of a serious turn of mind. Also he is enthusiastic and deeply emotional. Hence we find that he prefers serious lectures, the drama, and those plays that deal with the problems and characters of everyday life. He can enjoy musical comedy and vaudeville, but he prefers the others. He learns more from them, and remember, utility is of prime importance to the Muscular. Also sad and martial music appeal to his deeply emotional nature.

We will next discuss his intellectual, emotional and volitional traits. To do this intelligently we must keep in mind his activity, vigor, enthusiasm and pugnacity.

INTELLECTUAL TRAITS:—In his mental processes he is not so rapid and so quickly responsive as the Respiratory. Nevertheless, the Muscular is mentally alert, a fairly quick thinker, and a good observer. He has good reasoning power with his analytical and critical faculties well developed. Being practical, he is more scientific than philosophical. He is quite willing to study the theoretical side of a subject provided that in so doing he becomes better equipped for practical accomplishment. He likes to investigate, but his ultimate purpose is to find that which is useful and serviceable.

He is too active to be a great reader or a good student. A good student will read and study just because he loves to study. The Muscular studies only when practical considerations compel him to. The combination of Muscular and Cerebral makes a very good student. Unless combined with the Cerebral, this type has only a moderate capacity for concentration and meditation. He is too active. He is not a plodder, either physically or mentally. He is just the opposite, he is industrious.

He has a fair amount of creative ability,

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and he employs it in working out mechanical problems and practical ways of doing things. He is too utilitarian to be artistic, and he is too practical to be idealistic. But he is progressive; his activity makes him so. Like the Respiratory, he is on the lookout for new things, but for a different reason. The Respiratory craves new sensations and thrills; the Muscular seeks more efficient ways of getting results.

The Muscular's desire for efficiency makes him careful and accurate in whatever he does. He moves with precision towards his objective. He loves motion, but not lost motion, and in his work you will find he is systematic, orderly and methodical. While he is too active to be a plodder in a sedentary occupation, he is interested in details. He must pay attention to them to be systematic and efficient.

IN THE commercial world, the commercial sense and the financial sense of the pure type is not marked. His political and judicial senses are not prominent. Where he is successful along any of these lines it is because of a combination with other types. When combined with the Cerebral, in a well balanced proportion, he is bound to succeed. The Muscular part of him furnishes the power and energy to accomplish and the Cerebral part provides the intelligence to control and direct his activity; the Cerebral causes him to think and plan before undertaking anything and the Muscular compels him to act. Give the Muscular brains and he will outstrip all others in the world of doing things.

He is both imitative and original in a moderate degree. He is not mathematically inclined, but he has a large amount of constructive and mechanical talent. For work of this character he is particularly adapted.

He has a fair amount of organizing ability, but the pure type is not the best manager or executive. He is efficient himself and he insists on those under him being efficient. In this respect he is a good executive. But he lacks that diplomacy and tact that is essential for the highest class of executive. He is too blunt and it does not occur to him to give his employees that judicious praise that brings out the best there is in them. Consequently, while he tries to develop 100 per cent efficiency in his workers, he does not quite realize it.

The Muscular has a keen sense of honor. He is essentially honest and truthful. He

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quickly resents any injustice. He is sincere and frank in what he says. He speaks forcibly, loudly and straight from the shoulder. He is not diplomatic or tactful. There is nothing subtle about the Muscular. He speaks in short, concise sentences of one syllable words. He likes a man for his intrinsic worth rather than for his culture. And yet, some of our good orators are strongly Muscular. Their deep emotional nature enables them to arouse the emotions of others.

EMOTIONAL TRAITS:—The emotional nature of the Muscular is deep and not superficial like the Respiratory. He is not affected by every little wave of emotion that comes his way, but, when he does respond, he feels deeply and keenly. He is responsive but not sensitive, with one exception. Being naturally pugnacious, he quickly resents injustice or anything antagonistic. He is easily irritated, it does not take much to make him angry, and this is one of his weak points.

Although democratic he is not very sociable. By that is not meant that he shuns people. He doesn't, but he prefers the society of plain, unassuming people like himself. He has not the diplomatic, charming personality of the Respiratory. He seeks the society of serious minded people like himself. He is not interested in the amusements of the frivolous.

Being deeply emotional, he is very sympathetic, affectionate and friendly. A suffering child or an injured animal appeals to his sympathy, and his desire to do something impels him to relieve their distress. The Respiratory sheds tears, the Muscular binds up the injuries. The friendships he forms are strong and lasting and he is loyal to his friends.

HE IS not selfish. His deep sympathy makes him altruistic. His enthusiasm and activity make him easily aroused to action. His love of accomplishment fills him with enthusiasm and arouses ambition. He is very courageous and is devoid of fear. He loves power, not because he is selfish, but for the reason that it enables him to master obstacles.

He is not vain and dislikes flattery. His active and democratic nature gives the Muscular a strong love of liberty. He is fond of animals, children and nature. He loves his home and wants a plain, serious, democratic woman for his wife, who will be a good mother to his children. The temperamental woman does not appeal to

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He has a strong personality rather than a pleasing one, because he is serious and intense in everything he undertakes. He has plenty of confidence in his own ability and is not self-indulgent. He likes variety of occupation, not for the thrills it gives but for the opportunity to be active. However, the Muscular can be happy in one vocation provided it calls for muscular activity and freedom of movement.

VOLITIONAL TRAITS:—The Muscular can accommodate himself to all changes in his environment. Of all the types he is the most adaptable. He is ingenious in meeting new situations. He quickly rises to the occasion and is very resourceful. Because of his activity he is no plodder, he is aggressive and rather restless. He likes to move around and travel over long distances. He is one of the pioneer types, being bold and daring.

The Muscular is very persistent in carrying to a successful issue whatever he undertakes. He is economical, industrious and thorough, all of which make him very dependable and efficient. He has strong determination, but is neither domineering nor radical. Although he has radical ideas, he recognizes the other fellow has a right to his opinion.

He has good judgment and decision, good initiative and leadership. He is a strict disciplinarian. All of these give him executive and managerial ability, but, as stated before, he lacks the diplomacy and tact that are necessary for the highest class of executive.

He is not easily influenced, but he is willing to be shown. He has great firmness of character and decided opinions, so, if you want to persuade him to change his mind, you must give him facts in a straightforward way. Flattery has no effect upon the Muscular. Self-control is well developed except in that particular weakness of his, pugnacity. He is both an originator and a developer. Some of our best inventors have been strongly muscular. Of course they had a large percentage of the Cerebral Type in their character.

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The above is a general portrait of the Muscular, which shows his natural tendencies. As with all the Basic Types, some of these traits are developed and some are repressed by his work, associations and environment, but this portrait shows his natural trend. We will now sum up in five statements of his principal characteristics, which are the following:

PRINCIPAL PHYSICAL CHARACTERISTICS:—Square head and large, square jaws, features prominent and well defined, but not angular, square skeleton, medium high to short, square hands that are muscular, and well developed muscles in the extreme type.

PHYSICAL KEYNOTE:—A strong muscular system.

MENTAL KEYNOTE:—Activity.

STRONGEST TRAITS:—Vigor, enthusiasm, and ability to accomplish.

WEAKEST TRAIT:—Pugnacity.

SUITABLE VOCATIONS:—Once more we must keep in mind that the other types in combination with the Muscular help to determine his best vocation. This applies particularly to the percentage of the Cerebral Type. The more brains he has, the higher is the type of occupation for which he is qualified. The following is a general guide.

His activity, strength, energy and endurance particularly adapt him to athletic feats and physical contests. He outstrips the other types in practically every form of athletic games, indoor and outdoor.

His strong desire for physical activity and freedom of movement incline him to become a forester, a lumberman, an explorer, or a hunter. We also find him enlisting in the military or naval service, for which his strong physique well qualifies him.

His constructive and mechanical talent makes him an efficient engineer, motorman, machinist, miner, chauffeur, carpenter, mason, or any other mechanical trade. The Musculars make the best mechanics of all the types.

Give him brains and he becomes the combination of thinker and worker. This opens up a large field of vocations for him. His resourcefulness, inventive ability and mechanical genius qualify him for building construction, manufacturing, architecture, mechanical and technical arts, railroad building and transportation problems, all branches of engineering, invention and surgery.

With brains and a fair percentage of the Respiratory Type, the Muscular can become successful in advertising mechanical products, mechanical and technical authorship, journalism, law, selling mechanical and construction products, and oratory. Being deeply emotional, they are able to arouse the emotions of others.

From the above you can see there is a wide range of vocations suitable for the Muscular. To determine the particular vocations for the individual we must take into consideration not only his basic types, but also all his special characteristics. How to do this will be the subject of a later article.

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*'Tis a finer conquest truly said,
To win the heart than overthrow the head.*

"SAVE me, oh God, for the waters have come in unto my soul," came crying one day that thorn in the flesh whom I had called friend. Thorn, because never did I meet that man that he was not quoting my beloved scriptures to me and twisting their meaning about to my confusion.

He was always playing in hard luck. The latest seizure was a personal affliction in the way of what his physician called an incurable disease. He gloried in it, although he made believe to bemoan his condition, but I knew that he gloried in the pronouncement of his physician, a new man just come to the city wherein the afflicted one lived, fresh from a college with a world reputation. He was wise and said so and the afflicted one believed him. So he hugged his afflictions to him and cried, "Save me, oh God, for thy waters have come in unto my soul." And kept right on hugging his afflictions to his breast and crying so every one could hear him and remark what a patient long suffering Christian Zed Williams was. All but me, and I said something else, said it good and strong and pretty nearly as loud as Zed called upon his God.

Said I, "Zed Williams, why will you yell like that for help to a perfect stranger? Don't you know that your kind of God is so far away from you that he can't hear you even if he understood your language? Be sensible, man, and if Dr. Stonyheart says you are incurable, and he is wise beyond contradiction, you have no right to go against the word of wisdom and scandalize the man by getting some one else to cure what is incurable."

"MY, oh my," exclaimed Zed's wife, "how dare you talk to Zed like that, when every one knows Zed's just about the best Christian in Little Valley. Goes to church regularly, never misses a Sunday only that time he went fishing and staid so late because he got stuck in the boggy flats until church services were mighty nigh all over before

he got home. I didn't send the preacher one of the fish that was caught on the Sabbath day, although they were mighty nice. But that's the only time Zed's missed services in more'n a year, and he leads the week day meeting and does his share of providing for the minister. Then you tell him that his God wont hear him when he prays. My, what ever made you think of such a thing?"

"Ella Williams, I'd think you were real angry with me for talking to your man as I did if I didn't know you better and had caught on to the twinkle in your eye," said I, "but the truth is, I was not even trying to joke with Zed. I was and am down-right earnest. How on earth can God or any one else cure an incurable thing? Just answer me that, will you? You've read enough of my kind of doctrine to know that two wrongs never made one right; that you cannot go East by going West. Before Zed can be cured of his infirmity he must not only say, but he must truly believe *that it is curable*. Before he can be freed from the grip of his infirmity he must want to be free. Right now, deep down in his heart he does not want healing. What he does want is to feel good and comfortable and still be considered a long suffering Christian invalid. Let me tell you right now, Doctors and Preachers to the contrary, there never was and never will or can be a Christian invalid.

"NOW don't get on that high horse and run away until you have heard me through. Maybe Zed can quote the scriptures as well as I can, but praise the Lord, I manage to find a lot more comfort in them than he seems to have found. Now we are talking about Christians and invalids.

"What is a Christian? I will answer that question. Some say a Christian is one who follows the teachings of Jesus, the Christ. That's good as far as it goes, but what was Jesus the Christ? A man. A wise man. One who had proven that

which he taught. One who set an example.

There, I have you. One who follows the example of Jesus the Christ. That's a true definition of A Christian. One who follows the example; one who obeys the commands left by this wise man. He healed the sick. I have never found a place in my Bible where he told any man or woman that his disease was *incurable*. "He healed their infirmities. Opened the eyes of the blind. Unstopped the ears of the deaf. Told the cripple to throw away his crutch that after he had healed him he would have no need of the crutch. Not even decaying flesh could make him believe that a man was too dead to be brought back to life.

"We have been told by His disciples that He was weary at times, but nowhere do you read that He claimed weariness for himself or that He thought it right for man to give in to disabilities. No, He rather showed us how to overcome all disabling conditions. And I claim that this is a Christian right, a privilege and duty, and that no one who allows the charge of invalidism to settle down upon them has mastered the requirements of true Christianity.

"Now you are about to make another mistake. Ella Williams, I can read you like a book. You are saying, 'I wonder if she is a Christian herself,' and I answer, 'Not yet, but I'm doing my best to reach that degree of perfection, and that is what you and Zed both will be doing just as soon as you wake up to the fact that going to church, reading the Bible, teaching a class in Sunday school don't make Christians out of us.

"**W**HAT we have got to do is to overcome, and overcome, and keep on overcoming until we have overcome every discordant thing that besets our paths. We have got to come as near to the example set by the Great Master as is humanly possible. Even then we will not have attained the full perfections of regularly ordained Christians, but this should not keep us from doing our best, indeed it should spur us on to work constantly for the high order of our calling."

"And that, dear lady, is what I do now desire more than anything in all the world," said Zed Williams. I had known that he had come into the room and was standing just back of his wife's chair and behind the curtains. I knew that he was there. He had come back after having



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flung himself out of the room in a tantrum unbecoming a deacon of the church.

"Glad to hear you say that, Zed, but saying it is not enough. You must *feel* it. Feel that it is not merely your duty to heal that body of yours, but that—yes, that knowing the truth of your being, you cannot avoid healing it.

"Did you get that point, Zed? *Knowing the truth*—that is your true relation to God—the only cause of your being, you cannot avoid healing your body.

"God is Life. Health is just an abundance of life, more of God. We say that 'In God we move and live and have our being.' Jesus said, '*I am in the Father and the Father is in Me.*' Now, as it is a physical impossibility to put the greater into the lesser, Jesus could not have meant that in His body was contained the whole of the Infinite. But what He did mean was that, in Him dwelt that *which gave life to his body*; the living element in Him, the thinking element, the feeling element; the spirit, life itself. And He said that 'Even as He was in the Father and the Father in Him, so were we in the Father and the Father in us.' 'I am the vine, ye are the branches.' He was next the Great Source. The Life giving, all universal Spirit, knowing more than we know, but teaching us, showing us how to reach results, making us the branches bearing the fruit.

"The fruit of His teaching is: Life abundant, Wisdom abundant, Wealth inexhaustible, and I challenge any one to take the Scriptures and prove me in the wrong."

"I AM not going to try to prove you in the wrong," said Zed, "but what I am going to do now is to seek out confirmation of what you have taught here today and to do my level best to reach that degree of understanding that will prove my wholeness to me."

"Well said, Zed Williams. Prove your wholeness to you. That's all you need. Just proof of an established fact. You are whole this minute, and do as you say you are going to do and I promise you that soon the scales will fall from your eyes, revealing that wholeness in Christ to your conscious mind."

This the good man did. In less than a week Zed's friends began to remark one to the other, "How much better Zed is looking."

Then one day a friend from another city

came to see them and told Zed that he never saw him looking so well before and Zed answered, "Why should I not look well? I am in perfect health. I am happy and what is better still I am a wiser man today than I was a year ago. Because of my increasing wisdom, I am now a well man, a happy man and a prosperous man.

"But a year ago I thought I was an incurable invalid; my working days were over. Business was failing fast and I knew that in my old age I would be worse than poor, but perhaps a subject of charity. Today I am well, happy, enjoying a big day's work and saving money every day from a business that seems daily a more profitable one."

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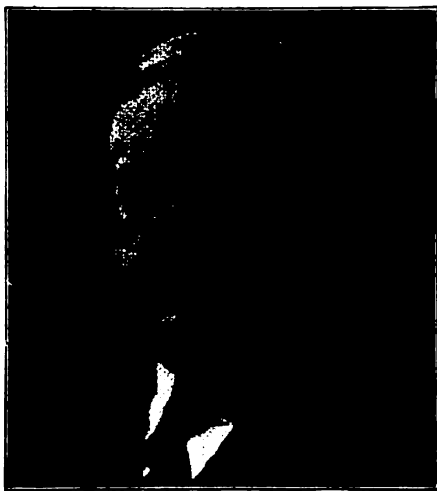
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Why so much economic misery?

The question can be answered in a word. **ONE FAILS BECAUSE HE IS TOO NEGATIVE.** His driving emotions are too feeble. His efforts are spasmodic and irregular. They lack the necessary punch. He allows his old time enemy, FEAR, to divert him from consistent and long-continued action, so that he is half beaten before he gets fairly under way.

Some natures come into the world outfitted with strong, aggressive and initiative tendencies. The thought of poverty is foreign to

them. Others there are who can reach success only as a reward for hard struggle. All the way through they have to row with sore hands against a strong current.

Those in the first class are not students of Psychology and Economics. They don't have to be. Nor are they of the goody-goody type. They get what they can and ask few questions for conscience's sake. But those of the other class have not only to be taught the way, but also held to it by the strong hand of another, until it becomes a familiar course. They are sensitive, timid and unstable. They lack the driving emotions so essential to success. Withal, they are morbidly conscientious. They are dreadfully afraid that they may be selfish and thus be betrayed into getting something that would cause a competitor to weep. They are held under the power of negative impulses.

What shall be done for these unsuccessful people? Is it enough to tell them the way to success and then leave them to shift for themselves? Does it do them much good to be gathered into classes and taught methods of self-help? Does it suffice to put good books into their hands—books which tell them how badly money "wants them," and how the holding of certain ideals after a certain fashion will bring the good fortune for which they long?

It is enough to give one heart-pangs to witness the eagerness and simple faith with which they haunt the lecture rooms of itinerant vendors of psychic truths and fictions. I have watched them many a time, and sighed.

I say it is close to useless to peddle mere good advice to those who most need it. It is seed sown on ground ill calculated to produce a harvest, in their present state. I insist that long and persistent teamwork, with one who knows well his business, is the only effective way to save them out of their distresses. They will surely fail unless held by a strong, kind, and patient hand to the tasks which are set.

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In the New York Ghetto

By LOUISE VESCELIUS SHELTON

President, National Society of Musical Therapeutics

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THE Neighbourhood Play House of the Henry Street Settlement, Grand Street, New York City, is situated in the heart of the Ghetto, where 360 synagogues are located, with not enough Protestant churches to be objectionable to the thousands of Russian and Austrian Jews living in that quarter of the metropolis. On the evening we wended our way through the Ghetto, the baby carriages were parked along the curb of the pavement where the children were playing.

We found the easiest way to our destination was to form the letter S when walking around these children. Their parents were sitting in small groups on the steps of the houses, and as we cast our eyes upward, we saw tier on tier of iron balconies attached to these houses from which lines of clothes of the day's wash were fluttering.

At the sight of the dirt in the streets (for the foreigner throws the dirt out of the house) our spirits sank.

We were hungry and looking for a place to dine. One of our party spied a green door on which a modest sign was painted, "Russian Traktie." As this meant a place to eat we opened the little door and with a shout hurried up the stairs into an inviting and artistically decorated dining room, where tables are reserved days ahead by the wealthy uptown patrons of the Saturday night program given in the Neighbourhood Play House.

THE spirit of the Henry Street Settlement is a mighty one in the heart of this foreign city. It has attracted many fine men and women of wide culture, who have found the crowning glory of their lives through service for the community, "down in the Ghetto."

As we looked into the earnest faces, we felt the truth of those words "To get into the impersonal is to be wise." The two maiden sisters of the banker-philanthropist, Mr. Lewisohn, finance and support the Neighbourhood Play House. It is there that the talent of the Henry Street Settlement is tried out and many delightful plays with original music dancing and color effects is given. On this particular

evening we attended the sixth production of the subscription series. It was a festival arranged from the poem "Salut au Monde" (Salute to the world) by Walt Whitman, with music specially composed for it by the late C. T. Griffes. The words melted into the pictures as they formed into a crescendo of flame through the rhythmic dance, or faded to a diminuendo in an invocation to "Allah." The effect on the hushed audience was gripping. The program was the work of a gifted pen.

AS the music of the world's religions was heard in an appealing form, the spirit of Walt Whitman seemed to breathe emancipation for the race, and to say "Why not combine in making 'Salute to the World' the American Passion play?" It can be done in wonderful America, "The Melting Pot."

The Gentile is waking up and taking a vital interest in his Jew neighbour, whose remarkably successful efforts in establishing himself as a factor in the world of things is making some people uneasy. In fact the Gentile has been writting books about him!

But the Jew is not worrying. The Tribes of Benjamin and Judah are gathering themselves together from the four quarters of the earth under their own flag. After centuries of time, the "Wandering Jew" now carries the "Flag of David" in Jerusalem.

Mutterings of opposition are heard to the rule of Zion in Palestine, but according to prophecy, we read that the last battle of the world for the One God who rules over Zion, will be fought for the Jew, by the Jew, and *with* the Jew. He sees "no other Gods before Me," nor "any graven image, nor any likeness of any thing."

From the Jewish race we have our inspired musicians, but no great sculptors or painters. The Jew is a miracle, and "Jehovah is his God," now and forever more.

A YOUNG Jewish matron sat quietly by my side recently and told me, with much native dignity, of the life of her

people in Russia. She was born in a sparsely settled part of that far-off country, near Kovno. Her mother must have been a woman of strength and sweetness of character, while her father, a handsome man, had the wanderlust in his veins. They had four daughters and three sons. The father's uncle in America sent him money to come to this country and assist him in business. He came, and a little later he too sent for his oldest daughter to come to this country and assist him in business. She soon married an American born Jew.

Realizing that her father was homesick, she advised him to return to Russia, and then sent for her three sisters and two brothers. One by one they came. The mother pinned a ticket on the last daughter, a little girl of twelve years, and sent her to the big ship at Hamburg with others coming this way.

The little girl (now a young matron sitting by my side) grew up and married an American born Jew and her little girl sat near us listening to the tragedy of her race, too deep for tears.

"When my mother" she told me "went with her boy, her last child, to the railway station, he was on his way to the battle field; and when she kissed him good-bye she dropped dead."

Her voice was dulled with the suffering of her people.

"My mother," she concluded "sent us here because she was always afraid for our lives. We used to hear of villages, not far away, being wiped out by those of another religious faith. When my little girl began to go to school in America, I went with her and learned many things in the classes and received a good education, for which I am very grateful."

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Dreams and Their Fulfilment

By VERNE DEWITT ROWELL

London, Ontario

ALL dreams come true and they materialize in point of time and celerity, directly in proportion to the intensity and the force of thought and single mindedness with which we dream them.

I was a dreamer from my earliest boyhood days and on the quiet, pleasant old Ontario farm I loved to drive the cattle to and from the pasture or do other chores or errands which required not too much conscious attention, because this laxity of mind and easy, rambling labor was conducive to free romancing and untrammelled dreaming of the most idyllic and Arcadian sort.

One day when I was going berry-picking in the woods, I still remember like a flash there came the dawning of an inspiration or first dream-radiance of the idea that I would be a poet some day. I even remember at what exact turning in the old lane, near the great boulder where in childhood fancy we used to imagine that a dusky Iroquois warrior perhaps lay buried with his pipes and tomahawk, the unhappy dream of poetic glory first encountered me.

Alas! What hours of idealistic but unremunerative effort that dream in subsequent years entailed! Hundreds of poems have I written and had them published, too, but meagre were the cash results, for very good poems sell at from fifty cents to two or three dollars per poem!

BUT another dream of mine was to have many books. This dream, too, materialized, first through trading my poems for odd volumes on metaphysics and New-Thought subjects, and next through the enterprising aggressiveness of the subscription book agents. As soon as I had one set paid for, I became the legitimate prey for canvassers for another set and they got me easily.

Yes, I have many books—bane of my moving days, and piled around me, giving me little room to write or think, and often I wonder if I will ever get time to read them.

It was sometimes lonely on the farm and every night I looked with longing eyes at the bright reflection in the sky of the lights of the city that lay twelve miles directly to the south. If only I were closer to the

villages, I thought it would be less lonely. There were two villages each about three miles away and I envied the village boys who could sit evenings on the grocery-store veranda and listen to the men of the village tell stories, talking of crops and politics.

And so I dreamed that some day there would come a village and crowd its picturesque cottages and shops along the maple-shaded concession road with its half-dozen farm-houses, to which in my dreams of city-building I gave the euphonious name of "Mapledene." That dream of an ideal semi-rural community might have come true, and it may yet come true, but I had many other dreams, and dreams are selfish, jealous things that take no pity upon one another.

THE lights of the city did not come to me, but I went to the city. Not a great city. When first I watched its light reflected in the southern sky it had perhaps 35,000 population and now it has 70,000. But now it seems I shall never get away from it. Had it not lured me from my earliest childhood, with its seductive lights, I might have gone further and been more successful from the great world's viewpoint. In New York or Winnipeg or Buenos Aires I might have found the ringing metal of Success. But I was enamored of the nearest lights and so mothlike I answered feverishly to the attractive glare reflected in the sky.

Perhaps, I could even here have found success, but out of the depths of my own subconsciousness, it seems, yet actually from the voices of well-meaning friends, comes the advice: "Why do you stay in L———?" This is no town for you. In New York or Los Angeles, you would be successful."

But strangely I have become a champion for the present, for present things, present times and present places. Every day has become an eternity with me and I am only happy when I go to my night of routine toil, after jamming the mail box full with the results of the afternoon intensely occupied over my own typewriter. This is not Success, but I have learned the value of Differentiation.

There was a stage in my boyhood dreaming, when the actual occupation and actual pay envelope of my present routine wage-slaving would have spelled Success to me.

Two things I must do—first learn to love the dreams of yesterday come true, no matter how unpleasant or unsatisfactory in their reality, and second, to learn to dream better dreams for the days and years to come.

But for the half-way, half-metropolitan city that lured me with its reflected glory, I would doubtless have been fighting my way in a larger city. But for the half-romancing of my boyhood dreams, the fruition of all my dreams would have been all splendid, substantial and heart-satisfying.

YOUNG dreamer, pause and take time for deliberate thinking.

Your dreams will come true. You cannot escape their coming true, but for every false bit of dream-masonry in your Spanish castle, there will be a flaw of unhappiness and dissatisfaction in the materialization of your dreams.

Don't romance. By that I mean do not dream secretly, thinking that your dreams are really not practicable. Dream matter-of-factly. Dream beautifully. Dream constructively. And pick and choose your dreams. Correlate them one into another. Conflicting dreams war with one another in your own subconsciousness, in your own soul. Dream dreams that can every one come true without hampering the coming-true of any other dream you have.

And differentiate between your big dreams and your little dreams, between those you wish to materialize in three months and those you would be ready to find materialized in three years' time.

This I have learned to be absolutely true—that the same laws of Success and Failure, prevail in bustling New York and dynamic Detroit as in the supposedly sleepy-go-easy little city.

There is no backwoods and no Broadway in the real world of that Divine Universality of Cosmic Constructiveness which ordains or has ordained once and for all that every thought must and does tend to materialize into its actual physical counterpart.

THE rural concession road of Mapledene in an Ontario township is as much a universal entity as the intersection of State and Madison Streets in Chicago.

Some day all of us will pass that stage of impressionableness in which we can be awed into false estimation of things for their mere bigness, grandeur, costliness, oddity or exclusiveness.

I like Chicago because somehow I feel strangely at home there. Chicago has passed the boom town stage and jostling, overweening enthusiasm has sobered down to substantial achievement and sophisticated matter-of-factness. At least, I think that is why I like Chicago. But really it is because there are no Chicago complexes in my subconscious mind. Nobody ever urged me to go to Chicago and nobody ever told me not to. It is well to dream, but it is also well to take a few things for granted.

We learn at last that the center of all the Universe is in each individual soul. And so today thinking kindly of the past with all its memories and experiences and quietly looking to the future knowing that it is but the exact mathematical demonstration of the factors I select today or have already selected, I concentrate as cheerfully as hopefully, yet withal as matter-of-factly upon the present as I can.

Some day under those brooding kindly "maples of Mapledene" I will build a bungalow, plant a garden and find time to read the mountain of books that are the Karma of my one-time too anxious and impatient dreaming.

A smile is never wasted. Even though the other fellow doesn't appreciate it, it's a graciousness that acts as a tonic on the giver.

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Unlocking the Hidden Resources

By *ORISON SWETT MARDEN*

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"Multitudes of people," says Dr. Marden, "never discover their real selves because their self-investigations, self-examinations, are so superficial. They don't think deeply or work in the right way; they don't focus their effort with sufficient intensity to penetrate to the great within of themselves; to open the door of their larger possibilities."

I RECENTLY met a man who had plodded along in a very ordinary way through what is commonly regarded as the most productive years of life without showing any special ability. In fact, he failed in several things he had attempted.

But although he was not strong on self-confidence, he kept hammering away and happened to make a business hit. His success aroused a new man in him, gave him a new sense of power. He carried himself more confidently and with more assurance. The vision of new power he had glimpsed in the great within of himself opened his eyes to his possibilities and he rapidly developed a marvelous business capacity which he never before realized he possessed.

From a timid, hesitating, wobbly policy of life and business, he developed boldness, self-confidence, quickness and firmness of decision, and he went up by leaps and bounds until he became a great financial power, and a leader in his community. He had found almost by accident the spring which opened up the gate of his life and gave him a glimpse of his divine resources.

A PSYCHOLOGIST says that "the majority of men know as little of themselves as they do of the countries of Central Africa." Owing to this ignorance of themselves and of their vast resources, multitudes of people go to their graves with their greatest possibilities still locked up in them. They never happened to find either the key or the right condition to open the great within of themselves where power and mighty forces dwell. They pass out of this life unaware of their great wealth.

Whenever I see employees in positions much inferior to what their natural ability would warrant; when I see young men and young women with superb minds doing

very ordinary things, remaining perpetual clerks, I cannot help asking them mentally, "Why do you not go on and develop the magnificent possibilities in the great human acorn? Why stop at the dwarf? You were not intended for a human scrub oak, but for a giant. Why not go on enlarging, growing, reaching out for better and larger things? You are capable of this—why stop at the pigmy stage?"

What would you think of a business man who had a lot of locked-up capital in a bank which he never used, who kept it there all his life, although he was in debt and needed to spend money to put his business in a condition to succeed? You would undoubtedly condemn such a man's business methods. Yet, are not many of you going through life in a similar way, using but a little bit of yourselves, a small part of your ability, twenty-five or fifty per cent, perhaps, when there are vast resources within you which, if utilized, might change your condition in a marvelous way?

How many of you are struggling along in poverty, in mediocrity, only half the success you know you ought to be, all because you do not use your locked-up powers!

REMEMBER that mediocrity, when you are capable of superiority, means retrogression. Instead of growing larger and broader, you are narrowing; the finer instincts are becoming stunted, starved, and something finer and more exquisite is going out of your life.

No one can afford to lose the education which comes from the effort to reach the larger life.

We should judge ourselves by what we feel capable of doing, not by what we have already done. We never for a moment think of limiting ourselves to what we have done, if we have a proper estimate of ourselves.

Suppose someone were to tell you that

you had already done the biggest thing that is possible to you, that you never again would do anything superior to your past achievement, that you had reached the zenith of your possibilities and were on the decline, your powers and possibilities gradually shrinking and shrivelling. What would you think of such a person?

You would probably say, "That man does not know what he is talking about. There is something in me which tells me that I have not yet begun to do the things that are possible to me. I feel pent-up powers and potencies and possibilities throbbing within me which I know perfectly well would enable me to far outstrip anything I have ever yet done."

WE instinctively feel that we are capable of something very much larger, very much grander than we have yet realized. We know that we have vast powers, great locked-up resources which we have not yet been able to bring out of ourselves and utilize, but which we hope and expect sometime to use.

If we could only do the things which we feel capable of doing, what a wonderful thing life would be! And, why not? Why not bring out that larger possible man, *the man who can*?

The new philosophy teaches that the dwarfed man in middle life, or even past his fiftieth milestone, has a new chance to redeem much of his dwarfage, by making a magnificent growth of the rest of his life, and that just as a man has had influence over the conditions which have dwarfed him, he can encourage other conditions which will unfold and develop him. There is something in us which laughs at fate or destiny. We are our own fate.

THE bringing out of this larger possible man or woman is the great duty of life, the art of all arts, the profession of professions. Why should you jog along in a little one-horse way, when you are made to win, to enjoy the best things in the world?

Multitudes of the richest mines in the United States were abandoned before their wealth was discovered by the more persistent prospectors, who were not content with superficial digging.

I know of an instance where a man mortgaged everything he had in the world, borrowed all he could, and even sold his clothing, to raise money to enable him to sink a shaft a little deeper than a former prospector had done, and, going only a few yards beyond the point where his

predecessor had quit, he struck one of the richest silver mines in the world.

"Multitudes of people," says Dr. Marden "never discover their real selves because their self-investigations, self-examinations, are so superficial. They don't think deeply or work in the right way; they don't focus their effort with sufficient intensity to penetrate to the great within of themselves; to open the door of their larger possibilities.

Unlock the door to the great within of yourself and release your hidden resources. The power to do and to be what you desire is within you; all that is needed is the will, the energy, and the determination to be a giant instead of a dwarf.

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Common Sense Spirituality

By GRACE M. BROWN

The thing that divides is satanic.

The thing that unites is divine.

The thought that decrees is dynamic,

The force that creates is sublime.

HUMANITY is composed of many human beings who are working in togetherness for the common completeness of the whole race.

God is made manifest in humanity through the good in the common activity of that humanity.

Common sense applies spiritual balance to the natural things of every day life; it is, as it were, the voice of one crying in our human wilderness preparing us to meet the law of our human life in love and in wisdom.

Common sense gives a polarized and therefore intelligent vision, whereby the soul can operate through its bodily instrument for the all good in its earth manifestation and so prepare for its life and work in other realms.

We are here upon the earth home, living its common every day experiences, because we require just this place and just these experiences, for our own good which means for our own relinquishment of self and our consequent revealment of God.

No one of us differs greatly from the other,—we are all manifesting in clay bodies because we have all selected the clay planet for our present abiding place and we could not vibrate in its key were we not of its texture and equipped for its life expression and thereby enabled to breathe its atmosphere.

COMMON sense relates us to our humanity intelligent as well as to our divinely intelligent requirement; it inspires us to adjust ourselves to and with our claims and their responsibilities both here and in the beyond phases of our lives and to recognize our necessities both of the flesh and of the spirit that they may be fulfilled.

Our earthly bodies are well equipped, in fact much better equipped than most of us realize; we only know of five senses, but there are many times five senses in these flesh forms and we shall soon awaken to perceive them. As a race, we are awakening to the sense of intuition, which

forms an immediate connection between the human and the divine of us and as individuals we are commencing to realize and recognize it and so strengthen it, but we are so closely related that we must all awaken before the individual can really be aware of the truth of his God power.

While jealousy runs riot in one human mind, all humanity suffers therefrom.

While legalized murder sweeps part of the earth and mows down many of God's images in ignorant frenzy, all men shall suffer,—otherwise they would not be as one in infinite life and love.

And we are commonly one in our humanity as we are children of the divine household of our Father in Heaven and one in His home.

IN the ordinary terminology, common sense is supposed to apply to those things known as material, but the material things, the every day essences and activities of our lives, are quite as spiritual as other forces yet untouched and therefore called mysterious.

Common sense dissolves mystery by relating it to reason.

The finer forces of life interpenetrate the coarser, thereby refining the whole and these common activities of daily living need to be interpenetrated by the finer, but quite as common forces in nature, in order that they may more accurately balance in the doing of their perfect work.

The human creature causes some vast mishappenings by his misconception of relationship; he needs to bring God into his daily commonplace expression, he needs the divine association in his eating and in his sleeping, in his living and in his dying,—he needs to know daily and hourly the commonplace fact of the presence of the ever living, ever loving God and his common sense will reveal to him that only in that divine intimacy will his humanity become aware of its pure goodness.

THERE is no problem in Life's vast variety which may not be met and solved in the light of a spiritual vision balanced by common sense; one need not be limited ever so slightly if he will use his common sense in every thing that he does and says.

The claim of growing beyond human requirement and earthly method belongs to the early stages of fanaticism and is entirely apart from common sense and its balanced reason; indeed if a soul had grown beyond human need while yet upon the earth planet, he would have common sense enough not to mention it.

The great limitation of the human race is fear; men are afraid of each other because they are afraid of themselves and in their fear emotion they demagnetise their bodies and every condition which concerns their part of life.

Common sense comes to the rescue and says there is absolutely nothing to fear. In its balanced light you see that by being afraid you attract the mighty destroyer emotion upon you and it proves to you that emotion is a most confusing force which acts as a blur and a blight upon every thought form which it touches.

Emotion feeds upon disaster and thrives upon grief and it is quite time that the human creature steadies his mind and balances himself in a common sense spirituality wherein he can abide and strengthen his capacity for attracting and assimilating the infinite good which he claims.

LIFE is not a joke and we are not here only to have fun,—we are here to bring our part of life to the highest form of its expression which we have selected and which we have the capacity to meet and it is our privilege, which is but another word for duty, to constantly and consistently strengthen our capacity.

Naturally, we shall create harmony by so doing and happiness will result, but happiness is not hysterical fun,—neither is it resultant from emotion of any kind; it is consistent and enduring harmony made manifest in daily living.

When humanity commences to use its common sense, it will recognize its individuality and there is no vitalized accomplishment until the man realizes his power by realizing his individuality.

In the best unity of the human race, each atom must stand out accurately as a vitalized unit, so that the whole may be perfect and so unified, and in order to become so polarized we must know that

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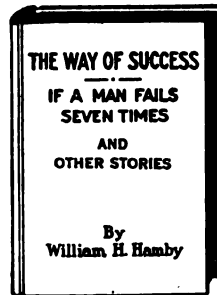
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every other soul has a definite place and as important a work as we.

Therefore, we will agree in our intention to know God and we will glorify our introspective vision by viewing our brother's part of life from his angle of vision. Nothing will so equalize our own life action as to recognize every other human creature as equal with us and as worthy of the same privileges which we acclaim for ourselves.

MOST people think entirely from their own angle and it is too often a limited and narrow line of vision, not extending out of their immediate circle; when they commence to glimpse a realm beyond their own, they are quite likely to feel the impulse to investigate the farther glimpse and when they do investigate and breathe the broader atmosphere, as it were, their cosmic unfoldment has commenced.

It is then that the human creature needs his common sense, he wants to grow and mayhap he has not yet discovered that growth is not a comfortable process and that the entrance to any new realm causes suffering and travail until we have grown so universally conscious that we are unified with all realms; possibly then the man resents the discomfort of the process which leads him to the thing he has claimed and resentment may darken his way and retard his journey toward his Father's home which is the universal and infinite realm.

No other soul can live for us, and no other soul can die for us, but we can all inspire each other to take the step in consciousness which will render us each greater than the problem we have undertaken to solve and make us equal to the mastery of our own part of God's great life.

SOME soon day, please heaven, all this woeful misunderstanding with its agonizing result shall pass away; men will look into each other's eyes and see the God therein and in that divinely glorified vision we shall know each other as we are, without the crust of delusion and the heartache of fear; we shall know that each man and each woman is just exactly what the person who loves him and her best believes them to be and we shall trust each other in the consciousness of that satisfying truth which is the evidence of God because it results from the sure knowledge of good.

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of your common sense and you will soon know whether or not it is worthy of your concentration and so qualify your flesh atoms with it,—for common sense is the universal reasoner, it sifts the wheat from the chaff and actually relates the human creature to his own part of life.

THE EVOLUTION OF GOD

(Continued from page 24.)

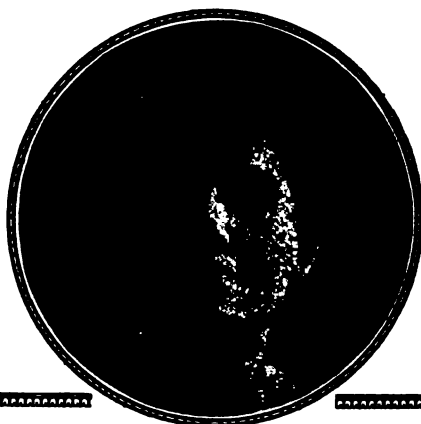
tion of evolution was established the constructive spiritual conceptions of today, interpretations of Christianity suitable and satisfactory to an intelligent and reasoning humanity.

God has neither ascended nor descended; but the Infinite is revealed increasingly as the progressive changes of forms permit of its evolution. Nor has Man, the Soul, individualized God, either ascended nor descended. But man's form has, the habitation of the Soul, as it offered to the Soul increasingly greater comfort and opportunity to express itself in ever enhanced beauty and power.

The present physical form of man preserves numerous and practically conclusive evidences of the many stages of development through which it has passed in its journey through the ages; it demonstrates that physical man is now inclusive of all of its previous forms, faculties and functions; and in the light of his most ancient lineage and the truth of evolution, there opens up before him the prospect of a future as transcendently glorious compared to his present status, as that is in contrast with its comparative ancient simplicity and poverty.

Man ascends to God only as God expresses through him; and man becomes spiritual as the Universal Spirit is manifested in his thoughts and activities. And God will continue to evolve through man until man, "in His image and likeness," shall assume a beauty of form and character, a simplicity of truth and bearing, and a depth of understanding and wisdom that now seems possible only to the Infinite!

Mix a little tolerance, some sympathy, considerable cheerfulness with a lot of intelligent work; then kindle the fire of kindness under this kettle and let the batch boil down. You can catch more customers with this sirup than you will catch with a vinegar face.—*Van Amburgh.*



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What Are You— Paleozoic or Mesozoic?

By BRUCE BARTON

THE other afternoon I met six pessimists in succession; and at the close of a rainy day I said to myself: "I better get away from here—a couple of hundred years away." So I picked up Pepys' Diary.

Before I had read half a dozen pages, I was startled. Except for the quaint English, and the mention of such antique curiosities as kings, queens, dukes and lords, Pepys might have been writing yesterday instead of more than two hundred years ago.

He said that Parliament was about to investigate the department of the government where he worked, and he was very worried. He said the nation was in a bad way, business depressed and men concerned about their taxes. And on November 26, 1666, he made this intensely human entry:

"Into the House of Parliament where . . . I met . . . with my cozen Roger Pepys, the first time I have spoke with him this Parliament. Roger bade me help him to some good rich widow; for he is resolved to go and retire wholly into the country, for he says he is confident *we shall all be ruined very speedily by what he sees in the state.*"

"We shall all be ruined very speedily!" Pick up the history of any generation since the world began, and you find that half the members of that generation went through life expecting ruin to be visited upon them at any minute.

And the number of such folks today is larger than ever before, because there are more people.

H. G. Wells, in that remarkable "Outline of History" just published, tells of the Paleozoic period, when

all life existed only in the warm water of swamps. He says that a visitor to the world in those days would have concluded that "life was absolutely confined to the water, and that it could never spread over the land."

Doubtless the tadpoles and reptiles of that swampy era were greatly concerned when they saw some of their number crawling out, and growing legs and learning to live in the air. Such fools would certainly come to some bad end. Far better to let well enough alone. Life could never be any better than it had been; indeed, the indications were that it was going to get steadily worse.

Nevertheless the hardy, hopeful ones crawled out, and laid the foundations of the Mesozoic period and of all progress since—while the Paleozoics stayed behind and stewed in their warm water and fears.

THERE are just two classes of us: the Paleozoics, who think we are going to be lucky if things don't get worse; and the Mesozoics, who push ahead, assuming that a better future lies beyond—the believers and the fearers, the Roger Pepyses who ask for nothing but a good warm cyclone-cellar to crawl into.

By birth or training, or the state of your liver, you are in one class or the other and probably cannot be changed. But if you're a Paleozoic, don't expect us Mesozoics to grow gray-haired listening to your prophecies of ruin. The world has been trembling on the verge of destruction ever since the very first day.

And up to the minute of going to press the crash was still coming, but had not arrived.

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To the Growing Executive

BUSINESS problems of today demand that everyone engaged in the business world must look upon his work as a profession. He must read, study and think just as the minister, the physician, the attorney, the engineer and other professional men must constantly read and study to keep themselves alive to what is being thought and developed in their various professions. It is by reading good books and magazines, not only on subjects relating to your particular work, but on all fields of business practice that you can profit by getting a line on the ideas and actions of others.

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Some Questions Business Men Ask and the Correct Answers

By B. J. MUNCHWEILER

Question 1.—What is the meaning of the term “to allocate?”

Answer 1.—“To allocate” means to assign or allot shares, items or figures to another individual or concern.

Question 2.—What is known as “bailment” in business?

Answer 2.—“Bailment” means the delivery of goods to a person in trust on the understanding that they shall be returned upon the fulfillment of the purpose of which they were bailed.

Question 3.—What is your meaning of the term “call money?”

Answer 3.—“Call money” is borrowed money with collateral security which must be returned on the demand of the lender.

Question 4.—What is meant by “debenture” and what scope has the term?

Answer 4.—A “debenture” is a certificate for a loan having a lien on the real property and carrying a first charge on all the undertakings and assets of the company and therefore being the share capital.

Question 5.—What is the meaning of the term “floating capital?”

Answer 5.—“Floating capital” is the available sum actually at command for carrying on a business such as (a) money not permanently invested; (b) accounts receivable, etc.

Question 6.—What is known as a “hereditary bond?”

Answer 6.—“Hereditary bonds” are those having a conveyance of law attached to them given as a security for the faithful payment of money owing.

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If you do, then write to me for my latest book. It contains 40,000 words and tells a plain unvarnished tale of my climb from the depths of ill-health, failure, misery and despair, to become filled with health and the joy of living and to be a leader and inspirer of men.

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The PRINCIPLE of SERVICE VIEWED from MANY ANGLES

By CHARLES CLINTON HANSON

LOVE

LOVE. We now turn to the soul's greatest natural faculty—Love. Its twelve positive qualities are: (1) *Purity*, (2) *Temperance*, (3) *Self-respect*, (4) *Cheerfulness*, (5) *Serenity*, (6) *Politeness*, (7) *Sympathy*, (8) *Confidence*, (9) *Hope*, (10) *Affection*, (11) *Loyalty*, and (12) *Honesty*.

The absence of any one or all of these positive qualities in the Chamber of Love means the presence of any one or all of their negative qualities. To illustrate: the absence of (1) purity, means the presence of *lust* (2) if temperance is out, *inebriety* is trying to direct affairs; (3) you can see at a glance that if self-respect is not present, that *self-debasement* is in charge; (4) to the extent that cheerfulness is out, *gloominess* prevails; (5) if serenity is not on hand, *fretfulness* and *worry* are manifesting; (6) if you are not greeted with politeness, then your reception is with *rudeness* (7) if there is a lack of sympathy, then to that extent you will find *selfishness* prevailing; (8) of course, the absence of confidence means the presence of *doubt* (9) where there is no hope you will always find *despair* (10) if there is no air of affection around, then the environment will be *hatred* (11) as loyalty becomes latent, in like proportion does *disloyalty* become active; and (12) it is a well-known fact that as honesty ceases to exist, *dishonesty* begins its work.

The term love is very comprehensive, but the business man knows it in the sense of affection, good-will and brotherly kindness. It includes the feeling of true fraternity with all of our fellow mortals. It is expressed in the genuine hearty hand-shake and the smile that beams with true sympathy. It is a wonderful commercial asset. We find in business as well as in the social world, that love evokes love and begets loving kindness. Love cherishes hopefulness and generous thoughts in others. Love is charitable, gentle and truthful. It is a discerner of good. It turns to the brightest side of things, and its face is ever directed toward happiness. It encourages happy thoughts and lives in an atmosphere of cheerfulness. It costs nothing and yet it is invaluable; for it blesses its possessor and instills happiness in the hearts of others. We observe in business that the motive for a loving nature is found in reason itself. We are one great family. We are all children of one Eternal Father. The joys and griefs we inherit are virtually the same with the whole race. It is natural that we should view each other in sympathy. We should deem it our highest privilege to help lighten each other's burdens. We have found the secret of life when we frankly recognize this brotherhood of man. If those of an unloving nature would only think, they would find that from a business standpoint the positive qualities of love are sure winners. The negative of this glorious natural faculty is a deadly foe both to success and happiness. Hate looks for trouble and always finds it. Love gives birth to courtesy, kindness, harmony, tact, peace, good-will, and optimism. Hate breeds suspicion, jealousy, envy, malice, greed, pessimism. Love laughs while hate whines and snarls. Love makes friends while hate makes foes.

The one great value of love in the purely business aspect, is that the world is sure to love a lovable man. He is a good fighter for the right because genuine love is founded on justice. The truly lovable character is a very different person from the mere "good fellow." Love of the genuine kind knows it is sometimes necessary to cut off the limb to save the body. The schools, colleges and universities should

bear in mind that the faculty of love can be cultivated through the exercise of its positive qualities.—*C. C. Hanson.*

Love is the commingling of souls. Hatred is spiritual antagonism.—*J. Hamilton McCormick.*

TIME

Time is the one thing that can never be retrieved. One may lose and regain a friend; one may lose and regain money; opportunity once spurned may come again; but the hours that are lost in idleness can never be brought back to be used in gainful pursuits. Most careers are made or marred in the hours after supper.—*New York World.*

Unfaithfulness in the keeping of an appointment is an act of clear dishonesty. You may as well borrow a person's money as his time.—*Horace Mann.*

GREAT MEN

No great man in history ever reached his final goal in one jump. He labored and climbed, step by step, to the top. He worked hard for every objective, and with every objective reached, another beckoned from a little beyond.—*Imperial Oil Review.*

Abolish fear and you can accomplish anything you wish.—*The Watchman.*

HOW ABOUT IT?

If you were in business for yourself would you give yourself a job?

If you were asked to give yourself a character report or reference, what would you say about yourself?

If you were working for yourself, and you asked yourself for a raise in salary for yourself, how much would you give yourself?—*Exchange.*

Love unsupported by reason is infatuation, while infatuation supported by reason is love. It is only when the heart and the brain are equally appealed to that lasting affection is probable.—*J. Hamilton McCormick.*

WHAT IS BUSINESS WISDOM?

What is Business Wisdom and how do you get it? That is a question that means more to you than any of the newspaper excitements.

Here is a definition—Business Wisdom is an accumulation of personal experience and the experience of others. Mainly, it consists of the ideas, methods and principles used by successful men in the development of their business.

How do you get it? Partly by learning from your own success and failures, but mainly by the study of other successful men.

Study the men at the top—that is the one best way to reach the top yourself. In fact, the one best test of any man's wisdom is his attitude toward successful men.

The fools and the featherheads sneer at the successful. They rant and jibe and denounce. Their only wish is to pull down the successful man and rob him of his money.

But the wise man studies the success of others. He respects it and he tries to imitate it as nearly as he can.—*The Efficiency Magazine.*

Some employees are an asset at \$10,000 a year; others are a liability at \$1,000 a year. Which class are you heading for?—*The Watchman.*

OUR LIVES

Our lives are songs; God writes the words;
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.

We must write the music, whatever the song,
Whatever its rhyme or metre;
And if it is sad, we can make it glad,
Or if sweet, we can make it sweeter.

—*Truth.*

Self-praise estops the praise of others.—*The Watchman.*

WORDS

Study of the power of words reveals that they are constructive or destructive, according to the character of the idea which they convey. All things are first ideas; these ideas take form in mind and afterwards become objective. The one Mind is the realm of absolute ideas. Substance is an absolute idea, but in coming into visibility the idea has its first movement, which is mental or etheric.—*Charles Fillmore.*

The power of a steam engine doesn't lie in its whistle, or the steam it blows off. Same with you.—*The Watchman.*

CRITICISM

There is no truer test of a man's qualities for permanent success than the way he takes criticism. The little-minded men can't stand it. It pricks his egotism. He "crawfishes." He makes excuses. Then, when he finds that excuses won't take the place of results, he sulks and pouts. It never occurs to him that he might profit from the incident.—*Thos. A. Edison.*

A man is like a tack. He will go as far as his head will let him.—*The Watchman.*

TODAY

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

Nixon Waterman.

There are those who are not exactly quarrelsome, but who are quietly and perseveringly mean.—*J. Hamilton McCormick.*

CULTIVATE A HAPPIER TREND OF THOUGHT

By Arthur Gould.

It is easy to cultivate a happier trend of thought. If you are not inclined toward spontaneous pleasantries, acquire the habit. Make it a point of thinking up some little joke to make some one laugh. A laugh quickly changes the frame of mind of the person.

Keep your troubles to yourself. It is terribly boring to have to listen to someone who is always telling his troubles.

Many husbands make the mistake of bringing all their business worries home to their wives. On the other hand, many wives tell their husbands of all their annoyances and tribulations.

Nothing could be worse to break the tranquillity of the peace in the home. Both naturally have their troubles, but this is only life.

If each does his (or her) part, it will be unnecessary to shift the burden on the other.

The men or women who keep their troubles to themselves are always more entertaining and their company is enjoyed more. If you have anything unpleasant to talk about have certain times to do it. The best time is just before going to bed. Don't delay it a single evening if it should be taken up. Often you will find it was all a mistake.

Without spiritual development, your other developments will in the end disappoint yourself surely, others probably.—*The Watchman*.

PERSONALITY AND PSYCHOLOGY

What is personality? I do not know. But I know it is a mighty power. How may you enlarge this storehouse of influence? Applied psychology can give you a dozen or more simple rules for improving personality; here we can mention only a few without explanation or elaboration: If you will look every person to whom you talk squarely in the eye, in a short time you will increase your personality from 20 to 40 per cent. Proper *dress* and *address* are simple but valuable factors in increasing personality. Develop your ability to remember names, and you will also find your personal influence improving. Improve your conversational power, cultivate repose and self-control, begin a definite study of human nature, and you will realize the personal value of psychology in helping you in this indispensable quality for success—PERSONALITY.—*A. V. Phillips, Ph.D.*

The man who is thinking ugly things about you is not harming you in the least; he is simply feeding poison to the cells of his own brain.—*The Watchman*.

ACCOMPLISHMENT

Accomplishment requires isolation. The man who wants to achieve must give up many things—society, diversion, even rest—and must find his sole recreation and happiness in work. He will live largely with his conceptions and enterprises; they will be as real to him as worldly possessions and friends.—*Nikola Tesla, Wireless Inventor*.

It is not what you see, hear or feel that makes the mind, but what you think about that which you see, hear or feel.—*The Watchman*.

EDUCATION

The entire object of true education is to make people not merely do the right thing, but enjoy the right things; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—*John Ruskin*.

That man is of executive timber who can see what should be done and then can see that it is done.—*The Watchman*.

MAN WANTED

Wanted—a man for hard work and rapid promotion; a man who can find things to be done without the help of a manager and three assistants.

A man who gets to work on time in the morning and does not imperil the lives of others in an attempt to be the first out of the office at night.

A man who is neat in appearance and does not sulk for an hour's over-time in emergencies.

A man who listens carefully when he is spoken to, and asks only enough questions to insure the accurate carrying out of instructions.

A man who moves quickly and makes as little noise as possible about it.

A man who looks you straight in the eye and tells the truth every time.

A man who does not pity himself for having to work.

A man who is cheerful, courteous to everyone and determined to "make good."

A man who, when he does not know, says, "I don't know," and when he is asked to do anything says, "I'll try."

A man who does not make the same mistake twice, who is not a goody-goody, a prig or a cad, but who does the very best he knows how with every task entrusted to him.

This man is wanted everywhere. Age or lack of experience does not count. There isn't any limit, except his own ambition, to the number or the size of the jobs he can get. He is wanted in every big business from Maine to California.—*Ship-builder and Metal Worker.*

God is the One Power.—*Mark 12:29-33.*

INFLUENCE OF THOUGHT

Regret for mistakes of yesterday and the past is the thing that holds us back. It retards our progress, mentally, spiritually, physically and financially.

Regret for the past breeds fear and anxiety for the future, and fear chills the blood and causes one's spirit to shrink within him, which unfits him for the work of today and the future.

We are born anew each day. Each day holds out to us a new life, a new opportunity, if we will but turn loose the yesterday, forget its worries and sorrows, and use today's mind to attend to today's business.

We are not necessarily the person of yesterday any more than yesterday is a part of today. To continue to drag along with us memories and regrets for the mistakes of yesterday and the sorrows of the past blinds us to the opportunities of the present and loads us down with an increasing burden day by day.

The Good Book says we must become as little children. We remember that, as a child, we had no regrets, no thoughts of the past, and we remember, too, that we had no fear of the future; then we were happy, the future was bright and filled with anticipations of abundance and joy.

For one to wish for things they once possessed and lost is but to wish for the possessions of others.

Yesterday and the deeds thereof are gone forever.

To grieve after something that we could not have only disqualifies us for obtaining that which we may so much desire, and to dwell upon unpleasant memories tends to poison our very soul.

During all the years since time began,
Today has been the friend of man;
But in his blindness and his sorrow
He looks to yesterday and tomorrow.
Forget past trials and your sorrow.
There was, but is no yesterday,
And there may be no tomorrow.

A. D. Bowlin, in Hot Shots.

The attitude of doubt is the same as putting on the brakes. You stop right there.—*The Watchman*.

WHAT PUT ME IN BUSINESS

There is a wide-open opportunity in America today for a young man to succeed in business who is willing to work hard—chiefly, perhaps, because there are so few who really are willing to work hard. In the last five years, to my knowledge, I haven't met a young man who is willing to work as hard as I had to. I have met a lot who have been looking for seven-hour jobs; I have met a great many advocates of the minimum wage; I have met many who are willing to believe there is some Svengali method by which a man can make a fortune. But it has been a long time since I set my eyes on a young man who wanted to work evenings. It was working evenings that put me in business; the days were not long enough.—*Alvan T. Fuller, Lieutenant-Governor of Massachusetts*.

Any man can learn to do anything that any other man has done if he will apply himself to the doing of it.—*Charles M. Schwab*.

RELIGION

Religion is good only in so far as it is incorporated in daily living. It is so easy to hear or read a verse and then consider how well suited it is to the needs of some one else. Remember, only like can know like, and if you consider your brother fiendish, it is because you still carry the capacity of that quality within yourself.

Have you ever read Drummmond's "The Greatest Thing in the World?" In that wonderful little book he gives an interpretation of Paul's famous chapter on Love, which seems to fill the whole world with the vibrancy of that Peace, Love and Harmony which passeth all understanding. Read that Corinthian letter once again, and know that Paul is voicing an eternal Truth. Forget that it was written eighteen hundred years ago, and feel that it is that "inner voice" speaking to you in terms of soul consciousness.—*The Gleaner*.

If in a hurry you had better go slow.—*The Watchman*.

TIMIDITY AMONG BUSINESS MEN

It seems to me that there is too much timidity among business men. Few dare to express their innermost thoughts. Instead of speaking out fearlessly and frankly, confident that whatever they say will be accepted in the right spirit, they edit all the life out of their thoughts and toss the corpse of their ideas into the world.—*Tom Dreier's Anvil*.

All business is ultimately the affair of minds. It starts from minds, it works through minds, it aims to serve minds.—*Hugo Munsterberg*.

"Who am I; what is this Me?" asked Carlyle; "A Voice, a Motion, an Appearance; some embodied, visualized Idea in the Eternal Mind."—*J. Frederic Sanders*.

The Fine Art of Cheerfulness

By MINNIE C. CHILDS
Tustin, California

ONE of the rare fine arts, as well as one of the greatest factors in the wheel of life is the habit of cheerfulness, and the best part of all is that it comes within the reach of everyone, a part of one's self.

Another thing in its favor is that it is beneficial to health and physical well being, and a welcome asset in the home; in fact, it is a good comrade anywhere.

A tolerant, broad-minded individuality stamps its presence and starts aright an era of good feeling that sends its light from the depths to the stars.

Did you ever throw a pebble into a stream and watch the eddying circles form and widen until they reach from side to side of the stream?

So it is that a word of cheer, a smile, sends its sunshine into a far-reaching circle, blends into life and many times may help to save a human soul.

SOME years ago at the Home for the Friendless, in Chicago, there lived a dear old lady known to the inmates and friends of the Home as "Grandma Sunshine," because she always had a smile, a happy cheerful demeanor; not just once in a while but all the time.

Why? Was it because fate had been kind to her, and showered its golden blessings upon her?

No, and no again; her cup of sorrow had been filled to the brim; grief and losses that would have driven a weaker character to suicide, or perchance insanity. But for her, out of the thread of sacrifice, sorrow and discouragement the bright shining ray of cheerfulness blossomed with renewed sweetness, and her life, like the perfume of a flower shed its purity and fragrance upon the lives about her. Her sunny manner was a sermon, from the opening hymn to the benediction, a *service*, a telling lesson to those who met her who had been bountifully supplied with the luxuries, and creature comforts.

Loved ones gone, fortune swept away, she kept within her heart the jewel that was beyond price, showering her precious gift upon whomsoever she came in contact.

IT IS the half-hearted sullen grumbler who frowns at his task that loses the game.

Cheerful confidence will push on in the face of defeat and bob up serenely; smile, and tackle the job with determination that wins.

The school of hard knocks tests the moral fibre as fire refines gold, and the man or woman worthwhile will cultivate the sunlight of cheerfulness like a choice exotic, nurture and allow it to expand until it is firmly rooted, and becomes a habit.

Don't be a grumbler, a quitter; keep your bank of cheerfulness ready to pay a certified check of any amount. Your account will grow, likewise your character; and you will become a man among men, purposeful, strong, forceful and beloved.

Never lose sight of the fact that a good loser is really a winner.

Look the situation square in the face. The light is here, if you fail to grasp it do not blame the world, or providence, or grumble at fate.

The supply of cheerfulness never runs low, if you are not equipped with wholesale quantities, get it.

"It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul."

Things Worth While

By VERNE DeWITT ROWELL

These are the things worth while:
The rainbow after rain,
The peace that follows pain;
The touch of little children's hands,
Their sweet affection's subtle bands.
The blue sky above;
The tender thrill of woman's love;
The sacrifices that are part
And parcel of a mother's heart;
The good, the beautiful, the true;
The melody that stirs anew
Strange yearning after nobler things;
The simple song the robin sings,
The dew upon the garden rose,
The flower that by the wayside grows
To claim a homeless urchin's smile—
All these are things worth while.

Are You Blaming Fate?

It was our old friend Shakespeare, wasn't it, who wrote that "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings."

The old boy knew a thing or two. Lots of folks who blame this, that or the other thing or condition for their lack of progress have only to look into a mirror to locate the real trouble.

There may be such a thing as Fate. I don't know. But I do know this: You'll never get anywhere cringing. It's the fellow who stands up, squares his shoulders, steels his eyes, takes off his coat and sails into things, difficulties as well as pleasantries, who eventually knows the exaltation of conquest.

The kind of success that is worth having is worth "coming through" for. Underlings needn't always be that. Not our stars, but our minds and hearts, govern what we are.—J. P. Fleishman in "Uncle Jerry Says."

Get Acquainted With Men

A CQUAINTANCE is an asset or a liability. We must know people in order to be truly interested in them.

Personal prejudice often prevents individual progress. Forming beforehand an unfriendly opinion of another is an unwise, unfair and a narrow procedure.

Personal prejudice is like the fly-eating spider that lives where there seems nothing worth while to live on.

Nature and human nature, gold mining and good men are much alike. The deeper you dig into their veins, the more values you are sure to find.

Get acquainted with men.

Immortality

By CLYDE K. HYDER

Fear Death?

Why fear the gentle sleep,

The rising star,

The Love that beckons from the Deep

Of Life afar?

The wheat grain dies, and upward through the earth,—

It grows in loveliness beneath the sun;

So immortality finds birth,

When life is done.

Fear Death?

Spurn not the welcome guest,

The gracious boon,

The sad man's peace, the tired man's rest,

From pain immune.

The moth shakes off the chrysalis,

And bares its rainbow wings to seeing;

Man's brow is touched by Death's cold kiss;

He wakes to brighter being.

The Man Worth While

By W. H. WALSH

THE man worth while is the honest man; Honest in thought, in deed, in plan; Who speaks the truth where truth would serve;

Who scorns the false; who has real nerve;

Who will fight for a friend and walk a mile

To serve him, if need be, once in a while;

Who measures his conduct from day to day

With an eye to perfection rather than pay;

Who knows not deceit nor hypocrisy's guile;

Who is eager to serve the world and smile;

Who is simple and frank and plain as well;

Who abhors a sham and is quick to tell

The fraudulent, canting, treacherous wight

From the open, ingenious, trusty knight;

Whose word is his bond, whenever given,

As good, in fact, as though writ in heaven;

Who sees the whole truth in poetry writ;

Whose life work, indeed, is governed by it.

That "our acts are our angels, of good, or ill,

Our fatal shadows that walk by us still."

Who is "first in war"; the same in peace;

Who's a power for right till wrong shall cease;

Who in face of calumny still can smile,

And be generous, too—that's the man worth while.

THERE IS NO EXPEDIENT TO WHICH A MAN
WILL NOT RESORT TO AVOID THE REAL
LABOR OF THINKING.—*Sir Joshua Reynolds.*

[Mr. Edison had the above printed in
large type and placed in all workshops.]

We Will Tell You a Story as it was Told to Us

INVITED GUESTS

A crowd of troubles passed him by,
As he with courage waited.
He said: "Where do your troubles fly,
When you are thus belated?"
"We go," they said, "to those who mope,
Who look on life dejected,
Who weakly say good-bye to hope:
We go—where we're expected."

—*Francis Ekin Allison.*

By George, the Office Boy

I herd a story the other day about a guy who was selling fire insurants. One of the wimmen that this guy called on agreed to let him insure her furniture, and he told her that to protectt herself she'd better maik her payment at once.

"How much will it be?" she ast.

"Oh," he replied, "about three dollers and fifty cents. Wait a moment, and I'll find out the exackt amount."

"No, please don't bother," the lady replied very inpasshently, "I have a cake in the ovven and I cannot wait for you to figgure it. Just tell yur company to let it stand, and then deductt it from what they owe me when the house burns down!"—*Apex Rotarez Bulletin.*

A Great Runner

"Well! Well!" interestedly ejaculated a motorist who had stopped his vehicle to pick up a young fellow in the big road. "So you were going to walk ten miles to town in your bare feet? You are a pretty big fellow to be going barefoot."

"Yep, I'm twenty years old," replied young Jurd Jogg of Straddle Ridge, Ark. "I've wore shoes off and on for a year or so, but the dad-blamed things make me so clumsy I can't run down a rabbit to save my life!"—*Kablegram.*

A Nice Home

Little Ruth was sent to school for the first time and the teacher asked her what her father's name was.

"Daddy," she answered.

"Yes dear," said the teacher smiling, "but what does your mamma call him?"

"She don't call him nuthin'," Ruth

answered earnestly. "She likes him." —*Kablegram.*

Probably

She: "What makes the leaves turn red in the fall?"

He: "They are blushing to think how green they have been all summer."—*Burr.*

All Said and Done

The speedometer said sixty miles an hour.

The constable said it was ninety.

The natives said it was a crime.

He said it was the life.

His friends said it with flowers.—*The Monetary Times.*

The Husband—"Look here, my dear, won't you want to take some fiction with you to pass away the time?"

The Wife—"No darling—you'll be sending me some letters, won't you?"—*Sketch.*

Mrs. Smith (to the Vicar)—"My rheumatics is bad, indeed, sir, but I must be thankful I still 'ave a back to 'ave it in!"—*London Opinion.*

She—"Is it safe to bathe here? I'm rather nervous."

Attendant—"Lor, bless ye, missie, don't you be afraid, all the young chaps 'ull be keeping an eye on you."—*Tit-Bits.*

"That flour you sent me yesterday was very tough, Mr. Sandiman."

"Tough, madam?"

"Yes; my husband simply couldn't get his teeth into the pastry I made with it!"—*London Opinion.*

Officer (to sailor who has rescued him from drowning)—"Thank you, Smith. Tomorrow I will thank you before all the crew at divisions."

Sailor—"Don't do that, sir; they'll 'arf kill me."—*Punch.*

"Why did Mrs. Dare change her hair from brown to golden?"

"I believe it was to gratify her husband's dyeing request."—*Tit-Bits.*



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Cooperation—A Business Force

By H. H. LINEAWEAVER

President, H. H. Lineaweaver Co., Philadelphia, Pa.

NO business can be really successful without co-operation. This must extend from the office-boy to the head of the business. An individual star in an organization (if there is such a thing), or several of them, cannot make that organization a success.

All that is required is the average man and woman who will co-operate one with the other for the good of the whole. A successful business is sure to be the result.

What do we get if we have co-operation? Everybody around the place happy, no jealousies, no mean little tricks; unselfishness, helpfulness, kindness, courtesy and many other similar good things.

If someone, as your business expands, happens to be added to your force and does not mesh in with others, that person

would soon find himself so uncomfortable in such an atmosphere that he will either acquire that same goodness of feeling, or will hunt more congenial business companionship, if in the meantime he has not been fired by the boss.

There is no good reason why our business life should not be so happy, in a sense, as our home life.

If we will only stop to think of the many years of our lives that are spent in our offices or work shops, the close association we in business must have, one with the other, surely it is one's duty to make those years and associations just as pleasant and as happy as we can.

If we live right, it is our heritage to be happy in our business lives as we are in our homes.

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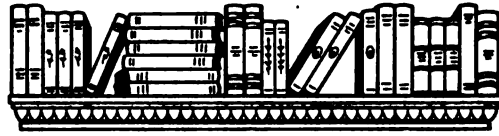
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By

HENRY THOMAS HAMBLIN

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*"Every day is a fresh beginning,
Every day is the world made new."*

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The Life Becomes Changed

because the thoughts are changed. The outward life is not a thing in itself but is an expression or effect of our inward thoughts and beliefs. Therefore, when new ideals are brought into one's life and all the powers of the mind directed upwards, the habit of thought becomes correspondingly changed. This transformation of thought causes all the forces of life to flow in a new direction, producing in the outward life, harmony, health, achievement, true success, love, peace and happiness, such as cannot be described.

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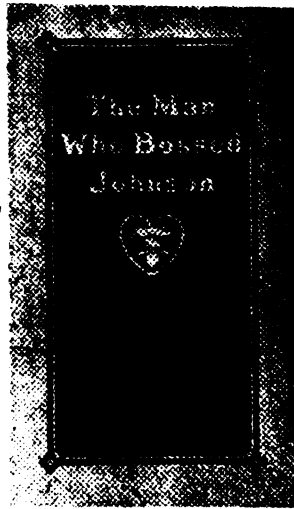
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The BUSINESS PHILOSOPHER

Volume XIX

SEPTEMBER, 1922

Number 9

6. 8 A. R. R.
Leading Articles This Month

THE REMEDY

Editorial by A. F. Sheldon

MOVING TOWARD PROSPERITY

J. C. Penny

PSYCHOLOGY AND HEALTH

T. Sharper Knowlson

SALESMANSHIP

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HOW LIFE UNFOLDS THROUGH FORM

Eugene Del Mar

COOPERATION BASED ON GOOD WILL

Percival Fassig

THE VALUE OF THE INTELLECT

Horatio W. Dresser

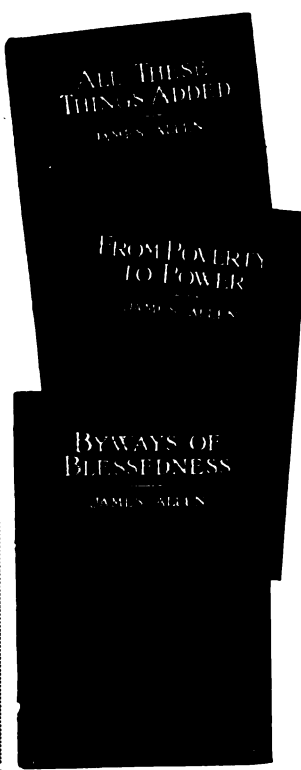
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THE BUSINESS PHILOSOPHER

Edited by A. F. SHELDON

SCIENCE:
Natural Law, Organized and Classified

BUSINESS:
Busy-ness, Human Activity

PHILOSOPHY:
The Science of Effects by Their Causes

CHARLES CLINTON HANSON.
Associate Editor

**OFFICIAL ORGAN OF THE
BUSINESS SCIENCE SOCIETY**

MARTIN L. ZOOK
Managing Editor

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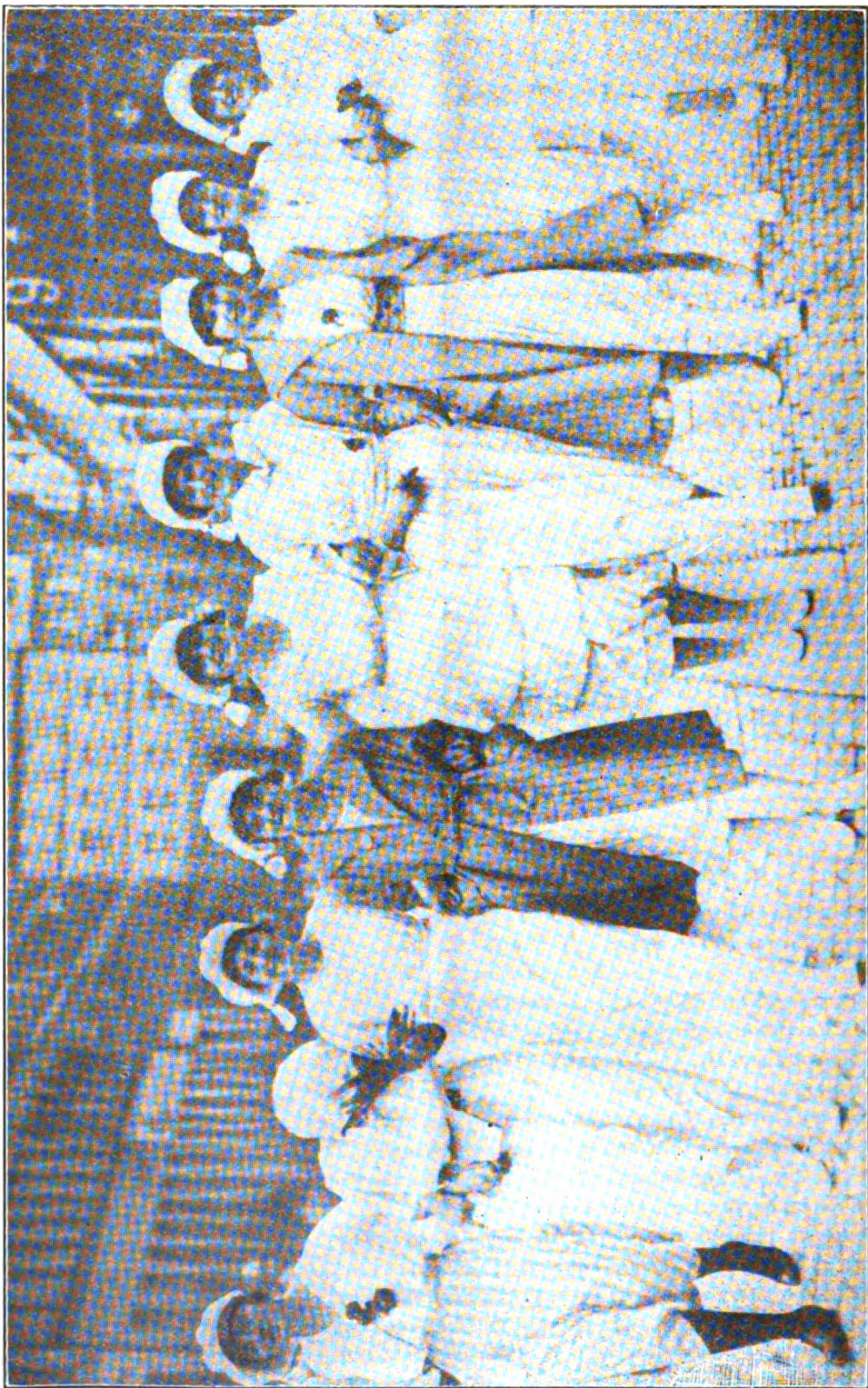
A Statement of Policy

The publishers of THE BUSINESS PHILOSOPHER do not necessarily endorse the teachings or statements appearing in all articles contributed to its columns.

In fact, it frequently is the case that the editors distinctly disagree, but they consider it their province to publish such articles from leaders of thought in all lines of human endeavor and to let their readers think and decide for themselves.

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UNIVERSITY STUDENTS ON THEIR WAY TO LECTURE HALL

The University of Copenhagen was founded fourteen years before Columbus discovered America. Though Denmark believes in higher education for women, before a girl marries she is also taught how to keep a house and cultivate a garden. [*Geographic Magazine*.]

On the Front Porch Where We Talk Things Over

By A. F. Sheldon

The Remedy

I AM writing this editorial, July 27, 1922.

I am writing it in Binghamton, New York.

As I write it the coal strike and the railroad strike both look ugly.

They look ugly because those who own or manage the railroads and the coal mines and those who work for, not with, those who own them cannot agree.

Each is fighting for more rights and privileges.

While this and many other troubles are going on in the world, commercial and industrial, right here in the suburbs of Binghamton, New York, the remedy for all such evil is being applied and to the very great good of all concerned.

I refer to the Endicott Johnson Shoe Co., which they tell me is the biggest thing of its kind in the world.

SOME thirty years ago, a certain company, which was located here and was not making good, owed Mr. Endicott a lot of money. They could not pay him. He took charge and the story goes that he was having a very hard time of it.

He was looking around for a good superintendent.

In the employ of the company was a man by the name of Geo. F. Johnson.

He held a foreman's job.

He got Mr. Endicott's ear and also his favorable attention.

They say his selling talk was about like this, "Mr. Endicott, I understand that you are looking for a superintendent. I believe I could make good on that job and I want it."

"Why young man," said Mr. Endicott, "you are only a foreman." "I know that, but I can make good as a superintendent and if you will give me a chance, you need not pay me anything if I don't make good," said Johnson.

Mr. Endicott told him he didn't want anything like that, but he would give him the job at a fair salary for one year.

Johnson took the job and instead of taking a roll top and swivel back, on the start he hiked out and got a few big orders for boots. Then he came back and superintended the making of them.

He made good and at the end of the year went to Mr. Endicott and said "I want an interest in this business."

"What interest," said Endicott.

"Fifty per cent," said Johnson.

Endicott couldn't see it that way on the start.

Later in the same interview he did.

He said, "Why young man I am thinking of incorporating a new company to take over this business with a capital stock of \$300,000, one-half of that is \$150,000. Have you got that much money?"

"No," said Johnson, "but I can get it. I am going to borrow it."

"From whom?" asked Endicott.

"From you," said Johnson.

"Why young man," answered the boss, "\$150,000 of stock would require \$150 in revenue stamps. Have you even that much." "No," said Johnson, "but I am going to borrow that of you too"—and he did—and he made good.

THAT incident occurred about 30 years ago. Today the Endicott Johnson Shoe Co. is the biggest shoe concern in the world.

They make and sell over one hundred thousand pairs of shoes a day—over two hundred thousand shoes every twenty-four hours. They employ over 14,000 people.

They call themselves the happy family—and they are.

Some years ago the company was offered \$45,000,000 for the business.

Johnson's one half would have meant \$22,500,000. Johnson said "No, you fellows would be thinking only of dividends. I am thinking of the working man and his interests as well as those of the stockholders."

TO START up the long hill all alone looks like a big climb, but to see someone else trudging on ahead encourages us, and this is the reason why thoughtful writers paint the picture of the fellow leading the way.

"I shall hold my interests and stay on the job."

He is now some sixty-four years old and still going strong.

His fortune has not turned his head.

He is most unassuming. Modesty is always one of the evidences of greatness.

It was not difficult to discern the secret of his great success.

I had a long talk with him yesterday and these are a few of the things he said.

"The whole trouble between employer and employees is all caused by selfishness.

"No employer can afford to lie to or attempt to deceive a working man in any way.

"The thing is so simple. All great things are simple. It's all a question of applying the Golden Rule. Just a matter of doing by the other fellow as you would like to be done by. Most people are not patient enough. They are not willing to work for results.

"Absolute and unadulterated honesty is an absolute essential for success.

"One of the greatest fallacies is for young men and young women to want to get an education so they will not have to 'work.'

"We need to glorify labor and to show the dignity and glory of real service."

THESE and many more basic truths were spoken by him as we chatted and at the same time watched the trotting and pacing races at the "Ideal Race

Track" which is one of the company affairs.

The race track is quite near the factories and once a year they have a three-day meet of the swift ones and on the last day of the big event the factories close down and they have a big time.

Around town are swimming pools and merry-go-rounds and parks and play grounds for the "kiddies" and everybody else.

They pay a higher wage than any other shoe Company—an average wage of over \$5.00 a day, I believe.

They tell me that when labor leaders come there to try to organize, Johnson says, "Go ahead and see how the men feel about it."

They go ahead and then go away with the verdict that unions are not needed there.

The fact is, there is already a great union there.

A union of employer and employee as a united team pulling together and together serving the world.

Both Mr. Johnson and Mrs. Johnson were once workers in the shop.

They know both sides—and they have good hearts as well as good heads. They are "doing" more than they are "preaching."

The deeds they do are eloquent enough—such examples as they are setting will transform the boil and bubble, toil and trouble, of the business world into peace and plenty for all.

Why can't the world see it? How slowly we learn—even with the power of example!

Whenever you are anywhere near Binghamton, N. Y., make it a point to go to Johnson City and Endicott. They are each but a few miles from Binghamton. They constitute an oasis in the industrial desert which is refreshing.

PERHAPS you have already noticed that all things are double, one against the other. Who has not heard the age-old philosophy of an eye for an eye, a tooth for a tooth? To be loved, you must love; give, and it shall be given unto you. "What will you have?" asks Nature; "Pay for it, and take it." *In all transactions of trade or commerce, we must give measure for measure.*

Moving Toward Prosperity

By J. C. PENNEY

Chairman of the Board, The J. C. Penney Company

PERHAPS our biggest problem of the present is how to recover from the slump into which our country had fallen after the breaking of the bubble of prosperity which followed the war. It is needless to say that we want a prosperity that will be permanent, not one like the last.

In venturing a solution for a healthy recovery, the question comes, "Why the slump?" I believe it came because people in general did not render a proportionate service for the wages paid them; they gave the least amount of work for the greatest amount of money and as a result of the attitude "I'm going to ride; let the other fellow pull the cart," it was of logical consequence that the cart almost stopped and most of the riders had to get out and start pulling again.

WHAT is prosperity? The dictionary gives for a definition, "the attainment of the object desired." Is it something we get and then sit back and enjoy? Does it mean a Utopia when we have enough money to quit work and take in the sights, or is it the opportunity to live our lives, be active in body, mind and spirit, in such a way that the finer things in life arouse in us appreciation and happiness?

Attainment of one objective should be but a momentary resting place in preparation for greater effort, which will bring a larger degree of happiness. Life is a process of carrying on—continual growth—therein lies prosperity, happiness.

Money doesn't mean prosperity. The presumption that it did was the pin that punctured the bubble a year or so ago. If everyone in this country had twenty thousand dollars, would it be prosperous? What would it buy? Not any more than a couple of million rubles will buy in Russia today; perhaps a peck of last year's potatoes, a few loaves of bread, a suit of clothes. It wouldn't plant next year's potatoes or next year's wheat; it wouldn't run our trains or factories; it wouldn't get anything done, unless people were willing to keep on working.

Thrift is prosperity. It implies a combination of sincere healthy effort toward a definite objective, together with an eco-

nomical common-sense utilization of the compensation realized from effort. It is a vigorous continual growth toward more work and bigger work; and along with it will come increased prosperity and enjoyment.

Why do we want what we so often think prosperity is? Why do we want money? What will we do with it when we get it? A dollar is only so much trust—trust that the other fellow will give a dollar's worth of effort for it. And if the dollar's possessor hasn't come by it rightfully and honestly he can't expect the other fellow to work willingly for it. Of course, the other fellow will work if he has to, but work alone without trust and confidence behind it will never build permanent prosperity.

WE have passed the low point of the depression and are now on the road toward better times. People are realizing more and more that it is necessary to work, that prosperity won't come by sitting and waiting for it. Perhaps, to a great extent, it is the realization of necessity, but it is nevertheless a good sign.

Capital and labor are both necessary to society. What poor instruments they are without mutual understanding, trust and faith in each other. What is needed most of all is the growth that will deepen our understanding of each for the other and with it will come the desire for effective action that will result in permanent prosperity.

Babson says, "The greatest resources in the world today are not resources of iron, copper, lumber or such, but human resources. The great need of the hour is to strengthen this human foundation. The mind of man is a wonderful thing, but unless the soul of man is awakened, he must lack faith, originality, ambition—those vital elements which make a man a real producer."

Through the development of the individual soul will come the development of the soul of the Nation and of the World, and with it will come increasing prosperity.

Success is the living, permanent answer to some special Service—some Service that gives genuine satisfaction.



Little Talks *about Business and the Business of Life* ∴ ∴ ∴ ∴

Your Job—and You

By

Jerome P. Fleishman

I DON'T care whether you are polishing jewels for the works of a watch, or operating an electric crane that lifts tons of steel as though the load were a few feathers, or making little girls' dresses, or sweeping the factory floor—you will get out of your job exactly what you put into it.

The reason my writings are being published more and more widely isn't because I have any exceptional ability as a user of words or any remarkably original ideas to startle a world into taking notice. Not a bit of it. The real reason is because I love to write, love to pass on whatever of cheer finds its way into my own mind and heart; because I *mean* what I write. If I were insincere, if I should write this kind of stuff merely for the dollars and cents of it, folks would be quick to detect that insincerity between the lines—and they'd quit reading.

If you look upon your work as a means only of bringing to you the weekly wage envelope, the contents of that envelope are likely to remain the same week after week, month after month, year after year. If the job in hand is an opportunity for you to see just how well it can be done—if you look upon every task as a chance for you to add to your skill—if you glory in being looked upon as a reliable, earnest, conscientious workman—you are on the way to better things.

The organization for which you work is *you*, multiplied by hundreds or by thousands. The spirit of the shop is *your* spirit. The real heart of the business is *your* heart.

Climb! Study the business. Know all you possibly can about your particular work. Then observe the other fellow's work. Know why this is done one way and that another way. Put the best there is in you into everything you do. Genius, you know, has been defined as an infinite capacity for taking pains. Take pains. As the business grows, grow with it. Grow in ability. Grow in usefulness. Grow in determination to improve your work.

Man, you've *got* to grow! Things are humming along faster than ever in the history of the world. Opportunity knocks at the door of every man until it nearly wears its knuckles off. Opportunity is knocking at *your* door right now—the opportunity to make yourself a tremendous asset to the firm through your loyalty and interest and effort.

Grab hold and pull with the team!

Work and Action

Part VIII in the series "Fundamentals of True Success"

By HENRY THOMAS HAMBLIN

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IT must not be thought that because in these articles the importance of mental action has been emphasized, that no physical work is necessary. Constructive mental work should lead to well directed action. Its object is to focus all the powers of mind and body upon the desired success, thus making achievement possible. Constructive mental action can never take the place of work and honest striving, but there is so much erroneous teaching to the contrary, mostly of an occult nature, that the following article is necessary.

Those who are seeking success in a wrong manner might be divided roughly into two classes. First, there are those who work and toil too much, who strive continuously in the outer world of effect, leaving no time for reflection. These know nothing of the power of creative thought or the right use of imagination. Toilers such as these become mere automata—slaves who become worn out before their time. Such can never achieve great or outstanding success, although their patient service meets with its due reward. Second, there are those, who, having learnt something of the creative powers of mind, wrongly imagine that by merely thinking success they can cause it to drop like a bolt from the blue, right into their laps. My practical readers will think such folly incredible, yet it is true of a great many. There are thousands of foolish and gullible people, who, whilst making no sensible efforts to win success, spend their time and money seeking for a back-stair method which shall make honest striving unnecessary. They fondly imagine that by concentration in the Silence they can, by a species of witchcraft or magic, get something for nothing—in other words, gain success without either earning it or being deserving of it. Hundreds of books have been written on this type of success and not one of them has anything to say about *work*! Comment is unnecessary when it is remembered that the basis of all true success is service. A method which does not improve the individual, thus increasing the value of

his contribution to the work of the world, can never result in success. Such a method is based on a fallacy; it is in opposition to the laws of life and can result only in failure.

No success has ever been won without action. Men of achievement are men of action and decision. They act while other people are merely dreaming and considering. The world is full of impractical dreamers, but the number of those who have both the vision and the ability to act promptly and decisively is very small. While it is true that action without vision and imagination can never lead to big results, it is equally true that vision without action produces no results at all.

THERE are two kinds of action: One is creative, the other executive. Both are necessary. The man who toils and moils without the aid of creative thought and imagination is wrong. On the other hand those who expect to win success by merely visualizing it, sitting with folded hands waiting for a "demonstration" are equally wrong. One, however, who combines both types of action is right, and his efforts must, sooner or later, result in success.

There is a great difference between idle dreaming and creative imagination. Day-dreaming fritters away the mental powers, saps the power of the will and leads to reduced efficiency. Creative thought and imagination, on the contrary, increase one's mental powers, including concentration. The former is mental drifting, the latter is mental action. Action, directed into the right channel, always wins. But even action of this kind must be supplemented by physical action. Having grasped the situation, visualizing its possibilities, the next thing is to be up and doing.

ONE of the outstanding characteristics of successful people is their capacity for work. Not only do they visualize the possibilities of every opportunity; not only do they weigh the matter carefully, deciding whether it is worth grasping

or not, they also, as soon as their decision is made, act swiftly and with determination. If they decide to grasp the opportunity, they immediately act, and from thence onwards put into their undertaking *the whole of their force, energy and power for work.*

SUCCESS comes to those who serve best. It is those who build the best bridges, paint the greatest pictures, invent the finest machines, build up the most efficient businesses, who reap the largest success. It is those who can render better service than the average who can command a better remuneration than the usual. It is those who in humbler walks of life, do their day's work as well as they possibly can, always striving to do it even better still, who get true satisfaction from life. This success and satisfaction are due to the fact that through work and service they harmonize with Cosmic law. "It is more blessed to give than to receive," said the Great Teacher, and, it is because this is a fundamental truth, that true success and satisfaction come to those who serve life and their fellows faithfully and well. It is because the majority of people work on the principle that it is *better to receive than it is to give*, that they reap failure instead of success. For the same reason, those who are successful in money getting are often failures as far as health and happiness are concerned. These words of the Great Master are absolutely and scientifically true. They expound a deep, fundamental law which underlies success in every department and walk of life. We must first give (serve) before we can receive, and in the giving (serving) we are more blest than in the receiving. Success, prosperity and the joy of achievement, satisfy for a time, but they soon pall. They, of themselves, bring no lasting satisfaction. In work and service, however, there are to be found constant happiness and satisfaction, especially if our service is given, not so much for what we can get out of it, but as an offering to all mankind. It is the fact that there is more joy in work than there is in its rewards that compels successful people to seek fresh fields to conquer. Their success does not bring them all the happiness that they expected, but they find great joy in work, achievement and the overcoming of difficulty.

IT may seem strange that it should be thought necessary to point out such

obvious necessities as work, effort and action. Yet it is necessary because of the flood of occult literature of recent years, which teaches that mental power alone is necessary. These writers teach the fundamental error that man can so use his mind as to compel other people, circumstances and even matter, to conform to his will. I feel sorry for those who follow this teaching, for, while they may apparently succeed for a time, they finally get broken on the wheel of life. Such practices are diametrically opposed to the law of service; they are based on the exact opposite of the Divine Teaching; therefore, they are bound to fail.

The object of these articles is to present the fundamental laws which underlie all true success. It is the inner truths which I wish to teach. The laws which underlie all true achievement are spiritual and immutable. The universe is a big thing; it is maintained by extraordinary powers and laws, and what chance does man stand, if he dares to defy these laws and work against them? The Law of Service is based on that immutable truth: "it is more blessed (that is, it is really better) to give than to receive." All those, therefore, who go against this law, believing that they can demand, in an occult way, by means of what amounts to nothing less than a perverted form of prayer, giving nothing in return, are pursuing a policy which must end in disaster.

To-day, as I write these words, news comes to me that one who for years has followed this policy of making mental demands and using mind domination, has failed. His large business has disappeared; all his plans have miscarried and he has to start life afresh. It does not surprise me, for one who works along these lines must surely fail. One who considers himself first and his customers or clients last, can never succeed, simply because he goes against the immutable Law of Service. The successful ones of all ages have been those who, either consciously or unconsciously, have had one object in view, viz: "How best can I serve?"

To sum up. Work and action are of two kinds. First, the creative mental action; the focussing of the mental powers upon one's ideal. Secondly, the use of these "one pointed" mental powers given freely in service to life and the world.

One of old said: "Beloved, let us love." May I say, in all reverence:—"Beloved, let us work and serve," for in work and service, do we manifest practical love.

The Challenge of Business

By PROF. B. MARNIX

IF you will stop for a moment and indulge in retrospection. I am sure you will come to the conclusion that business is the big thing of life. It consumes more of our waking hours than anything else; it's given more of our thought than any other one thing. My friends, if ever the world is freed from sickness, want and misery, it will be through the beneficent influence of business. Business is now founded upon absolute truth, and if there are any who think otherwise, they are headed for bankruptcy.

WHERE do you find the big men of the world? There was a time when the church was supreme and the biggest men of the world were to be found in the church; when exploration was supreme, the great men were navigators; when war was supreme, the greatest men were soldiers; when art was the most important thing of life, the big men were artists. Just imagine seeing Michaelangelo carving marble, Raphael painting Madonnas, Shakespeare writing immortal dramas, Beethoven copying heavenly symphonies and our immortal Lincoln writing the Proclamation of Emancipation. Where do you find the big men of the world today? I will tell you, you find them in business. In the early commercial history of our

The Business Man

JAS. A. WORSHAM
Maroa, Ill.

He doesn't seem to figure very much
In histories the children study now at school
And for any information that he even lives at all
You'd search in vain within that record book
For just a line about the deeds that he has done.
His duties every day never seem to lend themselves
To things that savor of sensation or display
And very few parades are ever gotten up
To make a fuss over something he has done.
They never think of adding titles to his name,
Nor carving things in stone to decorate a park,
With him the central figure sitting in repose
And contemplating something that took courage to perform.
No little children are ever named for him,
As is the case when some big politician wins.
And when it comes to celebrating th' day that he was born
You never heard of such a thing and maybe never will.
But back behind the desk at which he sits,
Bigger fights take place than ever you have dreamed.
And contests that demand a courage of the highest sort
Make up the days in which he labors there.
It's true, no flags wave to stir him at his task;
No martial music of the kind to rouse to action hold;
No waving hands from boosters standing on the outside lines;
He fights his battles there many times alone.
Conditions daily come that lay upon his mind
The burdens of decisions that make a stern demand
For courage and for action that even war itself
Holds no greater outcome in its hand.
He pioneers paths no feet have ever trod,
And rears his mighty cities and his marts of trade.
He builds and builds and builds and still he builds and builds;
For creating and creating is his job.
And yet they pass him by and heap their honors high
On those who harness forces in an effort to destroy.
They forget the business man
But they train the young to think that only they are great
Who make a business killing off their fellow men.
Some day the light will dawn upon the world,
And honor go to those whose work is building up
And making life a little better place for all of us
Instead of praising him whose calling is the sword.

country it was considered a great feat when the Atlantic cable connecting the eastern and western world was laid by Cyrus Field. Many of us cannot recall, in fact, do not know that Mathew Fontaine Maury, the path-finder of the seas, furnished the brains and Vanderbilt furnished the money. In the last analysis it was made possible by the business men. The world benefactors are business men. Edison has done more for the advancement of civilization than any other one man; he is an inventor and a business man. Be it remembered that the artist with the artistic mind, the poet with the poetic mind, the mechanic with the mechanical mind and the lawyer with the legal mind, are dependent upon the business man with the business mind for their full development and expression.

IT was not labor that built the pyramids of Egypt, the Temple of King Solomon, St. Peter's at Rome or the Panama Canal. It is true

that labor dug the dirt, laid the brick and set the stone. That was only the effect of a cause. These were the creations of the master minds of business men, in fact, they were conceived by the man behind the enterprise who shouldered the responsibilities, looked the pay roll square in the face and with his grasp of business tech-

nique made them possible. The Panama Canal was built by Colonel Goethals; he was the man behind the enterprise; he furnished the brains, directed the management and organization and made the Panama Canal a business as well as a scientific success. If you remember, the French tried it and failed; American business principles were applied and it came forth not only an engineering but a big business achievement. My friends, it is the master minds of big business men applied to labor that give us the many material blessings we now enjoy. The business man directs the business enterprises upon land, controls the commerce of the seas, dictates to Empires and dominates Republics; in fact, Business is King of the Earth.

BUSINESS is the big thing of life, yet anybody can do business fairly well, many can do business very well, a few superbly well, but you recognize the man who not only does his work superbly well but adds to it a touch of personality through great zeal, patience and persistence, making it unique, distinctive, unforgettable, is an artist. This applies to every field of human endeavor. It is that last indefinable touch that counts, the last few seconds that proves a man a genius.

Big business symbolizes safety, security, stability. It stands for national credit, the rights of persons and property, unfailing pay rolls, smoke stacks, smiling faces, railroads, prosperous towns, villages and cities, district schools, high schools, normal schools, business colleges and universities. Business stands for all these; therefore, it is the big thing of life.

BUSINESS men know that progress is impossible without cooperation. To some persons of the artistic temperament, the term "commercialism" is an anathema, such people see no beauty in a smoke stack, the sky scraper, huge mills of industry, the flying locomotive over the road of commerce, but perceive only the lily, the rose, the stars, the clouds, the moonshine, and plenty of that, but to the business man the chimney yonder that gives out the incense of commerce is a monument to the glory of the energy of man. Business men benefit and bless humanity.

Rockefeller with his millions has stamped out the hook worm disease through many of the southern states which destroyed the efficiency and energy of the entire people, thus rendering the people of several south-

ern states grateful for the work done through the aid of the money of John D. Rockefeller. It has made possible, through the Rockefeller Research Institute, the stamping out of the hook worm disease, curbing the ravages of pellagra, rendering the yellow fever germ and the malaria germ practically harmless, finding serums for such diseases as deadly diphtheria and the insidious typhoid germ.

THE great coming thing in this country is the consecration of business. Every man and woman in business is engaged in a divine calling. Business means immense tasks which always bring out men of power, men of initiative, men of imagination. The American business man has made America what she is today, the greatest country on earth. They have proved they were world benefactors. They uplift; they ennoble; they create; they build villages, towns and cities and wherever the hand of the business man is in evidence there you will find prosperity and success, and success is the perfume of heroic effort.



"Ha—Ha"

Psychology and Health

Remarks on Exercises, Reducing, Thought-Forces, Faces, Wrinkles, Sleep, Balance and Rhythm

By T. SHARPER KNOWLSON

THE relations between mental conditions and physical health have been much to the fore of late years, at any rate in their more obvious connections; but their more minute, though not less important aspects have not received the amount of attention which is their due. In this article I propose to deal with one or two of them, selected from a large number easily available.

(1) *Health processes are, for the most part, unconscious.* There is a story told of an unlettered man being examined by a Doctor for an insurance benefit.

"How is your digestion?" asked the physician.

"Digestion?" said the man with a puzzled air, "I did not know I had one."

The man with the stethoscope laughed heartily, remarking with a nod of the head, "My man, that is exactly as it should be. None of us ought to know we have a digestion at all."

With which I agree. When Digestion becomes conscious, as it did with Carlyle, Heaven help us, and those who have to live with us! Carlyle could think of no greater punishment for the Devil than that his Satanic Majesty should be compelled to digest with the Carlyle stomach throughout the Ages of Eternity.

Don't Seek Health Morbidly.

IF we study the health movements of today we shall find that, good as they are, there is a distinct danger of the conscious element becoming too pronounced. For instance, take the matter of anxiety to secure results. A man

exercises every morning, conscientiously, and obtains a slight increase in chest expansion; but it is not as much as he wants. He, therefore, gives more time to exercises; makes himself rather irritable when the diet he requires is not on his table; gets a trifle annoyed when the new regime proves to be less effective than he had imagined; and, altogether, the search for health and strength is

something of a worry. Now the fault of this man is that he is making health too conscious, that means he is retarding progress. The morning exercises should be carried out with joy, even with music. I have not much faith in the tape-measure folk who are always jotting down their figures in a note-book—figures about circumferences, weights, inch-decreases, and so forth. Give me the men and women who make physical culture a thing of happiness, leaving the laws of physiology to do the rest. They will reach the end in view long

before the anxious strivers who, as often as not, give up the quest in despair. These are weak in psychological knowledge.

The Mystery of Growth.

THERE is a mystery in all Growth, but one thing is certain: *you will grow in the way you desire if you fulfill the right conditions.* One of those conditions is that you must not give Growth too much attention. If you do, you spoil your chances to a great extent. It is as if Growth said to you, "I will expand and develop, but I must stipulate that you do not watch me." It is like



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the Kingdom we have read about which "cometh not with observation." My contention is that in our schemes for bodily culture, we are allowing the conscious elements a place to which they have no claim. Health should be unconscious for the most part; whereas the tendency is to give it so much attention that it becomes a fetish. And what happens then? Judging from my own observations, it is the oncoming of a period of staleness, due to an overdose of exercise carried out in a spirit too drastic and too serious. After all, the true ideal is in games, not in systems of exercises: but the latter have been made necessary by a complex civilization which leaves insufficient room for the games that are a joy in themselves. Still, even morning exercises need not be regarded as a physical process of Purgatory to purify us from our ailments, and to preserve the righteousness of function.

So out with the music and laughter, and away with the tape-measure and the weighing scales. Nature will unconsciously do the rest.

About "Reducing."

SOMEbody urges that "Growth is one thing, Reduction another." True. I did not forget. But if men and women pursue a regime for reducing in the spirit of conscious analysis, and with all the paraphernalia referred to just now, they are preventing a cure. I remember once being in a Turkish Bath when a very stout man emerged from the Masseur's hands to weigh himself on the scales. I could not see the poundage, but it was high. The man looked at it dolefully, and shook his head slowly from side to side. "One pound off in three months" he muttered. I cannot reproduce all he said, or the comments of his semi-nude friends as they stood around the machine offering humorous suggestions, but it was enough to make all the gods on Olympus laugh. Clearly, this man was pursuing a cure on wrong psychological methods. Instead of a melancholy appeal to the scales, followed by a despondency pathetic to all beholders, he should have taken the matter philosophically, remembering two things that he was probably by nature of a full habit, and that reduction could come only gradually. Of course, if such an individual with a 60-inch girth persuades himself that he can be, and ought to be, of greyhound proportions, he is taking a false step at the start. But if he is merely seeking

to reduce, then I say his best policy is to keep to his plan of diet and exercise, leaving Nature to complete the work. A right plan will function unconsciously.

Wrinkles and Crow's Feet.

ANOTHER aspect of this subject can best be understood by asking the simple question, "which part of the body receives the greatest number of conscious attentions?" The face, of course. And it becomes the oldest soonest. Physicians have told me that a woman's body and skin may be in almost perfect condition, and yet her face will be aged out of all proportion. This is mainly because the mirror has been doing a lot of overtime. After the mirror has told its story, the mind works anxiously on the thoughts thus aroused. I have drawn up a table which I call *The Too-Much Looking Glass Multiplication Table for Women—and Some Men.*

21 Looks	make 1 Stare,
3 Stares	make 1 Start or Shock,
4 Starts	make 1 Fear,
3 Fears	make 1 Fright,
5 Frights	make 1 Wrinkle,
10 Wrinkles	make 1 Wreck.

I am not speaking of the beneficent appearance of old age, or of the hoary head which is a crown of glory; I am not even thinking of the wrinkles which may be humorous like a dimple. I have in mind the women and men who by giving too much conscious attention to their features multiply the lines thereof and *become old long before their time.* Essential youth and beauty are primarily within; and if you will allow the unconscious element to assert itself, it will take better care of your facial appearance than you can yourself. To study yourself in the mirror, to analyze your "points," to trace the lengthening of this line and the deepening of that, to note the progress of saucers under the eyes and of crows' feet at the sides—all this is radically wrong. It can only create nerve paths to the place where the mischief is felt to be growing; and a nerve path from the brain to the corner of an embryo wrinkle gives age all the scope it wants. Learn to forget. Give the unconscious a chance to assert itself. Do not kill good looks by cultivating fears.

From Conscious to Unconscious.

THE Value of the Pre-sleep period is not yet fully appreciated.

By the pre-sleep period, I mean the

time—not very long usually—between lying down in bed and falling asleep. Nobody seems to think very much about it; it is looked upon as merely a habit—necessary and refreshing. I have never been able to regard it in this matter-of-fact manner. It has always seemed to me that to fall asleep, however natural and easy, was a process of some mental importance. The day shift is about to hand over control to the night shift. Is that of no consequence? When this event takes place is there to be no ceremony, no formality—like changing the Guard? I am certain, at any rate, that there ought to be some sort of preparation for the hours of unconsciousness. We cannot expect the unconscious to “take over,” intelligently, unless some understanding is arrived at. It is entirely dependent on the conscious for its cue; and if the last waking thought is one of anger, then *that* is the subject, in many weird ramifications, with which the Unconscious will busy itself for a series of hours. But if the last thought is one of joy, of beauty, of love, of hope—well, then, the unconscious takes charge and “carries on” throughout the night, not to your hurt by morbid dreams, but to your advantage and inspiration.

What Are Your Night Thoughts?

THE subject has many associations. Here I deal with only one, i. e., the subtle connection between the unconscious and the physical body, the ins and outs of which connection have not yet been determined. It is clear, however, that the unconscious is responsible for mental healing. Why not then for the preservation of health and beauty beyond the years usually allotted to them? If this unconscious association is possessed of such vital powers ought we not to make more and better use of it? We certainly ought, and that is why I put in a plea for the ceremony of changing the Guard who takes over mental responsibilities for the night. If I may speak of my own experience I would say that it has been my custom to save a few happy thoughts for the last moments of consciousness—*always*. I have made it my policy to refuse sleep unless I can hand over to the night-shift party a serviceable idea, a fancy, a poetic couplet, or otherwise give a direction to activity. My idea is keep up the continuity between the conscious and the unconscious, not to allow the latter to go on through the

night without a cue. There are not two minds in me. Only one. And it is divided into two operations: hence, when I sink into sleep I want to obtain the benefit of whatever activity goes on in the unconscious. Do I receive these benefits? I do. On the physical plane there is the benefit of sleep itself, which is the guardian of health. Sleep well, and long enough, and you preserve that rhythm on which health depends. Decide your own hours of sleep. If John Wesley, or some Cardinal, or Statesman, or Business Magnate, managed on 4 or 5 hours nightly, don't worry. Take 8 if you need them. You are *you*: not somebody else.

The other benefit of giving attention to pre-sleep period, in the manner described, is intellectual. You have prevented your unconscious from spoiling a number of hours by turning over angry and spiteful feelings. Instead, it has followed your lead, and busied itself with pictures of health, of well-being, of hope and of achievement. You have presented some of your problems for solution and in the morning you think most clearly and decidedly. You have “slept over it.”

But as this is a health article I wish to conclude the section by a few words on sleep power. A man said to me the other day: “How does Lloyd George manage to sleep with the burden of Europe on his shoulders?” I told him that according to information I had received Lloyd George could sleep at will. If he could not, he would have been dead long ago. Good sleepers are invariably healthy. This is an echo from the first part of my article about the processes of health being unconscious. The rhythm between waking and sleeping must be kept up.

This leads me to my final topic namely, that

THE balance between the conscious and the unconscious must be preserved. In plain terms, health, both mental and physical, depends on the right rhythm between sleeping and waking; that is, there must be a certain regularity between the periods of consciousness and unconsciousness. This sounds very obvious, but its importance is not commonly understood. I have already shown how too much conscious attention will spoil the effects of an otherwise good system of physical culture; also how it promotes the growth of lines on the face. I now

desire to show how our attitude towards sleep will afford both its quality and its duration. Here is a man who is doing so well in business that he wishes the working day were twenty-four hours in length. He begrudges the necessity for sleep. He tries to limit its hours. He calculates that mankind spends half its time in bed, and the fact alarms him and disgusts him. Every night, when he lays his head on the pillow, it is with the thought that there is something wrong with the physiology of the brain; and when he reads in the papers that some faddist is going to do away with sleep altogether he believes a genius has been born.

Don't Snub the Unconscious.

NOW this is all wrong. It is wrong because, speaking in the strictly mental sense, he has already lost the balance between the conscious and the unconscious. The balance is kept by believing in the rightness of the unconscious, and in respecting its claim for possession of the mental faculties during a seven or eight-hour period. This man of strenuous work is not going to have good sleep, nor is it going to last long. His unconscious feeling, snubbed and acting on the cue from the conscious, will try to wake him up. Thus will he lose one of the greatest of mental values. There is a line in R. L. Stevenson's epitaph, which can be applied to sleep. He says, speaking of his death, "And I laid me down with a will." *That* is the spirit in which we should retire for the night. Not grudgingly. Not with the feeling that sleep is a nuisance. Not even with the idea that it is an uninteresting neces-

sity. *Go to sleep with a Will and a Welcome.* Don't imagine that mental attitudes makes no difference. They *do*. If you regard your unconscious as a vital part of yourself, you will treat it as you would a respected friend; and it will answer accordingly. You will get its best efforts in a thousand and one little ways, as well as in the big ways.

The Will to Be Awake.

INSOMNIA is now being explained as an unconscious desire to keep awake: there is an objection to sleep, an objection hidden, of course, from the consciousness of the sufferer. The theory applies to those cases where the patient is anxious above all things to fall asleep, not to cases where pain or anxiety will explain persistent wakefulness. I find much that is attractive in this theory. The strenuous man, previously referred to in this article is of the kind likely to set up a dissociated condition which would end in sleeplessness. His fanatical desire to lengthen the conscious hours will eventually succeed: he *will* have a longer day, much to his annoyance.

So you see nobody can pretend for a moment that it does not matter what we think and feel. It *does* matter. Our attitudes, as well as our definite convictions, affect health and well-being—not momentarily, not instantaneously, but by a slow process, like the oft-repeated drop of water wears away the stone. And, if anything, feelings are more important than thoughts—in the technical sense of the word. "Keep thy heart with all diligence, for out of it are the issues of life."

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Salesmanship

By LEWIS D. FORT

Advertising Specialist, Memphis, Tenn.

MEN who have been successful salesmen for many years often claim that there is but one true way to get a proper knowledge of salesmanship, and that is by actual experience. To a certain extent they are correct in this, for we all appreciate the truth of the old saying that "Experience is the best teacher." On the other hand, if we are to attempt to sell we will certainly be much better prepared to make the start if we are familiar with the principles which must govern our work. The knowledge of those principles of salesmanship which are now recognized as essential to success has been derived from the accumulated sales experience of these same men who disclaim the possibility of acquiring a working knowledge of the science of selling through instruction. Consequently they are after all our unconscious teachers, and as such we render them full deference and credit.

The character of present-day business is such that a great variety of salesmanship is necessary for its conduct. We may, however, divide salesmanship into three general classes, wholesale, retail and advertising. The same basic principles control all three divisions. For instance a well-known authority on advertising states that an advertisement has five chief functions. First to attract favorable attention and awaken interest; second, to create desire; third, to carry conviction; fourth, to inspire confidence; and fifth, to influence purchase. These five functions of an advertisement are the elements necessary to effect a sale, no matter whether the effort be made in the printed form of an

advertisement or by personal solicitation.

LET us take up the first requirement, attracting favorable attention and awakening interest. We readily see that all chance of making the sale has its beginning in the ability of the salesman to arouse these two mental states in the mind of his prospects.

With the beginner the first question that arises is: "What would be most likely to arouse my attention and awaken my interest in this article or service?" The answer to this is easy, a full knowledge of the origin, purposes or uses of the offering, and the special benefit which will be mine by gaining possession of it.

He then who would sell to another must first have an accurate knowledge of that which he offers for sale. Having secured this knowledge, he must then acquire the means of imparting it to others in a manner most likely to immediately win their favorable at-

tention and awaken their interest. The methods by which he may do this are as varied as the personalities of people. Therefore, the individuality of the salesman here plays an important part, as it is through the method of his presentation that the proper effect is largely secured. One character of man may talk a good deal and thus interest the buyer, and another may have very little to say, but may so express himself that he wins an equal amount of attention and interest.

Creating a sale is not unlike the creation of an electric current. It requires the conjunction of the positive and negative pole to complete the circuit. In selling, the negative element is represented by



LEWIS D. FORT

the buyer, the positive by the salesman. It is well, therefore, for the salesman to remember that his attitude must always be positive if he would secure the proper voltage to land his man. He must absorb the negative of the buyer and fuse it into the positive of his own will, but this blending must be a pleasurable sensation to the other fellow. To do this, desire must be created in the mind of the buyer, for in the gratification of desire comes his pleasure in being drawn into the current of your creation.

Having brought your prospect to the point where his interest has been awakened, your next step is to create in his mind this very necessary desire for your offering. Here imagination will aid you, for the human mind is never so happy as when following an imaginative train of thought, whether it be voluntary, or led by the will of another. Imagination is the fore-runner of action, for he who achieves imagines first the finished work and then accomplishes it. If you draw this picture for him you gain a harmony with his thoughts which you may direct toward that which you are selling as a means of accomplishing the desired end, and thus create a desire for your offering.

On reaching the point where desire is created we must work with the reasoning processes which are fighting desire in the mind of our prospect. He must be given a reason for buying, a reason that will be entirely satisfactory to himself for making the purchase. He must be shown by logical argument why the article or service should be his. Objections are sure to arise with him, and these objections should be anticipated and answered before he has the chance to voice them. In this way conviction is conveyed to him, without which the work of the salesman is entirely lacking in force.

TO CARRY conviction to another one must first possess it himself. To attempt to sell anything in which you have not full faith is like trying to fire a gun without powder. Faith is built upon knowledge, and enthusiasm is the child of both. Enthusiasm is also a vehicle that will best convey belief to another. But above all things information is the most valuable adjunct of the salesman. No matter whether he is selling merchandise or service, the selling of that particular thing should be of the greatest importance to him. If then the accomplishment of

a sale is important to the salesman he should be better informed with regard to it than the man to whom he attempts to sell.

Now, while a man may desire something which you have for sale, and he may have the conviction that he should purchase it, still the chances are good that he will not act upon this conviction, if there is lacking the element of confidence. In fact, what might be termed the trinity of confidence is necessary; that is, confidence in you, confidence in that which you are selling and confidence in the institution for whom you are selling it. He may of course buy on confidence in any one of these three things. But where there has been no prior knowledge of, or acquaintanceship with, the offering and the institution for whom you are selling, his confidence in the proposition must necessarily be inspired by what consciously or unconsciously you say, do, or look, while in his presence.

Having then attracted favorable attention to your offering, awakened interest in it, created desire, and carried conviction to the mind of the prospect that he should buy, your next step is to secure his confidence in you and in the entire proposition that you are presenting to him. To do this one must be honest and sincere. Honest in the belief that he will directly benefit by making the purchase, honest in the belief that he will receive full value for his money, and honest in the belief that he will receive as good, if not better, from you than he could get elsewhere. You must be sincere in thought, motive, action and statement in dealing with your prospect, for there is nothing more difficult than the task of making insincerity ring true. You may possibly make it stick for a time, but not for long.

The greatest ingenuity of the salesman is necessary in dealing with two elements that have to do with the final action of the customer. These two elements are caution and motive. Caution is latent in all men. In the business world it is one of the highest developed sensibilities, and occupies a very prominent place in the mind of every buyer. It must, therefore, be anticipated by the salesman in order that he may counteract its influence against the purchase of his offering. To do this he must rouse and stimulate in the buyer a motive for buying, for every man who makes a purchase does so in order to satisfy a given motive.

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How Life Unfolds Through Form

By EUGENE DEL MAR

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THE fact of growth is self-evident. Every form that exists commences in simplicity, and develops into increasing complexity, while at least some of its successors gradually acquire qualities or attributes that were at one time lacking in their ancestors. This fact discloses itself in every species of vegetable and animal life.

It may be that some or all of the most primary forms of life remain static, that the fundamental unit known as the ion or electron ever remains constant; but its groupings and interrelations are of ever increasing intricacy of design. The unchangeable ultimate life form constitutes the material or physical basis of each and every other form of life.

MAN has demonstrated his ability to purposely control the development of life forms along directions that he desires them to take. Many of the foods of man have been brought to their present improved state through his aid, by inducing conditions of environment that would not otherwise have prevailed; while most of his domestic animals have been converted from savage beasts, that have since acquired many of the qualities and attributes common to humanity. The fact is indisputable that vegetable and animal life is capable of an astonishing degree of change and alteration through human arbitrary direction in relation to their breeding and environment.

For ages man has recognized that he possessed this power; although only lately has he realized it to any remarkable degree. For ages man has also known that similar changes had taken place without his aid or assistance; but his traditional conceptions of life did not permit of an intelligent explanation of this fact. The solution of this problem came to the modern world only when a scientific array of facts was presented with an explanation that was both convincing and illuminating. It was then revealed to man that there was a logic and purpose in the activities of existence.

It became evident that there was a law of progress, and that development was governed by principles inherent in life

itself. It made no difference whether or not man assisted in producing the conditions necessary for variation and progress; the result was the same whether these conditions were produced with or without his assistance. And it became clear that much which man could do had already been done without any help from him, with this difference: That what Life had accomplished by itself was always directed impartially and impersonally, whereas man's control of other forms of life was invariably for his own personal advantage, irrespective of all else.

THE fundamental facts of life are invariably simple, and are practically self-evident to the impartial reasoning mind. But as long as humanity was not permitted to have an impartial reasoning mind it was quite unable to recognize what to such a mind would be self-evident. While man was ruled relentlessly by religious beliefs that directed his vision ever in the direction of darkness and superstition, he was quite incapable of an intelligent understanding of the world in which he lived. Even now there are powerful forces striving to turn mankind back into its former gloom and darkness.

Each form of life has its particular relation with environment or that which is outside of itself. Each form of life requires food or sustenance, and it also produces forms of its own kind that have similar needs; and every form seeks to secure these needs for itself in order to preserve its existence. But nature does not permit the quantity of food or sustenance to increase proportionately with the increase of forms of life, many of which themselves constitute the sustenance that other forms require for their existence. The inevitable result is a conflict that eliminates the "unfit" and ensures the "survival of the fit."

A plant that produces only two seeds a year, if it and its issues are continually productive, in twenty-one years would have 1,048,576 successors; in twenty generations there are over a million ancestors. Animals, each pair producing ten annually and each living ten years, would have in twenty years over 700,000,000,000,000,-

000,000 successors or thereabout. From one pair of elephants, in 750 years, there might be generated some 19,000,000 heirs. In fact, unless some natural check to the normally rapid increase of animal or vegetable life had been devised the world would soon be too small to hold even a single species.

Under these conditions, it was inevitable that there should be a struggle for existence; the result of which is that—on an average and speaking generally, the total number of animals remains about the same from year to year. The greater number never reach maturity, or they are killed and eaten. The supply of food being limited, those forms perish which are unable to meet the competition of its kind or assaults from without; while those best able to adapt themselves to their environment survive and leave their offspring to succeed them. This "natural selection" acts for the good of the species in that it tends to preserve, develop and perpetuate all characters that give the species an advantage in the struggle for existence.

THE survival of those most in harmony or fitting best with their environment led to the degeneration and extinction of those not as well adapted to their immediate or changed conditions. The stronger superceded, destroyed or drove away the weaker. Those who survived left to their successors the tendencies and qualities that had proved their fitness to survive. In this manner, forms of life tended to vary through the necessity of meeting the requirements of their ever changing environment, and these variations led to such advantageous changes in their structure as enabled them to secure continuing harmony with the conditions they had to meet.

The simplest form of life has the smallest number and the lowest quality of relationships with the world outside of itself, and it expresses least of the Universal Life. The pressure of hunger and the desire for satisfaction of its needs compel all forms of life to meet competition, and in order to do this successfully they acquire the necessary means through the development of such greater complexity of form as may be appropriate for the purpose. This change permits of a larger expression of the Universal Life, and results in a new and wider relationship and a more expanded environment. These actions and reactions have continued through the ages,

until from the simplest forms of life there have been evolved those of the most wondrous complexity.

THE attempt to meet the requirements of environment evidence itself is what is termed the "struggle for life," which is the first law of motion, self-preservation being the first law of nature. In the earliest forms of the struggle, hunger is the parent of all industries and the creator of civilization. If some forms of life must perish in the conflict, certainly it is most desirable that these be the unfit or the ones having the least capacity for change or adaptation thereby establishing the more fit as the survivors. As evolution proceeds, the struggle for life gradually tempers; the struggle for self wanes and the struggle for others intensifies.

In the first instance, the struggle for life is simply living, itself; at the best, it is living under a healthy, normal maximum of pressure; at the worst, under an abnormal pressure. What it really brings about is the maximum of life and of the enjoyment of life, with the minimum of suffering and pain. Those individual forms of life which are best capable of expressing the higher harmonies of their environment will render all others subservient to them. This results in the physical survival of those best able to cultivate into expression still higher conditions of growth, harmony and happiness.

WHEN man alters the terms of any form of life through his arbitrary changes in the factor of its breeding or environment, he is doing exactly what nature in its own way has been doing throughout the ages. And as nature is all imperatives, and "chance" is to her an unknown quantity, one must conclude that she always acts according to law. In fact, with man's increasing knowledge of facts, he is able to discover design behind natural phenomena, and to read in them a divine purpose.

THE physical form is the house which the mind fashions for its habitation, as the mind itself is the product of spiritual desire for an avenue of expression. Although the physical is a result, the intellect finds it necessary to consider result in order to determine cause, as it is only able to reach causes indirectly through the avenue of results. In studying the

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Co-operation Based on Good Will

By PERCIVAL FASSIG

NO MATTER how large the undertaking or how small, real co-operation in its conduct will go far to bring success at a minimum cost. Co-operation is behind every successful undertaking. It does not matter how great a man may be, or what will power he may exercise, or what authority he may wield, without real co-operation from his associates, or his employees, or his followers, he can accomplish little.

Witness the results attained by most of our presidents or other public officials. Lack of co-operation or support is one of the greatest drawbacks in our government. Men are elected to office, but at no time are they given united support. Consequently, little is accomplished. Fault-finding criticism begins really before their assumption of office. Instead of lending a helping hand to make an official successful, we throw obstacles in the way. The truth is, we do not seem to want our public offices conducted successfully. It is rank selfishness that prompts such action.

We find the same condition in many of the large corporations; in fact, in every line of business, large or small. Executives are jealous of one another, and the workmen are jealous of their foremen and the foremen of their superintendents.

Business would not be in the condition it is today had there been the proper co-operation in industry in the past. And since it is real co-operation we need to bring business back to something like it was before the world war, we must obliterate selfishness if we are to "come back." This applies to labor as well as to capital, to politician as well as to private citizen.

IT IS jealousy, jealousy of power or influence, that causes all of the trouble. And this jealousy is found to a surprising degree among many of the executives and department heads, as well as among the overseers and workmen.

Take the workers in a factory. They do not co-operate, as a rule, with their foremen because they are not encouraged to do so, there is no incentive. And the foremen do not co-operate with their superintendent, nor the superintendent with the executives.

Lack of co-operation, indifference to

general results, causes more loss than anything else in the operation of railroads, foundries, factories, and other plants. Waste and many of the accidents are traceable to the same source. Many are the times a workman could save for the company, especially small tools, steel, and the like, but he does not do it. How many hammers and other tools have been lost because employees would not stoop to pick them up. A handle breaks and the hammer falls. It is left lying, instead of turning it in for a new handle. Shovels, crowbars, picks, and other tools, belonging to contractors, have been deliberately thrown by employees into the river rather than carry them to the tool shed.

Most of such waste can be traced to lack of interest on the part of employees. Tool steel, bolts, and cotton waste are some of the items which could and should be saved by the employees; and would be saved if there was real co-operation. It is not uncommon for an operator to let his machine break down rather than call attention to a worn or defective part.

CO-OPERATION is undoubtedly one of the greatest forces for success in business we have at our command, but how difficult it is to secure it. John Doe, working with a certain machine, finds that by making some slight changes production will be increased. He takes up the matter with his foreman, who develops the idea. The foreman then places the matter before the superintendent not as John Doe's but as his own and reaps the credit. If there is a reward, the foreman gets it.

The outcome in such a case is co-operation receives a decided set-back. The operator feels that he has been robbed of his opportunity and works accordingly. That condition is frequently met in factories and machine shops, and it is met in offices, in stores, and, in fact, in every line of business. The human element (the natural desire to be helpful) of the worker is crushed to the detriment of all.

Take for example the office men. How many have not experienced this condition? After suggesting an apparent improvement in handling a transaction, have it rejected only to find it used later as the suggestion of the man in authority. This condition

is so common, not only in offices but in all branches, and has been such a drawback in the conduct of business in general, that it seems remarkable that some means have not been devised to eliminate it. Of course, the suggestion box is a step forward that end; but it does not cover cases requiring immediate action.

NO MATTER to what station an active man may arrive in life, he needs the help of his fellow beings to attain results. There can be no co-operation where there is a majority of dissatisfied employees, that is beyond question. But it must not be overlooked that such concerns either make an unfair profit to meet such conditions, or they were manipulating. Some times dividends were declared when they should have been passed.

How can co-operation be procured? Good salaries help to a certain extent. Good treatment also helps. But in neither case is it unfailing.

By increasing salaries, some co-operation is procured, but it does not always last. As soon as the first effects of the increase wear off, the employee begins to slight. Proper treatment is generally more effective, as nearly every person appreciates respect, no matter what position he may occupy. While salaries and treatment are the fundamentals in procuring and holding good employees, they do not necessarily promote real co-operation—they do not arouse that inherent something known as the "human element."

What is co-operation? It is a fact that many employers do not appreciate this mighty factor in business; they do not know its significance; they can not get beyond "I am the moving power; all else must give way to me." Concretely, co-operation is simply Good Will. It is the working together of executive or owner and employee, or of merchant or jobber and manufacturer for a common end.

It is the complete negation of destructive criticism and the encouragement of constructive criticism. It is fellowship in plant, or in store, or on the railroad. It is the setting aside of caste and recognizing the value of each person's efforts in an undertaking.

HOW can such co-operation be secured? First, by paying each man a salary or wage in accordance with the value of the services he renders.

Second, by treating employees with due consideration.

Third, by inviting the opinions of employees on matters relating to the business, especially with reference to that part of the business upon which they are engaged.

Fourth, by giving credit where credit is due.

Fifth, by imparting to the workers at least some of the favorable issues and some of the drawbacks encountered, in the business, thus expressing confidence in their integrity. In other words, by bringing each employee into closer contact with the business as a whole, and not treating them as mere mechanical devices subject to the will of the bosses.

It was Colonel W. E. Merrill of the Corps of Engineers, U. S. Army, who made it a practise of getting the opinions relative to the conduct of work from the men filling the lesser positions. And Colonel Merrill was an exceptionally successful army engineer. Among other things, he constructed the first movable dam on the Ohio River, which at that time was the largest movable dam in the world. Understand, there was nothing patronizing about the Colonel. He was serious—a little gruff at times, but he was respected and his men were generally loyal.

To get co-operation, one must not forget that men and women are human beings, deserving of respectful consideration. How can we expect co-operation if we ignore those upon whom we are dependent for service? We must not forget that even common laborers are thinkers, and that thought is necessary no matter what the duty or service required may be. To be truthful, there is far too much snobbishness and too much jealousy in business in general, which are getting us nowhere. Co-operation develops a higher grade of men; high-grade men make for more efficient service; more efficient service makes for better output at minimum cost. The man who builds his business on co-operation, and service builds for lasting success.

The older I grow, the firmer becomes my conviction that "mine own shall come unto me." Friends and opportunities come to me, not because I have struggled hard to get them, but because I have given much thought to preparing myself to receive them. When I become better, better friends come. When I give most to the world, the world gives most to me.—Tom Drier.

Needed Changes in Criminal Law and Procedure

By **WALTER P. ARMSTRONG**

Digested from an address made to the City Club of Memphis

WHATEVER may be said of the other branches of jurisprudence, the criminal law certainly has not kept step with other professions such, for example, as medicine and engineering. It remains untouched by the spirit of modern life. It retains the antiquated methods, standards and appliances of the past. The time has come for cutting out dead branches and useless parts and substituting simple, efficient, modern methods. If the lawyers will not wield the ax, laymen must.

Lawyers have failed to be progressive in this respect for several reasons. Lawyer members of the Legislature, especially from the rural districts are often engaged in practicing criminal law. They are inclined to look upon it as a game and do not desire to make the rules more rigorous for the control of the side on which they usually play. Then again lawyers are a conservative class. They are taught the law as it is; they know that it has broadened down from precedent to precedent; that it is the result of the decisions of hundreds of able and wise judges. They are inclined to the view that it ought to be the law because it is the law. They fail to realize that precedents are often but mistakes grown old.

WHAT has been the result of this blind adherence to precedent? The total number of battle deaths of American soldiers in the World War was 50,327. In the seven years from 1912 to 1918, inclusive, 59,377 murders were committed in the United States, over 9,000 more than our war losses. Accurate statistics upon this subject are hard to obtain, but this we do know, that the usual murder rate in Canada is about one and three-tenths to the hundred thousand of population, and in England it is less than one to 100,000. In a city of the Middle West last year it was 53 to the hundred thousand and in another there were 38 to each 100,000 of population. When it comes to convictions we find that in the British Empire there is usually one conviction and execution for about every three homicides, while in the United States the

rate is about one to 65. In Memphis in 1921 there were 34 convictions to 68 homicides. In only one case was the death penalty imposed and in six cases life imprisonment. This is far above the average American city.



WALTER P. ARMSTRONG

Mr. Walter P. Armstrong, a successful young lawyer, is a member of the firm of Wilson & Armstrong, Memphis, Tenn. He is active in the administration of community affairs, has served as the City Attorney of Memphis, Chairman of the Law Committee of the Chamber of Commerce, and a member of the Board of Directors of that body.

IN view of this condition it is a bitter jest that there is no man whose life is so safe as the murderer's or, as Mr. Dooley puts it, "the insurance companies insure his life for the lowest known premium," but it is bitter because it is true. President Emeritus Eliot, of Harvard, says, "The defenses of society against criminals have broken down." Chief Justice Taft has declared that "the administration of criminal law in this country is a disgrace to our civilization."

FOR many years the happy-go-lucky disposition of the American people caused them to tolerate this condition.

At last they have been awakened by the pistol of the assassin; they have been sickened by the deluge of blood. Prosecutors are hastening trials; judges are refusing continuances; juries are convicting. In Georgia a jury has returned a death verdict against a white woman for killing her husband. It seems that even the open season on husbands is drawing to a close. In our own state four murderers were electrocuted on March 1 and the execution of three others was set for August 15. On Monday of this week the Supreme Court of Mississippi affirmed death sentences in four cases and fixed the date of execution for August 11. It has been argued that capital punishment does not decrease murders, but, at this rate, it must at least be admitted that it does decrease murderers.

With the people as a whole awake to the fact that the most serious problem that confronts us here in America is the proper enforcement of the criminal law and the reduction of crime, it will be extremely unfortunate if this feeling is allowed to subside without some permanent forward step being taken.

There is no doubt that speed of trial and certainty of conviction for the guilty are the greatest deterrents to crime. In these days of rapid motion, punishment should no longer have leaden feet but its hand should still be of iron. I shall strive to make some suggestions which I think will be helpful in this direction.

Speed the Trial

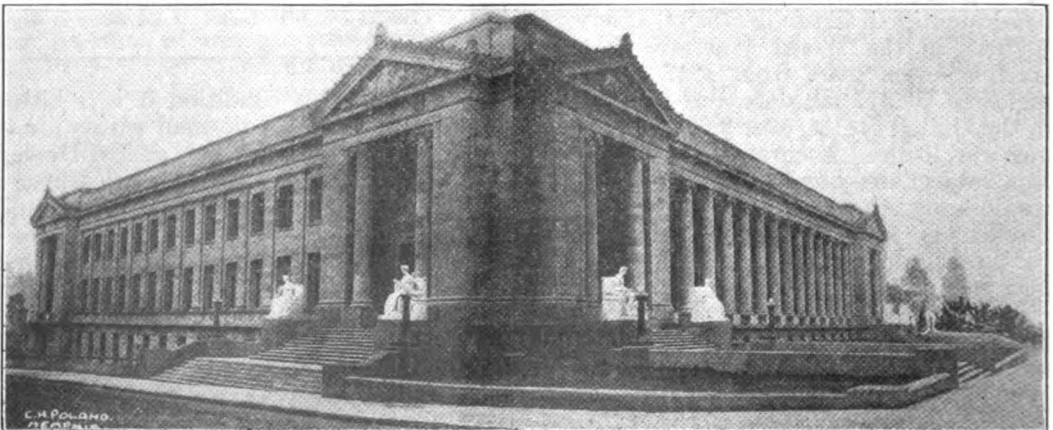
WHEN punishment is swift and certain, men's fingers are more reluctant to press the fatal trigger. When

trials are hastened, witnesses do not disappear, verdicts of guilty appear as prompt and just punishment and not as tardy vengeance. I agree with District Attorney Blanton of New York, in wishing that trials for murder should be so prompt that the court would sometimes have to adjourn that some of the witnesses might attend the victim's funeral.

A cause for delay in Tennessee is the time consumed in the selection of jurors in sensational cases. I doubt whether any additional legislation is needed in regard to the qualification of jurors. Already a juror may qualify even though he has read of a case and formed a tentative opinion, provided he can discard this opinion and try the case on the law and evidence. Loss of time results from the latitude allowed attorneys in conducting the preliminary examination of jurors. It is said that in England it is rare that more than an hour is consumed in selecting a jury in the most important and sensational case. At the trial of the slayers of Senator Carmack it required 24 days to select a jury. Thirty-one days were consumed in selecting a jury in the recent trial of the Ford bandits. Some years ago 13 weeks were required to choose a jury in Chicago to try Cornelius Shea, while in San Francisco 91 days were wasted in selecting the Calhoun jury.

The reason for this startling difference between the length of time consumed in selecting juries in the United States and the British empire is that there counsel are not allowed to conduct any preliminary examination of jurors, while here they are indulgent to an almost

(Please turn to page 40.)



The Court House of Shelby County, Tennessee, Located at Memphis.

Mr. Armstrong in his address to the City Club of Memphis on July 8th stated: "The Shelby County Courts are up with the dockets so far as homicides are concerned. Not a single indictment for murder is pending. In the last murder case tried, a verdict of guilty was returned in less than thirty-five days after the crime. This condition is of great benefit to the judges of the Criminal Court and the Attorney-General. It can but have a salutary effect."

The Value of the Intellect

By HORATIO W. DRESSER

(Copyright, 1922, by Horatio W. Dresser)

WHY is it that with all our good intentions we accomplish so little? Why have so few results come from all the worshipping and the preaching, from all the idealism of the ages? Why has so little headway been made in establishing the kingdom of heaven on earth?

Many answers would, of course, be given to these questions. The one that concerns us here is that we have not known how the mind works. Our teachers have given us general principles to apply and we have not known where to begin. In school and college it has been easily assumed that the human mind is chiefly intellect. Hence the intellect has been trained to solve problems in algebra and geometry, in physics and chemistry. We have been encouraged in all the disciplines which stimulate intellectual interest. We have unthinkingly adopted the idea that the world has already reached the age of reason. Hence all that seemed necessary was to state our case skilfully in behalf of virtue. We then expected people to come running to our doors eager to adopt our creed and live by it. Although the multitude did not come, we believed everybody would eventually see the force of our reasoning, so we have kept on preaching. If our neighbor did not think as we do, he surely ought to. The trouble must be wholly with him.

MEANWHILE, the great world has grown weary of doctrine and turned elsewhere. The World War showed us anew what level of development had actually been attained in our boasted civilization. The lust for conquest and dominion had been lurking behind the scenes ready to spring into action. Hatred lingered near by. The world had abundant opportunity to come to itself when these powers went forth to do their utmost.

We had a court for international reason, but it did not function. We had a program of peace, but there was an enormous gap between peace eulogized as an ideal which ought to prevail over the broad acres of the smiling earth and the mental state of men pursuing their private interests on this same earth. The whole world needed to be psycho-analyzed. It needed to learn that what rules is not reason or intellect,

but passion, impulse, emotion, will.

To conquer organized greed we had to drop our civil pursuits, revert to the barbarism we supposed we had put behind forever, and meet the enemy on his own ground. It was good training in psychology. For we had to put ourselves in the other fellow's place, and try to make out just how he felt and what he thought he wanted, as far from reason as his efforts were. The war once over, we were as baffled as before, because we could not reconcile the barbaric mood which we put on for the time being with what we supposed we believed and had taken for granted before the war burst upon us.

WE ARE now concerned to look back over our history and see where to strike in and make good the break in our knowledge. This venture need not be taken to mean that the world will never enter the age of reason so that reason will displace war. But the question is, What comes first? Why is it that our training at home and in school does not fit us for life as it is?

One reason is found in the fact that our training is based on an older theory of the human mind, while another and profounder psychology would have shown us that will rather than intellect is first in influence upon our minds. That is to say, we are really actuated by what we love, by what interests us because it appeals to our larger or hidden nature. What we love shows where we are. What we love we pursue with intent to gain it. Thought is secondary and helps us to find a way to win what we love. And thought or intellect occupies a rather small region in our nature, in comparison with instinct, emotion, imagination, pleasure, will, and all the affections which quicken the will. To be educated for life, regarded as solemn and earnest and real, full of passions and interests, our whole nature should be understood and trained and enlisted.

Neither child nor man takes interest in being told what he "ought" to do and what he "ought not" to do. But tell a story or portray one on stage or screen, and you will arouse interest at once because you then touch the inner being where it is living and willing and enjoying.

TURN now to a consideration of the incomplete state in which education leaves us and you find that the intellect, so highly praised and put foremost as if it filled three-fourths of life, is often a synonym for mere *power to analyze*, as in the quest for nouns and verbs, facts and elements; and that this analysis is apt to stop with the study of external things. Thus as little as we may learn about the body through the smattering of physiology or hygiene that is given us, we know more than we do about the mind. When we begin at last to study the mind, so much time is taken up with the physiology of sensation that we scarcely get to consciousness or will at all. If we see a man acting thus and so, we are supposed to know how he feels from his behavior, just as we see that two young people are in love when we catch them sitting side by side on a bench. Or if a person is quick at answering test questions and can tell you who first set foot on the shore of Charles River near Norumbega Park he is supposed to be highly intelligent. And so we forget once more that information is not the end of education, and that reactions which please a psychologist are not so important as spiritual truths which that same psychologist never heard of.

Again, we find that as a result of our education it is easy to become over-critical and agnostic, but not easy to lead people back to faith. Emphasis is often put on external origins, details and processes, to the neglect of ends and values. Thus it becomes more important that we have found an error in scriptural texts than that we possess the Bible.

WE excel in classifying, and we are prone to ignore whatever does not appear to belong under the head of our favorite categories. The result in lesser minds is a tendency to live in compartments. What a man may think in one connection he may not believe in another. If he is a chemist in an empire making ready to conquer the world, he cannot give allegiance to truth as the great incentive which unites men of science the world over; but must subordinate all his abilities to sustain his government in its lust for power. If he is a liberal in an orthodox church, there may be a break between the sphere of his orthodoxy and the domain of his private thinking. Some of our intellectual systems tend to become so complex that one is reminded of a commercial

house which, according to one of our comic papers, adopted a new method of filing its papers and then reported to the originators of this method: "We have left off doing business and are attending to your filing system."

A GAIN, the intellectual life is often synonymous with brain-effort and training. The quest is first for facts, then ever more facts, as found in encyclopedias. From these the next step is to the wearying process of grinding out an essay. This process is too frequently a labored explanation in terms of mechanical forces. There has been much thinking by mere association of ideas, that is, by slow plodding along. Products have been ground out of the mill of thought by sheer endeavor without inspiration. Oftentimes our intellectual training has simply left us at this point, without vision, with no method of creative work save the painfully self-conscious. The life of reason is certainly one of the greatest joys in the world, but as we have been instructed in our youth we have somehow failed to gain this joy of pursuit. The few have pushed on despite all hindrances and really learned to think, to create rather than to grind. But the many have stopped with the mere intellect, they have not passed forward to the domain of enlightened understanding, or co-ordinated the understanding with the rest of mental life.

An important reason for this localizing of the intellect is found in our neglect of the subconscious. We have failed to note in what respect our mental life has grown out of our instincts. We have not been sufficiently mindful of the fact that our impulses are still vital and vigorous. We have paid little heed to the profound saying that man is a "creature of habit," and so we have uncritically assumed that habit cannot be mastered. Desires and ambitions have stirred in us, but we have expected them to wane in the course of time, instead of trying to connect them intelligently with that primal stirring called the "life-force," "creative energy," "vital impulse" or "libido." We have been dimly aware of tensions, inner conflicts and emotional complexes, but these have seemed to be problems for the specialists in the abnormal. To be "normal" is to be rational, we have seemed to believe, unaware that it is as normal to be impulsive and emotional as intellectual. If we

(Please turn to page 46.)

Five Basic Types in Character Analysis

By H. D. APPLEBY
(Copyright, 1922, by H. D. Appleby)

Part V, "THE OSSEOUS TYPE"

CHIEF PHYSICAL CHARACTERISTICS:—The Osseous and the Muscular Types are the workers. In this respect they are similar but not alike. The Muscular is more active and efficient, the Osseous is slower and more awkward. Even physically they differ. The principal physical characteristic of the Muscular is his muscular system, while the distinguishing physical feature of the Osseous is his bony system. The Muscular is short and stocky, the Osseous is tall and angular.

In the Osseous Type the skeleton, or bony structure, is more pronounced than in any other type. This is his distinguishing characteristic. He is tall and square shouldered with large bones and prominent joints. Large ankles and wrists with big feet and hands are indicative of the Osseous. Every tall person is partly Osseous.

He is built on rectangular lines. His head is rectangular and so is his skeleton. His features are prominent and angular. He is the angular, bony type.

GENERAL HEALTH:—In a muscular sense the Osseous is not as strong as the Muscular Type, but his large and powerful skeleton makes him capable of great endurance. Like the Muscular he prefers plain and substantial foods, but, not being as active as the Muscular, he does not develop as large an appetite and is not inclined to overindulge himself. Diseases of the spine and joints are the principal disorders of the Osseous.

PHYSICAL HABITS:—Since the bony system, or skeleton, is most highly developed in this Type and is the most rigid part of his physical structure, we find rigidity is characteristic of his mental equipment. He is not responsive like the Respiratory or easily influenced like the Digestive. He responds slowly to external stimuli, is hard to impress, and is insensible to many impressions which readily affect others. To understand his habits, thoughts and actions, we must remember that rigidity, or immovability, is his principal characteristic. His is a one-track mind.

THEREFORE we do not expect to find the Osseous particular about the food he eats or the conditions under which it is served, as long as it is plain, substantial food. Also he is indifferent as to the style and appearance of his clothes. Unless his clothes are carefully tailored he seldom looks well dressed, because, being tall and awkward, it is difficult to fit him in ready made clothing. But that does not bother the Osseous; he is not concerned about his physical appearance.

Because he is not responsive he thinks and acts slowly. There is nothing graceful about the Osseous. His movements are neither dexterous nor skilful; they are awkward and clumsy. This is all in accord with his deficiency in mobility. Dexterous people are active and agile.

SOCIAL HABITS:—The Osseous is not a sociable type, he is very reticent and uncommunicative. He is a man of few words. He makes very few friends. Being headstrong and obstinate he cannot endure associating with those who oppose him. He is self-opinionated and dictatorial and therefore seeks the society of those who readily agree with him. He distrusts those who try to influence him and refuses to be dictated to. You can't appeal to his sympathy because he is unresponsive. The only way to deal with the Osseous is to diplomatically lead him in the right direction and let him think he is having his own way.

Being unresponsive he does not care for the recreations that appeal to the other types. He does not care for amusements, dancing, entertainments, or social functions. The light, the gay, the frivolous, are foreign to his nature. He is too awkward and reserved to be at ease in social functions. He is fond of outdoor sports, however, such as walking, running, automobiling, shooting, boating, etc. He excels in those sports where endurance and length of limb are an advantage.

He does not care much for music. Martial music and the simplest airs only appeal to him.

We will now discuss his intellectual, emotional and volitional traits. In doing this keep in mind his immovability, unresponsiveness, obstinacy and awkwardness. And remember we are dealing with an extreme type only.

INTELLECTUAL TRAITS:—Mentally the Osseous is not alert. He is a slow thinker and a poor observer. He dislikes details; they require close observation, in which he is deficient. He is practical and not theoretical. He is neither scientific nor philosophical. To be scientific requires ability for concentrated thought and good reasoning power, with analytical and critical faculties well developed, in all of which the Osseous is deficient. To be philosophical requires good reasoning power and capacity for meditation. The Osseous has neither. He is too dogmatic to be a good reasoner.

He is no student and not much of a reader. Since he receives but few impressions, he is interested in only a few lines of thought. The subtleties of literary excellence do not appeal to him. Therefore, he is not a promiscuous reader; he is a slow and laborious one. So he generally confines his reading to the newspapers and one or two subjects which interest him. Remember, his is a one-track mind.

His slowness, awkwardness and lack of precision in movement reflect the same qualities in his mind. So we find that the Osseous is not accurate, systematic, orderly or methodical. Accuracy and system require concentration and attention to details, in both of which the Osseous is deficient.

Being unimpressible and indifferent to the appearance of things, he does not appreciate the artistic. For the same reasons he lacks imagination and therefore has no creative ability. Also he is not idealistic. His ideals are of a very primitive character. He lacks discrimination and is too practical to be idealistic.

Insufficient discrimination makes him a poor judge of relative values and hence his commercial sense and financial sense are poorly developed. Also, for the same reason his judicial capacity and political sagacity are deficient.

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direction of others the Osseous Type becomes fairly efficient in engineering construction and in the building and operation of machinery. However, it is in the heavier and cruder forms of this work that he becomes proficient. Delicately adjusted machines and the artistic finishing of buildings are best handled by other types.

Combined with a good percentage of the Cerebral Type, the Osseous becomes expert in building construction and in handling all kinds of machinery. The Cerebral Type will give him the power to concentrate, analyze and originate. Some of our best engineers have been largely Osseous. The persistency and determination of the Osseous combined with the mentality of the Cerebral have enabled them to carry through to successful accomplishment many large undertakings that might have failed in the hands of any other combination. The determination of the Osseous is very effective in conjunction with the Cerebral. Fortunately for the individual the pure Osseous Type is very rare.

Although slow and awkward, the Osseous is industrious physically provided you let him work in his own way. He is not progressive but very persistent in doing things his customary way. He works best alone, because he wants to dominate others and resents the control of his superiors. He has no organizing ability and is a poor manager. When put in charge of men he is a slave driver who is disliked by his subordinates.

The Osseous is not democratic and makes few friends. He is not sociable like the Digestive and the Respiratory, but prefers to be alone. The only people he tolerates are those who do not disagree with him because he is dogmatic and domineering. He dislikes flattery and pretense, resents them quickly, and has no use for people who indulge in either.

Honesty, honor and truthfulness appeal to him strongly, and he is very just in his dealings with others. He is not a good conversationalist, being rather uncommunicative. He is a man of few words with a limited vocabulary and speaks in short sentences.

EMOTIONAL TRAITS:—The Osseous is the least emotional of all the basic types. He is neither sensitive nor responsive and therefore reacts to relatively few impressions. The fact that he does not suffer mentally or physically as keenly as the other types coupled with his dogged

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determination makes him capable of great endurance.

This lack of sensitiveness and responsiveness was well illustrated by a man who recently came under the writer's observation. This man is a combination of the Osseous and Mental with the Osseous strongly predominating, and he certainly ran true to form. He was knocked down and run over by an automobile, which injured one of his legs so that he limped perceptibly. From a third party the writer learned of his accident and two days later remarked to the man in question that it was fortunate his accident was not more serious. A blank look came over the face of the Osseous man as he asked, "What accident?" "Were you not run over by an automobile," he was asked. "Oh," he replied, "that was nothing." A Respiratory would have given a very dramatic account of his experience.

We do not want to get the idea that the Osseous is devoid of emotion. He is not, but, compared with the other types, he is unemotional. The few emotions that he does experience are deep and not superficial. Being a one track mind, he gives his whole thought and energy to what he is doing. He is therefore serious, earnest, and very intense in everything. He is radical and extreme in his mode of thought.

HE IS not sensitive and neither friendly nor sociable. Consequently he is lacking in sympathy, is somewhat selfish, and is not altruistic. On the other hand, when he is friendly, he is very loyal and dependable. He is fond of animals, children and nature, but you would not call him an affectionate individual.

Being unresponsive, he does not show ambition or enthusiasm except when he is aroused. He is naturally calm and poised, not humorous, inclined to be pessimistic, rather taciturn and somewhat miserly. The aesthetic does not appeal to him, but power and strength do, because he is built along those lines. He has great courage, is devoid of fear and is very self-confident. Being an obstinate personality and very persistent in carrying out his ideas, it is hard to discourage him or change his viewpoint.

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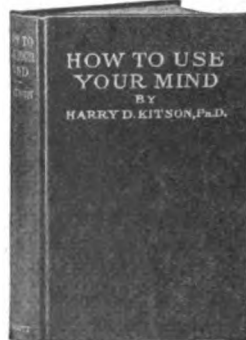
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own way. Vanity is not one of his faults and he despises flattery. He has a strong love of liberty, both mental and physical. He is not self-indulgent. The Osseous is just the opposite of the Respiratory in that he does not care for variety and is not responsive.

VOLITIONAL TRAITS:—Unlike the Muscular, the Osseous is not an adaptable type. Because he is naturally domineering he does not get along well with others. He will succeed best in those occupations where he can work alone. Give him work for which he is adapted, tell him what you want done, then leave him alone to work it out in his own way and he becomes a patient and contented worker.

Although the Osseous is obstinate, domineering and dogmatic, if you get him to agree to do a certain thing, his very obstinacy and persistence make him the most reliable of all the types. Whatever he agrees to do he will carry out his contract to the letter. Reliability and determination are his strongest traits.

As a worker he is industrious, economical, thorough and efficient. He lacks diplomacy and tact, but he is bold, daring, rather resourceful, and very decisive. Combined with a large percentage of the Cerebral Type he makes a good pioneer or explorer. He is a rigid disciplinarian with good initiative and ability as a leader, but he is not a good executive or manager, because he lacks the necessary tact and diplomacy and the capacity for understanding human nature. He is constant, dependable, self-willed and hard to influence.

Let us now sum up his principal characteristics in the following five brief statements:—

PRINCIPAL PHYSICAL CHARACTERISTICS:—Rectangular head and angular jaws, features prominent and angular, tall and square shouldered, large hands and feet, large thick bones with prominent joints.

PHYSICAL KEYNOTE:—A tall, large boned skeleton.

MENTAL KEYNOTE:—Rigidity.

STRONGEST TRAITS:—Reliability and determination.

WAKEST TRAIT:—Obstinacy.

SUITABLE VOCATIONS:—In prescribing the best vocations for the man who is predominantly Osseous we must take into consideration the other types that make up his particular

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combination. In a general way he is adaptable to the following:—

If he is of a low order of intelligence his sphere of successful activity is very limited, because he is not adaptable, he is not friendly, he is too obstinate, and he naturally selects one line of thought and action and refuses to modify or change it. While he is not as active as the Muscular Type, his general build indicates a love of outdoor activity. He will succeed as a forester, a lumberman, an explorer, a hunter or a farmer. In athletics he excels in those games where endurance is essential and where his long arms and legs are an advantage. He is a good walker, runner and hurdler. His ability to stand fatigue and his good constitution qualify him for the military and naval service.

He has considerable mechanical and constructive ability, and, when he is endowed with a large percentage of the Cerebral Type, his range of activity widens. Some of our best engineers are largely Osseous. Their mechanical ability and their determination enable them to undertake and carry out to a successful conclusion many large engineering enterprises that others, not so well qualified, would hesitate to attempt. Scientific agriculture also offers a good field for their activity. Self-control and breadth of vision, which go with the Cerebral Type, overbalances their natural obstinacy and makes them very capable, because then they have both intelligence and determination.

A friend of mine told me this story.

It seems one day, that John Burroughs was walking with a friend down Fifth Avenue. Just as they were passing a building in course of construction, where dirt was piled close to the sidewalk, Mr. Burroughs stopped suddenly.

"I hear a cricket," he said, and walking over to the pile of dirt he removed a rock and picked up the cricket.

As they went their way, the friend commented upon the fact that of all the people passing that pile of dirt, Burroughs was the only one to hear the song of the cricket.

"No, it is not so strange," replied Mr. Burroughs. "If I were to drop a half dollar on the pavement all would hear and all would stop."—*Clifford A. Sloan.*

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(3) Correct liver and kidney troubles; headaches.

(4) Dissolve blood clots as in paralysis.

(5) Dissolve the impurities which cause blemishes to the skin, as acne, eczema.



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SALESMANSHIP.

(Continued from page 16.)

While there are a great variety of motives that influence purchase, they may be collectively classified under four heads as follows; gain of money, gain of utility, satisfaction of pride, and yielding to weakness. It is well, therefore, to focus your mind upon the discovery of the motive which will have the strongest influence, in arousing the buying instinct in your prospect. Then throw your energies into the work of stimulating that particular motive until it finally crystalizes into a resolve to buy.

The strong salesman, the persevering, indomitable salesman is invariably the winner, the man who by his strength of purpose makes the customer yield to his own weakness and buy. To bring about this condition, a carefully considered sales plan is absolutely necessary. The salesman who attempts to sell anything by haphazard will get only haphazard results, and in the end will land nowhere. He must work so thoroughly toward his goal, carrying his customer with him, that it will be harder for the customer to go backward and turn him down than to go forward and give him the order.

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Musical Psychology

By LOUISE VESCELIUS SHELTON

President, National Society of Musical Therapeutics

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WE KNOW that the five senses can be reduced to the one sense of feeling. When we control our forces and concentrate on that one sense, we can accomplish anything we undertake with greater ease than when we scattered those forces through the five senses.

When an impulse seizes us which we instantly act upon, saying: "I feel, I know that it is the right thing to do." we unconsciously place our hand on our chest or stomach, over the region of the solar-plexus, which we are told is "a ganglion of nerves lying back of the stomach" and in the religions of the East, is called "the seat of the brain." We begin to feel the impulse for action in the solar-plexus; from there it spreads with lightning-like rapidity—like the rays of the sun—through the body and we find ourselves off the treadmill, on another road we never glimpsed before. Success attends the effort we put forth, and we take a deeper breath of satisfaction and begin to think profoundly.

BREATHING deeply and thinking deeply, are intimately related through the sense of feeling. We relax in energy. Passivity in activity is the secret of the Rockefeller-Midas touch. Conscious knowledge of it winds the laurel wreath of success. When we use this knowledge to transmute the drops of our nature into finer forces which serve to upbuild the spiritual, psychical, physical man, it becomes manifest in the flesh. Health, ambitions and joy vibrate through us. Realization is Conversion.

The centered-breath control is the channel through which inspirational knowledge pours through us. We know how to take the next breath, the next step—for power. Worry ceases. Peace abides with us. Life in the great Impersonal begins to move rhythmically forward. We begin to know ourselves as radio stations and that the word made flesh which heretofore has been so imperfectly breathed is now adjusting itself and being God-breathed. Getting its message by wireless: The artist through whom the angels sing and whose exquisite interpretations of Mosart

or Beethoven received instant recognition is conscious of his centered-breath control. We all know what wonderful work was accomplished during the war, through the cooperation of our leading citizens, our dollar-a-year men with our President and then through the units in the community centers in one land. Every military band assisted in getting people to watch their step. The drummer set the pace until all hearts beat in unison in work performed. Chorus singing, telling us to "smile miles of smiles" suggested the turning up of the corners of the mouth, until the right spirit of this glorious U. S. A. was finally evoked.

MUSIC is the universal language of mankind. When words and tones of the scale are united in a song it often becomes a message of hope to a soul; the very air pulsates and heals through the silence which follows. We feel that we are standing on holy ground.

When we first had the vision of the limitless possibilities of the therapeutic value of music and the "National Society of Musical Therapeutics" was founded by Eva Augusta Vescelius, 1903, there were those who ridiculed the thought of music having a therapeutical value for healing the nations who today are convinced of its far reaching power. The war camps converted many to the thought. However, several big department stores in our large cities took our advice and tried it out. Efficient musicians were discovered among their employes who formed themselves into orchestras of no mean ability, and gave some fine programs in the beautiful auditoriums situated in the center of the buildings to which thousands of their patrons from suburban towns flocked daily. Today these patrons have become so attached to these stores with their special musical attractions that they cannot be induced to trade elsewhere.

SO THE business world is beginning to get the vision and know what real values are. Yesterday, sixteen nationalities were represented on the passenger list of a steamer docked in Brooklyn from Constantinople. It was called "the matri-

monial special" because 231 of the 700 women passengers were "picture brides." They had exchanged photographs with men in this country and as they lined up on arrival with the photographs of their future husbands in their hands (to whom they were married later in the day) they were pictures indeed. Our Americanization schools are doing a great work in educating these new arrivals and making them into good citizens. But why—after living a few years in the shanty we offer them by the side of the road where they can be heard at night singing themselves to sleep with some old native tune—why do they return to their homeland in droves of twenty and thirty thousand souls?

This happens, as you know, every few years in this country. Let us look at it from a profit and loss point of view and make an effort to remedy it. Try this and see how it works. Let the large and small towns join together across the continent like links in a chain and establish radio broadcasted concerts in them from the central radio stations in our

land. Open the town parks and public school auditoriums (for which we pay taxes) and let the people hear these concerts and lectures on many subjects of interest. Use everything in life for the good of the town we live in.

THEN again, get the ear of your movie house manager and advise him to throw upon the screen at eight o'clock every night, the words of old and new songs. He would draw larger audiences. Nobody can sing a song unless he knows the words. It cannot be done. There is no message. The leaders of the singing (in the orchestra) will soon hear the audience humming through the semi-darkness these songs of all nations until finally the theatre will be bathed with the sound of voices finding expression, through music, "singing their hearts out." Try it in the home circle. It will change the worn-out vibrations of the day into new ones, full of power. It is good musical and business psychology for everybody to sing, "This is the end of a perfect day."

Objections to Government Ownership of Industry

By R. H. TINGLEY

THE spectre of government ownership is always bobbing up. With respect to the railroads it is perpetually stalking. Its advocacy is now more particularly directed to the coal mines. Such a step, if taken, would mark the beginning of government control of other essential industries and might lead to a sovietizing of the nation's business energies.

"Experience shows," says "Industry," of Washington, "that operation under government ownership lays a 'dead hand' upon industry and commerce."

There are many advocates of nationalization of industry who are far from being socialists. They would resent such an imputation. They do not realize that it is one of the first steps toward socialism. Lenine knows this, however, and is working out in Russia government control of business with that avowed end in view.

Is there anything within the experience

of this or of any other country which would lead us to believe that business can be better or more efficiently conducted by a political administration with its frequent changes than by private individuals or corporations?

The experiment has often been tried but never with distinct success.

Private operation of business stands for efficiency because there is an incentive. Public ownership and operation stands for slackness and inefficiency because of lack of incentive.

Prove this out for yourself by visiting any of the administrative offices of your own city, state or the departments at Washington, and by comparing the methods employed and the results reached with those of the executive or administrative offices of any of the big railroads or industrials. A little critical observation cannot fail to impress you with the superiority of the second over the first.

Dost thou love life? Then do not squander time; for that's the stuff life is made of.—*Benjamin Franklin.*

The "Sugar and Fixin's" of Life

By ORISON SWETT MARDEN

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IT often happens that a man intent on getting somewhere will bump against you in a crowd and almost knock you over, or some one in a crowded car will step on your foot. Your first impulse is, figuratively, to "hit back" at him; but when he turns around and says, "I beg your pardon; I hope I didn't hurt you," all your resentment is gone in an instant. Only a second before perhaps you were angry enough to punch the man, but the balm of kindness, the salve of courtesy, acting as an antidote, immediately heals the hurt.

Sometimes it does more; it changes our resentment into admiration, and one thinks or says to himself, "Now, that's a very decent fellow; he's all right. He's not one of those selfish hogs, too intent on his own business to have any consideration for other people." In fact, the moment the man shows the right spirit and takes pains to let you know that he didn't mean to be rude or to hurt you, that it was an accident, and that he is sorry and wishes he could make amends, no matter how great the injury, you forgive him gladly, freely.

WE do not know just what physical processes take place in the brain, but there is no doubt that there is an instantaneous chemical change when the kindness—the love—essence acts on the feeling of resentment or anger in the mind of the person who was hurt or offended. The one instantly neutralizes the other, because it is its antidote.

A prominent business man recently said to me: "I have dissolved lots of grudges, grouches, prejudices, bitterness and malice by plain kindness, by just being kind to people, and persisting in holding the good-will thought towards them when they were bitter and hateful and resentful towards me."

This man did not know it, but he was unconsciously practising mental chemistry, which is one of the phases of mental science most persistently emphasized by the new philosophy of life. The new philosophy is teaching the world mental chemistry as it never knew it before. It is showing man that through it he can not only dis-

solve all grudges and ill-will that others may hold towards him, changing them from enemies into friends, but he can use it with instantaneous effect upon himself. It tells him that he can neutralize all of his vicious mental enemies instantly by their antidotes; and that these antidotes, remedies for the worst human poisons—the poison of hatred, of jealousy, of anger, of revenge, of smoldering resentment, all the poisons generated by uncontrolled passions—exist in the mind, in the form of charity and good-will essences.

UNCLE Eben said of a man "When some one hands him a lemon, he's always ready wid de sugar and other fixins' to make it tol'able to take."

Now, whenever anyone hands you a lemon—turns you down or disappoints you—or when anybody insults or hurts you, says unkind things about you, just be ready with the sugar and other fixings to make it tolerably pleasant to take the bitter medicine. The application of the sugar and fixings to every sort of mental hurt relieves the bitterness and pain and makes life pleasanter and easier.

THE great thing about mental chemistry is its simplicity. Anyone can become an adept in it and get results immediately. Did you ever see a man receive a flagrant insult, perhaps grow a little pale, and then reply quietly? If you have, you have seen a perfect example of the mighty power and immediate efficacy of mental chemistry. Such a man instantly antidotes the anger thought by the love thought and prevents an explosion of passion that would make him less than a man. The instant neutralization of the hot anger that surges to his brain by the application of the love essence makes him godlike in the power and dignity of his self-control.

WE hear a great deal about stopping to count ten or a hundred when one is angry. One might as well try to fire a gun a little at a time when the spark reaches the powder. There is no such thing as slowing it down, or letting it off easy.

The whole of the powder in the charge explodes in an instant. When the spark of the insult, the threat, the insinuation, the fancied injury or offense offered by another, flies to the brain, there is a similar explosion there. The spark instantly sets fire to the explosive material in the brain, and there is no lapse of time for counting, for considering, for using one's judgment. The explosion which follows the contact of the explosive thoughts is instantaneous. Here is where the power of mental chemistry proves itself superior to all other advocated methods of self-control.

Instead of making an effort to stop to count ten, or twenty, or a hundred (and failing) when some one is rude, or steps on your pet corn by accident, or says something insulting, train yourself instantly to turn on the love current, and you will be amazed to see how quickly you will neutralize your rising anger. Continue to hold the love thought. Say mentally, "I can't be hard with this man, he is my brother; we both came from the same Source; we both belong to the same Divine Mind; neither one of us can injure the other without injuring himself; and, equal-

ly, whatever benefits me benefits him also."

Just as an acid which is eating into the flesh is instantly neutralized by applying an alkali, so anger, hatred, ill-will cannot live an instant in the presence of the love thought. We all know how quickly hatred or resentment, which we have been carrying against some one, perhaps for a long time, is neutralized when we meet that person and he offers us an apology or does us some unexpected kindness. Instantly the corroding acid which has been eating into the soul is neutralized.

WE can all keep the "sugar and fixings" always at hand. We don't have to go to a physician for a prescription or to the drug store for them. The remedy is always ready and we always have it with us. No embargo has ever been placed on these commodities. We can have unlimited supplies of them in our mental storehouse, always ready for use, for they are simply the ingredients used in mental chemistry. And it is surprising how much pleasanter and happier a liberal use of them will make any life. They are generators of peace and happiness.

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Three Who Lost Their Way and Found It Again

By AGNES MAE GLASGOW

Being one of the Little Journeys into Success, proving that in the depth of every Man's being there lieth a power of self-redemption if he only learns the way and directs his footsteps therein. It may be called Psychology, Mental Science, New Thought or just practical self-knowledge. I name it not.

THOUGH ye hath lain among the pots
yet shall ye be made as clean as a
dove, your feathers as mollen silver."

I thought of those words of the prophet of old when I first saw the three persons, two men and one woman. They did not know that I had seen them nor that I had overheard their words. But I had and I made up my mind right then and there to be impolite. I meant to take part in that conversation willy nilly and began my preparation for doing so by silently thinking and saying to my inner self. "I know more about that subject than they do. I know—I know—I know and what is more I know that they feel that I know. I know that they feel that I do know more than they know. They want me to tell them what I know."

Having sent out my "wireless" thought in their direction I began expecting some sign that my thought had been received. Suddenly the woman looked my way, turned her back squarely upon me and began talking in a whisper to the men.

NOW was my chance. The woman had noticed me. She was trying to avoid noticing me further but I had used "Mental Radio Waves" too many times before not to know that I could get under that flimsy, don't-care manner of the woman and help her in spite of herself, and went to work to wireless my message to her. I began saying over and over: "YOU ARE LOSING YOUR DESIRE TO GO WITH THOSE MEN. CAN'T YOU SEE THAT YOU ARE? DON'T YOU FEEL—f-e-e-l—THAT YOUR INTEREST IS FLAGGING? CHEER UP, CHEER UP! WOMAN, I'VE SEEN MANY A HUNDRED MEN AND WOMEN IN TIGHTER PLACES BEFORE AND THEY CAME CLEAN OF ALL TROUBLE. TWO WRONGS NEVER MADE ONE

RIGHT YET. TWO WRONGS CAN NEVER MAKE A SINGLE RIGHT THING. TWO WRONGS NEVER MADE A RIGHT."

Then I saw the woman throw back her head and say, "Jack, I can't do it. I cannot. Two wrongs never made a right yet. God knows we are in bad enough. Let's not add to the rest of our worries by getting in deeper." Then she broke down and began to cry as if her heart would break and as I was the nearest woman to her, my chance had come. They tried freezing me with a New York Cold Stare but I didn't mind that in the least. That woman would never have caught my message if she hadn't needed it and needed it mighty bad. I went straight up to her and asked her if I could not be of assistance. She was laughing, screeching and crying all at once, by this time, and I knew that unless something was done quickly, hospital would be the next place to take her. So I gave her my handkerchief and asked one of the men who came up to the crowd to get me some cold drinking water. I didn't send one of her companions because I just knew that he'd forget the water and make for what he considered a safer place than with a meddlesome body like me. But I didn't want either of those men to get away and I said so, not in words but just thought it to myself; and the next thing I knew the woman had caught my thought, and she said "Jack, don't you and Ed go away and leave me. You can't leave me now after—after"

THEY are not going to leave you," I put in, "when you are feeling better they are going to take you home and, if you like, you are all going to come to see me tomorrow."

"Who are you?" she asked. "Not a Sal-

vation Army woman for you are dressed too gay for that." (Dressed gay! I didn't know it! Honest, I didn't!) Then she added, after a long searching look into my face, "I would like to talk to you any way. I don't care who you are. I believe it will do me good to talk to some one."

"Now, Fanny," said the tallest of the two men. "Come. You are hysterical and must not bother the lady any longer. I am sure we are grateful to her for her help, but—"

That "but" was a polite dismissal, but I stood my ground and waited for what I knew must come next when the woman gave Ed—he was the one who was trying so hard to dismiss me—a cold stare and went on to say: "My brother and I have been playing in hard luck a long time but it's been d—I beg your pardon—it's been worse than ever since that man came into our lives. It's the old, old thing of easy money going fast and after it is all gone we find out it was the hardest earned money we ever had, for it was—was—"

"Now, Fanny—Fanny!" cried both men in alarm. "The lady don't want to hear all that."

"No," said I, "I don't want to hear any of it. You see, Fanny, I am a stranger and if you and your friends have done wrong, I don't want you to tell me—not here, any way—unless you are sure that by telling me I can help you right the wrong and get started out in a better way of living."

"You don't want me to come through?" she gasped in astonishment. "Then you are not—not a—s"

"I am not a detective, if that is what you mean," I laughed. And you ought to have seen the shadows vanish from those three faces. My, but they were relieved, and showed it! We were attracting a good deal of attention for all this happened in a railway station in a small village not a hundred miles from New York City, so I slipped my card into Fanny's hand and invited the trio to visit me at any time that they thought that I could help them. Then I added, "Some call me Reverend, although I do not care for titles, but it is my work to teach and to preach God's love for and power to help his children out of any and all troubles. I am not orthodox. Indeed, there are those that call me very unorthodox, but this I do know: That God can and will help you, no matter what your need may be, and I feel that your need is very great. Come and see me." I left them watching me out of sight.

I cannot tell you what the conversation

was which I had overheard but it was not nice and reminded me of a picture play I had seen not long before, in which one of the men had used the words, "We are three beach combers who by the Grace of God are homeward bound." Then to memory came the words of that prophet of old: "Though ye hath lien among the pots yet shall ye be as clean as a dove and your feathers as molten silver."

TWO days later Fanny came to see me and told me her story which was bad indeed. Beach combers in a literal sense they were not, but in a spiritual sense very much such, for they were bankrupt mentally, physically, morally, and financially. Fanny coughed so at times that she could scarcely speak, and she told me that she had not slept a night in over a year without taking a drug. Bad, indeed, and it took no trained medical eye to see that she had resorted to that drug when she did not wish to sleep. Born of wealthy parents, neither she nor her brother had been taught any useful trade or profession but had lived upon their capital until they had fallen in with Ed who represented himself as a Wall Street broker but who was in fact a mere runner-in for a set of confidence men. Soon what money Fanny and the brother had found its way into the hands of these men. They were broke. Fanny at the time was ill and her physician had given her some opiates to allay pain. Some of these pellets were left after Fanny recovered from her illness and when the bad news came that all their inheritance was lost, Fanny fell to worrying, and when she found that she could not sleep for worry she remembered those pellets and took one to *just help her over the worst nights*. Soon the bad nights became more and more frequent and Fanny took more and still more pellets and when they were gone she went to her physician and got more. Now we don't want to dwell on this thing too long. It is enough to say that at the time when I first saw Fanny she was at the mercy of that evil drug.

The confidence men had found the brother to be shrewd and keen to make money. He was a gentleman born, a college man with many friends and they could use him, so he was taken into partnership (?) and told to bring in the "lambs to be sheered" (I use Fanny's words). Soon they were all rolling in wealth again and Fanny, believing that her brother was working in an honorable broker's office, was happy and content, until one sad day when an

old friend of the family was influenced to trust her all with these men, and, of course, lost it. It was a large sum. The woman—for it was a woman—had several male relatives who began looking into the matter and threatened to make things worse than merry for the brother unless the money was restored to the woman in full. What were they to do? There was not a money prospect in sight. Her brother came to Fanny and confessed the nature of the business and Fanny worried some more and became very nervous and took more drugs, this time adding another kind of drug to the regular practice, one that gave her a fine feeling and caused her to think that she could do almost any daring thing, and she did. It was only a jewelled trinket but when it was sold it helped to swell the fund for restoring the woman's money and keeping brother and his associates out of prison.

My, how brother did take on when he learned what Fanny had done! But his business associates praised her, called her a brick and said she was the smartest one of the whole lot. This pleased Fanny and she took more of the new drug and did more of those things and when I overheard them that night Fanny had just returned from a certain island where they are treated for too much use of drugs and, not being under the influence of the drug, was not very willing to go and do some more of the kind of things she had done for these men, Ed, the big, tall fellow, finding that affection and caresses were not getting Fanny to go on with the project, had begun to threaten her and that was part of what I overheard them talking about and one of the reasons why I "buted in" when I did, down there at the railway station.

SO you see that I am morally right when I claim that they were "Three beach combers who by the Grace of God were going to be started homeward." I knew when I "buted in" that I would head them in that direction or know the reason why. I will confess that they were not as much strangers to me as they might have been. I did not know them. They did not know me—but I had known Fanny's father and had liked him in days gone by. I knew that, having made his wealth in late life, he had given his children the book learning he himself did not have but had failed to bestow upon them the education he so abundantly possessed and it was up to me to help educate them. My first move was to lend Fanny my handkerchief. I

did not tell her for three years after that that I had ever known her father.

IT was more difficult to wean Fanny of the use of that drug than it was to start brother right, but we called in the best, old-fashioned family doctor I know and together worked at weaning the girl of her habit. We were working for nearly three months before Ed came to learn what progress we were making and to first sneer then accept our teaching; for it is the truly hungry man who will relish the food set before him, be it material or spiritual. Ed was hungry in soul, body, and mind, and he ate of everything we offered him.

"I am tired, so tired," said he. "Tired of the mental strain, the worry and the deception. Tell me how to make an honest living. I do not care how humble it is. I want to make a living. Tell me how."

"Learn first to be an honest man," said I. "No dishonest person can make an honest living."

"Oh, but you must be wrong there," he said. "I know plenty of men who are as dishonest as—who are dishonest and yet they are working hard for the money they get—working at honest work, too."

"But their living is not honest if they are not honest at heart. Don't you see the point? No matter how hard they work to earn the money they get, as long as the man is dishonest he is leading a dishonest life. He is not a happy man. No, Ed, you've got to go back to the very beginning of the matter and realize that *effort is the result of thought*. If the man is dishonest at heart he is bound to harbor dishonest thoughts and as certain as daylight follows darkness soon or late the man who thinks dishonesty is going to do some dishonest thing. Purge the man's thoughts of theft and he will never make the effort to steal. You must get better acquainted with our Big Friend, the great Master, who once said, 'He that lusteth in his heart hath as much guilt as he that doth accomplish the lust.'

"Take it on the other hand. That man who habitually thinks of honor, truth and right is going to carry out his thinking in doing right. And, better still, let that man cultivate the habit of thinking good, clean, honorable, helpful, big things and he will unerringly attract to him the people, conditions and things that build for clean living, honorable dealing, and the achieving of big things."

(Please turn to page 50.)

NEEDED CHANGES IN CRIMINAL LAW AND PROCEDURE

(Continued from page 22.)

absurd extent. This condition can be easily remedied.

It is, I believe, already the law in Tennessee that the judge may himself conduct the preliminary examination of jurors. If there is any doubt about this he should by statute be given this right and be required to exercise it, with a limited right to counsel to suggest additional questions. Again in capital cases the defense has 15 peremptory challenges and the state six. This number should be very materially reduced and the same number given the state as the defense. These changes would end what has become a scandal in the administration of the criminal law.

Speed the Punishment

ANOTHER cause for delay in final punishment is the time which intervenes between conviction in the lower court and decision on appeal. In Tennessee it is sometimes nine or 10 months between the conviction in Shelby County and the affirmance on appeal. For example, Tobe Bauman was on the 25th day of January convicted of killing Sergeant Bell, and the case will probably not be heard by the supreme court before October or November. The effect of such additional delay, of course, is to rob the punishment of that prompt character which makes it doubly effective. The remedy is simple. An act could and should be passed sending all criminal appeals to Nashville, and requiring the supreme court to hear them in the order in which they are filed, ahead of the civil docket, and within 30 days after the appeal. It should also be provided that they shall be heard upon the same record and

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Confidence Versus Conceit

By R. J. STRITTMATTER

Sales Manager, Apex Electrical Distributing Co., Cleveland, Ohio

HE was a wise man who once wrote—"Pride goeth before a fall." History repeats itself. This is a fact borne out by the experience of the ages.

To every more or less successful business man there comes the crucial test, at some particular point in his business career which determines whether he is to continue his upward climb or he is destined to ride the toboggan on the downward path.

The test is put squarely up to the individual at the point in his career when men all about him become enthused and praise his work. This is the acid test that determines whether his make-up is pure gold or simply plated. It is an absolute fact borne out by countless examples throughout history that few men can stand prosperity. It is likewise true that more men are brought to failure by prosperity than by adversity.

Adversity brings out all of the good qualities that exist in a man. Fighting with his back to the wall, the real fellow develops qualities that few knew he possessed. On the other hand, prosperity has a tendency to bring out all of the bad qualities human nature has endowed us with.

In our organization, for example, there are many leaders who are doing good work, and who unquestionably are receiving compliments at every hand. These compliments in some instances are given by people who know little about the business, and are not in position to judge whether a man is doing good work or not.

ON the other hand, some of these compliments are passed out by men in our own organization who are in position to judge good work in this business, and are well deserved. It takes a mighty well-balanced man to withstand this continual tickling of his pride. It may be circumstances or it may be coincidence that has brought about his success. It may be that he really has exceptional ability.

But, remember, that he can only continue his good work and his upward climb in the organization if he accepts these compliments as an incentive to meet the standard that has been set by his associates.

Confidence is absolutely necessary in every walk in life—but pride is not. Confi-

dence is the thing that wins ball games, prize fights, foot races, and, likewise—it wins in business. It is the thing that makes business men back their judgment with every penny they possess, but—Confidence is not Pride.

No organization has a permanent place for any man, no matter what his abilities may be, who is so conceited that he feels the results he is securing are absolutely attributable to himself.

The real man likes to hear complimentary things from his associates. When he has done good work, he likes to receive a pat on the back. He likes to feel that his work is appreciated—that he is following along the right lines, but, the real fellow accepts these compliments in a proper spirit—simply as an acknowledgment of his work, and tries to go on improving himself continually.

IF you have succeeded to the point where this acid test is now placed squarely before you, analyze your success. Have you succeeded to the same extent in any other business or in any other organization? Has this business been responsible for your success, and could you have done the same thing in a business that was not headed by far-sighted men with a vision of the future, willing to back their judgment and belief in this business with every penny they possessed in the world?

If this is true, then stick to the organization that has been responsible for your success. You will succeed in proportion to the way this organization succeeds.

Human nature is the same the world over. There are numerous men in our organization who today are facing this acid test. If they can bridge the gap, accept and forget the compliments except as incentive to further good work, they will continue to rise. Eventually they will reach the maximum success in this business that their ability will permit. But, if they allow the flattery that goes with mediocre success to turn their heads, if they are unable to keep their feet solidly upon the ground, there is absolutely no question that they will sooner or later step out in favor of a more substantially built type of individual who *can stand success*.

THE VALUE OF THE INTELLECT.

(Continued from page 24.)

bill of exceptions which was filed in the lower court without the trouble and delay caused by having this record recopied.

The Fundamental Difficulty

SO far, I have suggested things which in my judgment will expedite final disposition of cases locally. There is something much more fundamentally wrong with the criminal law than I have so far indicated. The great trouble, in my judgment, is the immense disparity between the chances afforded to the defendant and to the public, represented by the state. The remarkable thing is not that so many guilty men escape, but that any guilty man is ever convicted. The problem today is not to protect the innocent, but to convict the guilty. Like many other customs and usages which prevail among the Anglo-Saxon peoples this condition has an historical reason and foundation, but the conditions which caused it have passed away; the reasons for its existence have ceased. It is an anachronism which should be swept into the limbo of the past.

I CONCEDE that at one time there was a real necessity for these technicalities in the criminal law and the overwhelming advantage given to the accused. However scandalous these subterfuges appear to us at the present day, it must be remembered that they were often the only resources left to the unhappy prisoner in his fight for life against a ferocious penal code that contained nearly 200 offenses punishable with death. The judges themselves were so conscious of the great disadvantage of the accused that, in the less serious cases, they, as a rule, strained every point to give the wretched occupant of the dock the full benefit of these expedients. The punishments were as bloody and as barbarous as the procedure. In cases of treason the convicted man was partially hanged, cut down and disemboweled and while still alive his entrails were burned before his eyes. Women guilty of the murder of their husbands were burned at the stake. Coiners were boiled alive. Suicides were buried at the cross-roads with a great stake driven through the heart. Under the law as it then stood, a man's life was not worth more than two shillings, nor as much as a sheep, a pig or a hay stack. On April 21, 1824, at Bury, St. Edmunds, Thomas Wright and Robert Brandum were hanged for stealing a live,



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fat pig. In 1833 a little boy, nine years of age, pushed a stick through a broken window and pulled out some bright-colored paints worth two pence. He was condemned to death for burglary. On April 25 1839, William Cattermold was hanged at Ipswich for setting fire to a stack of hay. Cutting down a young tree, impersonating a pensioner, stealing linen left out to bleach, defacing a country bridge were among the more than 219 offenses which were punishable by death until 1837.

It was in this welter of blood and punishment, with all the odds against the accused, that the judges began to insist upon the observance of every technicality. That they did so is not strange. Under the system of law as it then stood the state was everything and the individual nothing. The liberty of the press was a theory and a name. A man on trial for his life on any charge except treason, could not have counsel to address the jury in his behalf, could not testify for himself, could not have his witnesses sworn, and could not subpoena witnesses for his defense. The jury could be punished if they brought in a false verdict against the crown, but not if their verdict was against the miserable prisoner in the dock. If the accused was convicted of murder he had no right of appeal, if acquitted the crown might take an appeal. We refused to adopt the barbarous, bloody legal samples of that criminal law. We reacted against it.

INSTEAD of a system which overprotects the state, we established one which overprotects the individual. The humanity which by technicalities made justice in spite of law at that time in England, makes law in spite of justice in America today. The veriform appendix of old English law is infected and must be cut away. An eye for an eye, a tooth for a tooth, and a life for a life, are the familiar words in which the criminal law of the children of Israel was written; but fashions in law like other fashions change. When these technicalities grew up so many eyes were required for an eye, so many teeth for a tooth, and so many lives for a life, that they were necessary. Now, however, the pendulum has swung the other way and under changed conditions they remain, although in the United States today, only one life is required for about one hundred lives.

Procedure Suggestions.

NO one should be allowed to challenge the method of constituting the

grand jury except on the day it is selected. No indictment should ever be invalidated because of the method of selecting the grand jury.

The attorney-general should be allowed to bring persons to trial by information filed and without the necessity of any action on the part of the grand jury, except perhaps in capital cases. The grand jury, however, should be retained as an inquisitorial body and for taking action in proper cases when the attorney-general fails to act.

Indictments should be simplified and stated in one sentence as they are, for example, in Canada where a typical indictment for murder would read as follows: "The jurors of our Lord the king, present that A. B. on the fourth day of July, 1922, at the city of Winnipeg, province of Manitoba, murdered C. D." Objections to indictments should be required to be made prior to trial and there should be a right to amend defective indictments.

I WOULD allow the accused to be placed upon the stand by the state and in the presence of his counsel and under proper limitations, examined. This was one time the rule, but was changed because it was misused to harass and examine persons against whom there was no shadow of complaint. This abuse could be guarded against by allowing it only when there had been a formal indictment or information. Why should this not be the rule? In all other affairs of life we go directly to the person most vitally concerned for information.

I would give to the trial judge the right to sum up the evidence and express his opinion upon it, instead of requiring him to deliver an academic lecture upon abstract principles of law which is of absolutely no assistance to the jury. I have in my hand a copy of the London Times which quotes in full the charge of the court in a recent murder case where a solicitor named Armstrong was convicted of poisoning his wife. It contains not a single abstract statement of law and is so clear that any 15-year-old boy can understand it.

THE state should be allowed to appeal for errors of law.

The state should be allowed a change of venue. This would prevent a recurrence in Tennessee of such flagrant miscarriages of justice as in the Reelfoot Lake night-rider cases, where, after a reversal of the

first verdict, there could not be another trial in the county where the crime was committed because it was impossible to obtain a jury.

If the state is required to furnish the names of its witnesses, the same requirement should be imposed upon the defense.

EXEMPTIONS of citizens from jury service should be greatly restricted. Exemptions should be limited to doctors and lawyers.

The hardship of jury service should be mitigated. Jurors should be better paid when locked up; the number of days of service should be shortened and credit should be given for jury service in the federal and chancery court. Jurors should be allowed to designate the time of the year when it is most convenient for them to serve. This is already done by many judges.

THE chief of police in cities should have the right to subpoena witnesses before him and take their testimony when investigating crimes.

I am inclined to think that lawyers should be prohibited from accepting fees in pardon cases. Such a statute has recently been proposed and probably passed in the state of Mississippi. Certainly the facts which have recently come to light concerning the activity of the attorney general of the United States in obtaining the Morse pardon are not edifying.

BUT I earnestly remind you that all laws are but gossamer threads unless they are supported by public opinion. Citizens must shoulder the duty of citizenship and man the jury box. Let them remember that Washington, after he had been commander-in-chief of the American army and twice president of the United States, returned to Mount Vernon and served upon the petit jury of his county. Recently here in Memphis some one was discussing with Judge Tim E. Cooper the question of jury service and suggested that the judge would not be willing to

serve on a jury. The former chief justice of Mississippi, who was a gallant Confederate soldier, indignantly replied:

"Do you think that I would fight four years for a country and then not be willing to serve on her jury?"

If we had more of this spirit men would not perjure themselves to evade service and seek to be improperly excused by deputy clerks and deputy sheriffs.

ANOTHER thing of which we should rid ourselves is our maudlin sentimentality. There is a certain element among us which is so surprised to find that burglars and murderers possess eyes and ears and have fathers, mothers and children, that they cannot restrain themselves. They are astonished to learn that—
"When the enterprising burglar isn't burgling,

And the cut-throat isn't occupied in crime,

He loves to hear the little brook a-gurgling,
And listen to the merry village chime."

These are the imbeciles who send flowers to brutal murderers and sign all pardon petitions that are presented. They must be taught that justice to the guilty is mercy to the innocent; that the people who deserve sympathy are the widowed women and the orphaned children of the murdered and not the bestial slayers of men.

THE reforms I have suggested cannot come about in a day: many will require years; some we may not live to see, but this is no reason why we should not do our part to foster a public sentiment which will favor them and initiate action which will bring them about.

"It may not be our lot to wield
The sickle in the ripened field,
Nor ours to hear on autumn eves,
The reapers' song among the sheaves."

But we can at least sow the seed though it may be our children or our children's children who will gather the harvest. May we in this as in other ways try to make this land of ours a cleaner, brighter, better place in which to live.

DON'T assume the loser's attitude this year. Don't go about with an expression of failure on your face. The world very quickly detects the signs of success or failure and will help you the way you are going. If you are going up it will boost you, if you are going down it will kick you.
—John Kidder Rhodes.

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THE VALUE OF THE INTELLECT

(Continued from page 24.)

could somehow measure the extent of the intellect we might find it occupying not more than an eighth of our mental life in comparison with our impulsive, emotional and volitional nature, and our subconsciousness with its memories and its imaginings. The intellect is indeed supposed to be the organizing power, but we still train it by the old intellectualism acquired before modern psychology emphasized the primacy of the will. In theory we still proceed on the assumption that the head can be taught to rule the heart without first comprehending what the heart is.

A GAIN, we have thought of character as largely produced through intellectual development and by means of ethical standards acquired intellectually. But the psycho-analysts have been showing us that character depends to a large extent upon the use we make of our instincts and the emotions which correspond to them. In their language, character consists of three elements: Our unchanged or original impulses, our reactions upon these native promptings, and our sublimations or transformations of these original stirrings. It does not, of course, follow that character is a mere by-product of the unconscious mind, that it has no elements due to will, none that bespeak the Divine purpose in us. But at any rate character is no mere product of the intellect. We enter the age of reason so late that it is a serious problem how intellect shall assume control of a nature so complex and subconscious.

Now, the question is: Can the intellect be so organized that it shall have wise control over our whole conduct? We observe people who live in their heads so exclusively that the intellect appears to have no control of the forces making for health and freedom. The other day I listened to a superannuated man in whom the function of thought as expressed in public speaking has outlived its usefulness. He spoke with vigor and in a rapidly forceful manner, yet he did not say anything. He seemed a mere passenger in his brain-processes. There appeared to be no vital connection between what he thought, or supposed he was thinking, and the actual things of life in the world. If sorrow should come to him or severe illness, he would probably be able to theorize on the compensations of human misery, but would be totally unable to command

his thoughts so as to realize inner peace. He was literally a creature of brain-habit, a crystallized prisoner of circumstance. If intellect were to control in his case, he ought to have been educated in a totally different way.

L EST we should do injustice to the intellect, it is well, however, to remind ourselves that originally beliefs were "rules for action." The natural thing to do, when you hear a word of wisdom, is to carry it out in your conduct. If you do not immediately practice what you preach, your concern is with the inhibitions which impede the life stirring within you. For thought in its native estate is dynamic. The marvel is that in terms of what we call an "idea" our thought can so portray the realities of things and events around us that we have them before us in mental imagery. An idea can summarize vast sequences so that we are more intimately in touch with life as a whole than when we are merely "doing things." It puts us in command of ready formulas. In fact, all language is a shorthand account of life. If we always remembered this and assigned the intellect to its proper place as an instrument, as coming after experience and standing for experience, we might never mistake the symbol for the thing itself. Thus a hymn or psalm is a symbol of the religious experience which gives it expression, an experience which in itself involved more elements and values than the mere words ever let us know. To verify all that it signifies, with its few words and its suggestive figures of speech, we would, of course, consider what it means to be in touch with the first-hand sources of the spiritual life, out of which the spiritual teachings of the race have grown. Have you and I the ability to re-create the experience in sympathetic thought and vivid imagery? Have we kept the direct touch with inner reality so that we understand what it means to be quickened by the Divine presence?

In so far as we find ourselves living in our heads, with little power over our mental states, we are constrained to ask the prior question: To what extent are we able to live by what we believe? How far is our thought really efficacious, so that in times of need we can open the mind interiorly and draw help from higher sources? If we believe in moderation and equanimity as means of inner control, are we able in actual practice to be serene under difficulties and calm under outward conflicts?

HOW LIFE UNFOLDS THROUGH FORM

(Continued from page 18.)

gradual change in physical forms, one is really investigating the operations of mind, which represent in turn the activities of the Universal Life; so that what is regarded generally as the evolution of physical forms is really the evolution of God, or the ever expanding unfoldment through form of the Universal Spirit or Life.

It seems hardly credible that less than a century ago it was the practically unanimous belief that this world was created about six thousand years before by an Infinite Personal Being who, from some far distant region, converted nothing into a visible universe, which while complete required the interference of the Infinite to give greater facility of operation to the universal machinery. It seems almost incredible that the same superstitions should still be so prevalent that one need consider seriously at the present time any attempt to revert to the ignorance of a hundred years ago.

The revelations of fact and truth that the acceptance of the evolutionary theory has brought into the world have expanded man's ideas and ideals as never before. They have done more to build up a general realization of the One Infinite Intelligence, Goodness and Will than all the dogmatic formulas extant. Evolution is now recognized as God's method of creation. Its essence is that Continuity which constitutes the Law for Laws; and the withdrawal of which would be the same as to withdraw reason from the individual. The Universe would run deranged, the world would be a mad world. That was the interpretation of the world before evolution solved affirmatively the problem of its essential sanity.

IT is a grand conception that underlying all phenomena there is an inherent Perfection, and the unerring precision of an Infinite purpose and design. It is a grand conception that Universal Life is ever and always spiritual, expressing itself through the mind, and the mental manifesting in physical form. It is a grand conception that the Universal Life is the one and only tenant of every physical and material form, each of which serves to reveal the Infinite in correspondence with the degree of its receptivity. These represent conceptions of present day knowledge and wisdom, and they appeal convincingly to reason

and intuition as well as to logic and common sense.

Life has journeyed far in its travels through the ages, but the future holds in solution far greater glories than the past has offered. Man is only beginning to find the Self, to realize his divinity, to recognize the vast powers that have been conferred upon him. Looking down the corridors of time, he may become conscious of the many obstacles overcome and triumphs obtained, but all of these pale before the visions of power and glory that the future is destined to reveal, when he shall realize in vastly increased perfectness his Oneness and Identity with Universal Life. How extremely simple, and yet how wondrously profound it is! One can but bow one's head with humility before the vastness of the evident design and purpose of the Infinite!

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TO some people it is an entirely new idea that thought, to be practically effective, should co-ordinate with the brain and the bodily organism so that in time of need the spirit can take firm hold and conquer adverse mental and physical states. It has never occurred to them, when illnesses and other troubles arose, to pause and become inwardly still, seeking to know what is wise, endeavoring to understand the difficulty down to the foundation. And before you can instruct them in this deeper control you must ordinarily first make them aware of their bondage to fear, worry, anxiety, exhausting emotions and their consequences.

Inner control once gained in some measure through victory over these disturbing mental states, the way to extend it is to consider how thought has become efficacious in respects in which we have already made headway. Thought is efficacious, let us say, when accompanied by mental imagery which enlists attention, when driven on by love of some end which we want very much to attain, when it arouses the will and is followed by productive action. We have been inclined to think of it as effective by itself, but it takes its power of accomplishment in actual conduct from the other mental elements such as desire or that inward striving which is known as the vital impulse. It is effective if sufficiently in accord with what we desire or love so that its influence is not overcome by impulses, habits or other adverse factors more potent as yet than the end which thought puts before us. Many thoughts scatter ineffectively for lack of method and concentration. Thought is interfered with by activities emerging out of the subconscious which have greater force than the thought in question. Thus unrealized or repressed desire may be more potent than newly asserted will. A grief that has touched us deeply but has not been made manifest to the world may hold us back in all our activities. A secret trouble over sin or an inhibited fear may function in consciousness although we are not aware of it in just this psychological form. That is to say, what is unexpressed may differ from what one feels, but it is there nevertheless. We proceed differently because of it. Our experiences may be tending all the while to organize themselves in one way while we are thinking in another. There may be efficacy of emotion, efficacy in the pursuit of sense-pleasure, when there is no real efficacy of thought.

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THERE is indeed a struggle for existence among our tendencies. Now we give heed to a piece of intellectual work with a fair measure of success, and now we drop this work and return to a life of sense-pleasure as if that were really the only thing we cared for. What you actually express from day to day as you meet your fellowmen and go on with your vocation, is what thus far is dominant in an alternation of moods. Life is bringing to the surface and disclosing to you all the while that which has given content to the long struggle. Every new contact may affect you in a different way. You may find one vulnerable spot after another. The fear which sways and unnerves you today may always have been a possible motive, but you may never have been tested before. A calamity occurs in the neighborhood or you march off to war and undergo the "baptism of fire," and now at last your timidity meets its test. The unexpected strength which you display in rising to an emergency was always there, but the occasion for its use had never arisen. Your thought, that is, your intellectual consciousness, is constantly being informed by what it finds you doing. You possess no such sure self-knowledge as to be able to predict just how you will act under all conditions. Your character is in process, and it is not a single force which you can definitely classify but is due to a combination of elements, some original, some acquired through contests with life, and others recently emphasized by new attempts to live by what you believe. The will is learning its power by use. Your thought in its strongest moments is only one element, while life in its subtle play exercises sway over all the elements.

It is well then to notice that the trouble in many cases is not too much intellect but lack of enlightened understanding. In some people it is almost solely a question of obstinacy of will, and until this obstinacy has been intellectualized, thought will struggle against it in vain. The man of obstinate will who sets himself over against another whose will is no less strong may remain in virtually the same mental condition for years, impeding the growth of character and making himself miserable, when quickened understanding would have set him free. Even the idealist who insists upon his scheme of life and concedes nothing to the world or to his associates of varied types, may bar the way to his own progress by sheer inhibitions of will. What is needed is that larger impetus of

thought which breaks down the barriers of habit and the restrictions of the will and lets in the light of wisdom. It is even more important to understand the will than to know the power of impulse and emotion. The will is far more likely to rule in a little sphere of life which it has fenced off from the intellect than is the intellect in its contest with will. To discover the deeper powers of thought we should avoid the assumption that the will is a separate faculty with the right to exercise this autocratic privilege and make a "single-tracked mind." For the way through to the end is not by self-assertion but by enlightenment. Our thought should become so free that it shall explore every recess of our nature, and cast side-lights on prejudice, habits, will, temperament and intellect alike.

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THREE WHO LOST THEIR WAY AND FOUND IT AGAIN

(Continued from page 39.)

"Then my first step is—?"

"YOUR first step is to train yourself to think and think and meditate upon the things you wish to do, that which you wish to be, until this new habit of thought will have rooted out every evil thought you ever entertained."

"A concrete example," he suggested, while Fanny and brother listened eagerly.

"A concrete example? You say you want to earn an honest living but you do not know where to begin or what you are capable of doing. Then sit right down and visit with your inner self, that man within you who is now inspiring you to lead a better life. Say to this man as you would to a friend in whose honor and ability you have absolute confidence—and you may have for this inner self, which is the GOD WITHIN—say to him, 'Friend, I know I can do something that is clean and good. Show me where to find this thing to do. I have made up my mind to go straight and to enjoy doing so. Now show me the first move to make. Teach me the thrill of self respect. You can do it. I am respecting myself even now just because I have made this start. When I have spoken the truth I am comforted because I no longer fear the exposure of falsehood. When I earn honest money I enjoy its use because I am free of the fear of the result of getting it dishonestly. I enjoy talking to you, my own better self, because I know I can't deceive you. You know all about me. You know that the intelligence I have used to do wrong with can be used to do right with and because I must live the right way of making a living will be given me.'

"Talk to that Friend within. This is what we some times call auto-suggestion.

It is used to awaken the sub-conscious mind. That part of the mind that connects the objective mind with the super-mind wherein all that you need to know will be shown you and you will find that, with the practice of such like meditation, one of these days you will see that, first, some little things you desire will be attracted to you. Ways and means, honorable ways and means, to get them will be shown you. Many little things make a mound, you know, and soon the bigger things will come when you have proven to your own better self that you are capable of taking care of the smaller ones. Is the plan not worth trying?"

"It is," the three replied in unison. "We are going to do our best."

"That is right," said I. "But do not be down-hearted if you fall down on the job now and then. Get right up and keep on trying. It's practice that makes perfect and, above all, be reverent about what you do. Know all the time that back of you is a cause and that cause is God. Be true to this cause of absolute good, working in, through and for you, and the results will be all that you could desire."

THAT was twenty years ago next Sabbath morning and my three friends have reached home, haven of rest where honor, peace and goodly conduct, with a most satisfactory degree of wealth, abide all the time. Brother is a well known real estate dealer, solid as a rock and given to helping his tenants along whenever they get into little tight places where a modest loan is required. Ed? Yes, Ed and Fanny were married a year or so after our Sabbath morning talk. He and Fanny are content with the earnings of a general country store where I recently bought percale for some house dresses and Fanny, measuring the goods gave me more than I bargained for, as good measure.

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The PRINCIPLE of SERVICE VIEWED *from* MANY ANGLES

* * *

By CHARLES CLINTON HANSON

REVERENCE

* * * *Reverence.* Last, but not least, of the qualities of the soul's natural faculties is crowned and completed by that of Reverence. The positive qualities of Reverence are (1) *Truthfulness*, (2) *Humility*, and (3) *Justice*. The absence of these three positive qualities means the presence of their corresponding negatives. That is to say, (1) in proportion as truthfulness absents itself, *Insincerity* takes its place; (2) if humility is not present, *Vanity* and *Self-conceit* are dominating; and (3) in the exact proportion as justice becomes latent, *Injustice* is active. The business man employs this term in the sense of reverence for the Infinite. Reverence designates the acts and dealings of men in relation to God. There are some who claim that reverence does not play any part in successful business. The statement that the spirit of reverence hinders rather than helps in the practical affairs of life, and especially in business, *is not true*. Spiritual forces that are the fruits of true religion are mighty factors in the power to influence others. Nothing is more certain, indeed, than that a high development of the moral and spiritual forces prove an immense help in the affairs and conduct of our every-day affairs. In business and industry they serve as an armor, as weapons of offense and defense with all of the requirements in the battle for life's successes. The business man no longer fails to see how anyone can study nature and not realize a spiritual life or be inspired with reverence for the Infinite. In nature he sees harmony, patience, energy, perseverance, order and a manifestation of all that is *good*. And

He sees the operation of law, law everywhere. Man, as the highest type of creation, may discern these laws, and so discerning he can and must, as a rational being, worship the Almighty power that has framed and set them in motion. Reverence is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence, either in man or God, neither social peace nor social progress. Reverence, like faith, ambition, love and all the other natural faculties of body, mind, (intellect) soul, (sensibilities) can be developed to a marked degree by the schools, colleges, and universities through the proper instruction and exercise of their positive qualities.

Mind, soul, and body, some prefer to say the intellect, sensibilities, and body, may be viewed apart from their nature and powers, but in the battle of existence they are ever and always united and must be studied and developed as a whole. No chain is stronger than its weakest link. They serve each other and depend upon each other. They are the triple alliance that makes the individual what he is. Mental, moral and spiritual powers thrive best in a good physical soil.—C. C. Hanson.

A limited education makes us see the mistakes in others; the better educated see the mistakes in themselves.—H. M. Stansifer.

PICTURES AND POWER

Picture in your mind all Nature's forces as being helpful to you. We are surrounded by thought-waves which are like the electric currents in the air making wireless telegraphy possible. You can attune your mind to receive from thought-waves only good thoughts, just as the wireless receiver can be attuned to respond to whatever vibrations it chooses.

Picture in your mind only the things you desire to have expressed in your life. This will help you to see good in everything, which is the secret of Power.—*E. C. W.*

We promise so much in the afterwhile, but better be found not missing today.—*The Harmoniser.*

SMILES

A failure doesn't want to smile—he can't. Smile when you reach your store or office. Smile when you read your letters and smile when you answer them. Smile when you don't feel like it. Smile when you come and smile when you go. Smiles keep the day balanced. Smiles are the visible banners of success.—*Clipped.*

The best education in the world is that got by struggling to make a living.—*Wendell Phillips.*

THE DESCRIPTION OF A "MAN"

"Business is business," but men are men,
Loving and working, dreaming;
Toiling with pencil or spade or pen,
Roistering, planning, scheming.

"Business is business"—but he's a fool
Whose business has grown to smother
His faith in men and the Golden Rule—
His love for a friend and brother.

"Business is business"—but life is life,
Though we're all in the game to win it;
Let's rest sometimes from the heat and strife
And try to be friends a minute.

Let's seek to be comrades now and then
And slip from our golden tether.
"Business is business," but men are men,
And we're all good pals together!

—*The Caxton.*

One single idea may have greater weight than the labor of all the men, animals and engines for a century.—*Ralph Waldo Emerson.*

THRIFT

Thrift produces prosperity. To develop individual thrift is a pressing national problem. Thriftlessness, the American characteristic, is due to a lack of "know-how"—not to the absence of the desire to be independent. Almost any man who tried to run his business in the way he finances his home without a definite plan—would end in bankruptcy inside of a year.—*Roger W. Babson.*

In the light of eternity we shall see that what we desired would have been fatal to us, and that what we would have avoided was essential to our well-being.—*Fenselson.*

GOOD IN EVERYTHING

When we perceive the good in everything we attract the good from everything. It is an entire waste of our life's forces to criticize and to condemn; it only reacts upon ourselves and holds us in poverty. Opulence of spirit attracts opulence on all planes of being, and when through our opulent consciousness we forget that poverty exists, it will cease to exist for us.—*Grace M. Brown.*

The Health Inventory is just as important as the financial inventory. Successful men realize this fact.—*The Watchman.*

OPPORTUNITY

Opportunity knocks today more insistently than ever before.

Secrets of Nature yield willingly into waiting hands. Doors of usefulness swing wide at every turn.

Brain and brawn and poise today are truly assets of vital potency. Success and happiness and joys and delights are attainable by all.

The powers of Heaven are found within. Their expression in the concrete is possible perpetually. Forces, energies, dynamics of greatness await the molding mind.

Initiative and courage are energies of your life and mine. To put them into activity is the prerogative of will.

Opportunity challenges will.

To will to do is the turn of the door.

Beyond is success!—*R. C. Weidler.*

Sickness lowers earning capacity. Disease is the nation's greatest burden.—*The Watchman.*

CONSCIOUS THOUGHT

The conscious mind is that which man works within the objective and must be controlled before the unconscious or subjective will be properly directed. Stand porter at the gateway of the conscious mind—let those emotions and thoughts enter which you are willing to have turn up as your guests later on. Instantly check any that you would be ashamed to recognize as a part of the real you.—*May Cornell Stoiber.*

God created all there is; therefore, God created me.—*The Watchman.*

TO LEARN TO THINK

The power of thought is the one power that determines the nature, the actions, the achievements, the attainments and the realizations of man. Therefore, when man learns how to think and gains the power to think, at all times, according to preference and choice—then he may exercise absolute control over himself, his life and his destiny. To learn to think is to find the key to the future—the key to all knowledge, and to any place, position or height upon the ascending pathway of life. To learn to think is to gain that power that can, in time, unravel every secret, and make all things possible.—*Christian D. Larson.*

Ten times more can be accomplished by way of growing a better generation of the young than can be achieved with the same time and money cost in an effort to reform a bad adult generation.—*Wm. A. Mc Keever.*

REMOVE LIMITATIONS

The great trouble with the average individual is that he continually minimizes himself while magnifying his difficulties. He makes mountains out of molehills, boulders out of pebbles, and impossibilities out of little difficulties. During the time he is minimizing himself he becomes so small and his difficulties so large that he cannot see over them. The average man is asleep to the laws of business and business success;

but he does not know that he is asleep. The result of his heedlessness is grief and failure. Five per cent of the energy of Niagara is harnessed. The rest flows out into the Atlantic Ocean without ever turning a wheel. Five per cent of the gray matter of America is harnessed, and ninety-five per cent flows heedlessly out into the great ocean of oblivion without ever thinking a constructive thought.—*James Samuel Knox, A. M., LL. D.*

Of all inspiring and moralizing agencies in American society today, the public school alone has gained in influence and increased in strength since the Civil War. Legislation has declined in efficiency, the courts are less respected, the church has been left behind, and education—public education—alone has retained its hold on democracy and is becoming more and more effective as the years go by.—*Charles W. Eliot.*

THIS DAY AND I

I am resolved to meet the morning of this new day with faith and hope and courage, and thus strike hands with all the finer forces of energy and power.

I am resolved to realize and to remember that thoughts are forces, that like builds like, and that like attracts like, that thoughts of strength build strength from within and attract it from without, and that courage therefore begets success.

I am resolved, therefore, that as the life always and inevitably follows the thought, and as it is the man or woman of faith and hope and hence of courage, who is the master of circumstances, to sit as master at the helm, and thus determine what course I take, what points I touch, what haven I reach.—*Ralph Waldo Trine.*

True love (conscious unity) sees no "mine" nor "thine." It never asks who it *must* serve, but who it *can* serve; and is ever serving *all*.—*The Watchman.*

A VOYAGE OF DISCOVERY

The man who mixes with his fellows is ever on a voyage of discovery, finding new islands of power in himself which would have remained forever hidden but for association with others. Everybody he meets has some secret for him, if he can only extract it, something which he never knew before, something which will help on him his way, something which will enrich his life. No man finds himself alone. Others are his discoverers.—*Success Magazine.*

The seeds of friendship are planted in youth. Mature minds do not readily amalgamate. *J. Hamilton McCormick.*

DELUSION OF THE SENSES

If you start and move in a direct line, and keep moving, you will go around the world—eventually coming back to the place of beginning. Life is a spiral and all things move in circles; and yet if you ask a man he will tell you he is moving straight ahead, for his senses (very fallacious things) tell him so.—*Hubbard.*

Do not pull yourself in the power of your friend—he may become your enemy.—*The Watchman.*

NOTE FROM THE PRESIDENT

No nation can survive, if it ever forgets Almighty God. I have believed that religious reverence has played a very influential and helpful part in the matchless American achievement, and I wish it ever to abide. If I were to utter a prayer for the republic tonight, it would be to reconsecrate us in religious devotion, and make us abidingly a God-fearing, God-loving people. I do not fail to recall that the religious life makes for the simple life, and it would be a divine benediction to restore the simpler life in this republic.—*President Harding.*

Everywhere I see the sublime evidence of the Law of Attraction.—*The Watchman.*

"I LIKE YOU!" "I LOVE YOU!"

Why don't we express these sentiments oftener! Most of us don't realize what pleasure, nay, what joy this gives or we wouldn't be so stingy in our use of them.

A metropolitan newspaper woman writes in her daily department in a New York evening paper:

"I have a very bright little friend who sometimes signs her letters:

" 'I like you, Ruth,'

"And it always gives me a little jolt of pleasure when she does."

"I also know a grown-up son who ends his letters to his mother:

" 'I love you, mother,'

"And how much that signature means to her I wouldn't attempt to tell you."

An occasional "I love you!"—or some expression of sympathy and tenderness in the daily life of husband and wife might prevent many a divorce.—*The Gleaner*.

If you don't find yourself congenial company, others aren't likely to.—*The Watchman*.

THE EXPECTANCY ATTITUDE—ITS EFFECT

When people approach you with evil intentions see only the angel in them. See your neighbor perfect, and he will strive to express perfection in all his dealings with you. Expect much from others and they will strive to make your expectations come true. Refuse to see imperfection in others regardless of appearances. By seeing perfection in others you tend to produce perfection in yourself. Only those with evil intentions are constantly expecting evil to befall them. Live as a child of God, expecting to be treated as such.—*Self-Expression*.

To love one's neighbor in the immovable depths means to love in others that which is eternal; for one's neighbor in the truest sense of the term is that which approaches nearest to God; in other words, all that is best and purest in man.—From "*The Treasure of the Humble*," by Maeterlinck.

A CAR-LOT MAN

I want to see you come up smiling; I want to feel you in the business, not only an pay-day but every other day. I want to know that you are running yourself full time and overtime, stocking up your brain so that when the demand comes you will have the goods to offer. I want to see you grow into a *car-lot man*, so strong and big that you will force us to see that you are out of place among little fellows.—*Philip D. Armour*.

Give no thought to the future, except to realize that every "tomorrow" will be filled with new joys, and new powers, more wonderful than your present ones. With that vision before you proceed to meet the present as if the work you are doing now were a pattern for the rest of the world to follow.—*The Watchman*.

SINCERITY

When you are truly sincere, your conscious and subconscious thought fully coincide, and the subconscious yields up its treasures willingly. In memory action, sincerity promotes freedom of ideas and freedom of expression. The sincere person finds only happiness in the expression of his true thought.—*Universal Psychology Review*.

The habit of looking at everything constructively, from the bright, hopeful, expectant side, of faith, hope confidence and assurance, instead of from the doubt side, the uncertainty side, will improve your entire viewpoint of life.—*The Watchman*.

VITALITY AND SUCCESS

When the vitality is low all functions of the mind lose their keenness. The memory becomes poor; creative thinking is impossible; executive ability is almost

lacking, and everything said or done at the time carries little weight. Mistakes are increased manifold, and the individual begins to lose his grip on all that concerns him

When the vitality is full and constant the very reverse happens. A person's name is on your lips almost the moment your hand is extended. The right word and expression comes without prethought, or effort. The bigness of a job does not frighten you; nor are you at a loss to know how to proceed. What you say at the time makes an impression upon the minds of others; and your mistakes are decreased to a minimum.—*Self-Expression*.

It is much easier to meet with error than to find truth; error is on the surface and can be more easily met with; truth is hid in great depths; the way to seek does not appear to all the world.—*Goethe*.

SLOGAN

Keep correct time. Start on time. Arrive on time. Work on time. Finish on time. Leave on time. In this way, ample time is allowed for thoroughness.

That little experiment of Columbus cost seven thousand dollars—it's a good thing he had the nerve to try it.—*The Watchman*.

EASY FOR A FINE MIND TO KNOW THE TRUTH

For ages the race has been trying to understand the mysteries of life—and find the truth—making tremendous efforts at times in that direction. But very little effort has been made to develop that something—MIND—that alone has the power to find and to know the truth. That is why the millions are partly in the dark. Their minds are too small—or, so poorly developed that they can understand nothing outside of simple sense perceptions. The one rational course to pursue, therefore, is to build a larger, finer mind. Then the understanding of all things would come naturally and easily. For it is just as easy for a fine mind to know the truth as for fine eyes to see the light.—*Christian D. Larson*.

Hard work, with a peaceful, harmonious mind, will never kill anyone; and when it is accomplished by serenity, hope, and joy, it builds up the system and prolongs existence instead of shortening it; but worry kills, and not to stop it is slow but certain suicide as well as the destruction of much of the joy in the lives of one's best and choicest friends.—*Aaron Martin Crane*.

LOVE

Love is a healer, a life giver. It is the great solvent for hatred and all uncharitableness. Love your enemies, love everybody, and it will take all the bitterness out of life. It will smooth out all the jealousy and hatred wrinkles. It will kill all discord. Love will bring your life into harmony, into the peace and serenity which passeth all understanding.—*Marden*.

* * * "Knowledge," says Sir William Crookes, "may enter the human mind without being communicated in any hitherto known or recognised ways." * * *—*J. Frederic Sanders*.

THE FOUNTAIN OF YOUTH

Since the subconscious mind is the builder and renewer of the body, and since it makes an objective reality of any suggestion passed to it by the objective mind, it is obvious that an occasional suggestion of ever-recurrent youth will absolutely stay the approach of senile age. This is a simple statement of a simple fact about which there can be no doubt and no argument—except by such people as doubt or deny that the subconscious mind may thus be influenced.—*Daniel A. Simmons, in "Practical Psychology."*

In a country where there are no rich there will be only the poor—the very poor.—*Walter Rathenau*.

We Will Tell You a Story as it was Told to Us

All Said.

A shopkeeper had in his employ a man so lazy as to be utterly worthless.

One day, his patience exhausted, he discharged him.

"Will you give me a character?" asked the lazy one.

The employer sat down to write a non-committal letter. His effort resulted as follows:

"The bearer of this letter has worked for me one week and I am satisfied."
—*London Telegraph*.

George Cohan, the greatest electric sign advertiser in the theatrical world, in discussing advertising recently, said:

"When a duck lays an egg she just waddles off as if nothing had happened. When a hen lays an egg there is a whale of a noise; hence the demand for hens' eggs. Moral: It pays to advertise."

"Dear John," the wife wrote from a fashionable resort, "I enclose the hotel bill."

"Dear Mary," he responded, "I enclose check to cover the bill, but please do not buy any more hotels at this figure—they are cheating you."—*Life*.

Wife—"The doctor said right away that I needed a stimulant. Then he asked to see my tongue."

Hub—"Good Heavens! I hope he didn't give you a stimulant for that."
—*Boston Transcript*.

A California philosopher expresses the hope that in his next incarnation he shall be half Irish and half Hebrew. "For," he says, "the Irishman is happy as long as he has a dollar, and the Hebrew always has it."—*Boston Transcript*.

First Lady (in village shop, speaking to another patron): "Would you mind if I made my small purchase first? We have a horse outside and he won't keep quiet."

Second Lady: "Certainly; but you won't be very long, will you? I have a husband outside and he's rather restive, too."—*Punch*.

Something About Nothing.

The most important subject in the world is "Nothing."

It can safely be said that millions of people are thinking about it.

A great many people are doing it. Nobody knows how many but too many.

In some society circles it is the sole topic of conversation.

Hundreds of people go abroad for it.

It seems as though the women are getting ready to wear it, or a good imitation of it.

Nine-tenths of the magazine stories are written about it.

It's the grand and glorious subject —"Nothing."

Another Definition.

Efficiency is the art of spending nine-tenths of your time making out reports that somebody thinks he is going to read but never does.—*Kansas Industrialist*.

Twenty Years Ago.

Nobody had appendicitis.

Cream was 5 cents a pint.

Most men had "Livery Bills."

Cantaloupes were musk melons.

You never heard of a "Tin Lizzie."

Nobody cared for the price of gasoline.

Farmers came to town for their mail.

The butcher "threw in" a chunk of liver.

You stuck tubes in your ears to hear a phonograph.

Goodyear was starting in business.

Tom was in Ireland.

Pneumatic tires were considered a joke.

You never heard of a divorce.

There were no electric washers.

Coal was \$5.00 per ton.

Most everyone made their own bread.

Harry Simmons started to school.

"Goodness Gracious" was not born yet.

We used to read about Income Tax.

—[*Los Angeles Rodeo*].

You can visit quite a number of cemeteries without locating the grave of a man who worked himself to death.

You can't hold back a man who makes himself valuable to his employer.



KEEPING YOUNG

Rebuild your cells; ward off old age. Arrive at ninety looking only fifty, with robust health and perfect intellect. Newly discovered laws for retaining youth. Circular free.

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Cozy Chats

By GRACE M. BROWN

HEREIN I give you a few statements for study and practice.

Do not accept them because I have found them useful; the thing which may be a definite power for my polarization may not belong to you at all.

It is for you to turn the light into your own consciousness, decide for your own good and let no human opinion swerve you from that which you know is your own.

I have learned that when I am kind to life that life is kind to me.

I have learned that the responsibility of my part of life is to give all that I have and all that I am and all that I know, freely and unreservedly to those who need it, with no thought of result and no expectation of reward.

I have learned that when I do the very best I know at all times and in all ways, that the greatest things I am capable of knowing are added unto me.

I have learned these facts by accepting the privilege of my human individuality and using my common sense.

Today is the day of my salvation.

Today I claim that I am love.

I am one with all love and the light of love is wisdom.

Love gives thanks that this is the day of salvation.

Love knows that humanity is free from sin, sickness, sorrow, poverty and death.

LOVE is waiting to enfold every living creature who will accept its glorifying radiance.

Love makes no demand, it only knows its own. Love asks no favors, it only seeks to be, for in love's being all is given and received and in love's freedom all life's gracious gifts are unreserved.

Love is the most practical of nature's finer forces, because it is all inclusive and all harmonious with every quality of good; it vibrates in the key of good so it becomes all attractive to the good things of life and

success on every plane breathes in its atmosphere.

The man who loves his work is he who succeeds.

The woman who loves her home glorifies it and her husband is not interested in the news of the divorce court.

One might continue indefinitely to cite cases of the practical effect of love in its every day common sense activity because health and happiness and riches and every condition that makes life worth while abide in its atmosphere.

Let us sing the song of that every day common sense love which simply is because we open our hearts to admit it and so it enters into our flesh forms rendering us a glorified expression of life.

In the shine of the love light all that seems distorted is made plain.

And the darkness melts into day.

THE accurate process of living is the simplest and the most natural and there is no escaping the fact that we cannot swerve from the accurate angle of expression and not suffer. That is why it is the common sense process to open our hearts to love because love is natural and accurate, knowing no evil and consequently attracting no pain.

When we lessen our ability to naturally love, we also lessen our power to accurately love and thereby we place the joys of life farther and farther away from our part of life and misunderstanding follows and in the misdirection of forces which follow, the shadow of perplexity falls.

It is common sense to live because you love to live.

It is common sense to work because you love to work and to play because you love to play for the reason that your life and your work and your play are only successful in the love vibration.

It is common sense to pray to your heavenly Father that you may abide in togetherness with Him where life itself becomes one glorious revelation of His love.

The Name "O. Henry"

THE origin of William Sidney Porter's world famous pen-name has again come under discussion with the publication, by Doubleday, Page & Company, of "Selected Stories from O. Henry" edited by Dr. C. Alphonso Smith, O. Henry's official biographer. This point has already occupied much interest and speculation among the critics and readers of O. Henry.

There is a story that Porter first began using the name O. Henry in New Orleans with his implied statement that it was the first thing that came into his mind at the time. There is a cartoon in "Rolling Stones" drawn by Porter and captioned "Welcome to this O. Henry until Saturday." There are other stories more or less circumstantial. One of the most carefully worked out, however, was suggested by Dr. Smith in a biographical article on O. Henry in *The Nation* in 1918 in which he published the conjecture that O. Henry took his pen-name from the authors of several standard pharmaceutical works.

Professor Smith's original surmise has been given considerable substantiation through his receipt of a book published in

Paris in 1858 and entitled "Traite Pratique d'Analyse Chimique des Eaux Minerales, Potables et Economiques." It is written by "Ossian Henry pere et Ossian Henry fils." On the back of the book, however, the combined names of the authors appear only as "O. Henry," and in the second chapter alone the name "O. Henry" occurs twenty-four times as the author or authors of pharmaceutical articles. When it is remembered that the short story writer was a drug clerk in North Carolina, Texas, and Ohio, that he necessarily had a copy of the "United States Dispensatory" always by him, and that the name "O. Henry" appears in the "Dispensatory" (just as it appears in the "Analyse Chimique") as the originator of some of the commonest prescriptions, the conclusion according to Dr. Smith is irresistible that the French pharmacist furnished the now famous pen-name.

However, the uncertainty has not been so great in France because in 1918 the "Nouvelles de France" referring to Professor Smith's article in "The Nation" said:

"The French origin of O. Henry, the pseudonym of William Sidney Porter, is established in a convincing manner."

Spiritual Health and Healing

By Horatio W. Dresser

Author of "The Open Vision"; "A History of the New Thought Movement";
"The Spirit of the New Thought"; Etc.

INTEREST in spiritual healing has reached a point where it is no longer necessary to dwell on such elementary matters as the influence of fear and worry or the power of suggestion. These considerations are now taken for granted by those who believe that inner healing is more than mental.

The present author believes that to be normal, to live in spiritual health, is to be in accord with the universe, to think, will and live by the Divine order. Spiritual health is man's birthright as heir to the heavenly kingdom.

Dr. Dresser has long been recognized as one of the foremost exponents of spiritual and mental forces. He brings to bear on the present subject a wide experience and knowledge of the best that has thus far been produced. He sums up in the present work many of those forces, from Dr. Quimby down to the most recent writers on new thought. He shows how the teachings of Christ have borne fruit in the new philosophy of today, and he pleads for a return to the simple life of the early gospel writers.

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Say you saw it in The Business Philosopher

WHAT DOES LIFE MEAN TO YOU?

By

HENRY THOMAS HAMBLIN

THERE IS a higher, richer, fuller and more spacious life than the ordinary life lived by the ordinary individual. This more abundant life which is superior to sickness, disease, ill-health, failure, unhappiness, poverty, habit, worry, care and anxiety, is possible to all who, realizing that the ordinary life of the senses is unsatisfying, turn to seek the new life of overcoming and power. Those who cease contemplating the ashes of their shattered hopes, who turn their backs on the disappointed years, reaching after this fragrant, wider and more abundant life, become inwardly changed. Their old life to them becomes dead; they are ushered into "a wider place," to live a life of self-mastery, noble achievement, and inexhaustible power. To them

*"Every day is a fresh beginning,
Every day is the world made new."*

Instead of moaning and sighing over past failures, they rise from the ashes of their dead selves to higher and better things. Instead of living in the old valley of depression and gloom, they set their faces and direct their steps towards the city of eternal light, and the life of indescribable joy.

The Life Becomes Changed

because the thoughts are changed. The outward life is not a thing in itself but is an expression or effect of our inward thoughts and beliefs. Therefore, when new ideals are brought into one's life and all the powers of the mind directed upwards, the habit of thought becomes correspondingly changed. This transformation of thought causes all the forces of life to flow in a new direction, producing in the outward life, harmony, health, achievement, true success, love, peace and happiness, such as cannot be described.

Thought is the cause of all that is. Are you blasting your life or rebuilding it anew, through the power of your thought? The life can be renewed and entrance can be made to this richer and more abundant life only through the avenue of right thinking.

In order to help people to understand this art and science of controlled and directed thought which raised me from the pit of failure, difficulty, ill-health and misery, to become a leader and inspirer of men, I have written a small book entitled

RIGHT THINKING.

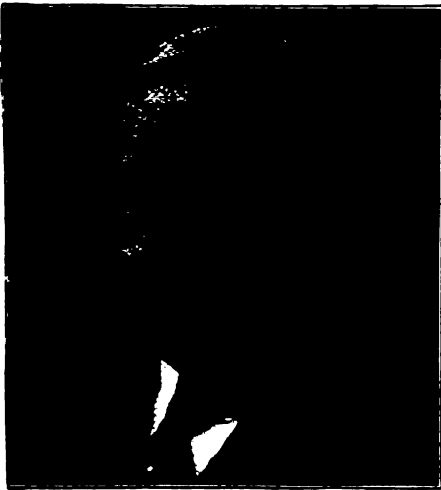
This I will send free of all cost or obligation to all who write me for it. As there is a certain amount of expense incurred I shall be glad if only those who are vitally interested in this subject will write for it. Address as follows, mentioning The Business Philosopher,

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Why Not Claim Your Financial Birthright?



Abundance is yours by right. The laws of economics are as reliable as the laws of physics. When conditions are fully met, the anticipated reactions are always obtained. The principles of Prosperity, like those of Health, are few and clear.

And yet a large percentage of those who are ill would be well-nigh cured by a good dose of Prosperity.

Why so much economic misery?

The question can be answered in a word. **ONE FAILS BECAUSE HE IS TOO NEGATIVE.** His driving emotions are too feeble. His efforts are spasmodic and irregular. They lack the necessary punch. He allows his old time enemy, FEAR, to divert him from consistent and long-continued action, so that he is half beaten before he gets fairly under way.

Some natures come into the world outfitted with strong, aggressive and initiative tendencies. The thought of poverty is foreign to

them. Others there are who can reach success only as a reward for hard struggle. All the way through they have to row with sore hands against a strong current.

Those in the first class are not students of Psychology and Economics. They don't have to be. Nor are they of the goody-goody type. They get what they can and ask few questions for conscience's sake. But those of the other class have not only to be taught the way, but also held to it by the strong hand of another, until it becomes a familiar course. They are sensitive, timid and unstable. They lack the driving emotions so essential to success. Withal, they are morbidly conscientious. They are dreadfully afraid that they may be selfish and thus be betrayed into getting something that would cause a competitor to weep. They are held under the power of negative impulses.

What shall be done for these unsuccessful people? Is it enough to tell them the way to success and then leave them to shift for themselves? Does it do them much good to be gathered into classes and taught methods of self-help? Does it suffice to put good books into their hands—books which tell them how badly money "wants them," and how the holding of certain ideals after a certain fashion will bring the good fortune for which they long?

It is enough to give one heart-pangs to witness the eagerness and simple faith with which they haunt the lecture rooms of itinerant vendors of psychic truths and fictions. I have watched them many a time, and sighed.

I say it is close to useless to peddle mere good advice to those who most need it. It is seed sown on ground ill calculated to produce a harvest, in their present state. I insist that long and persistent teamwork, with one who knows well his business, is the only effective way to save them out of their distresses. They will surely fail unless held by a strong, kind, and patient hand to the tasks which are set.

For years I have been studying both successful and unsuccessful people, and training them into health. Until recent years I find that I was a mere potterer, when it came to matters of finance. But now I have gone over the course so many times with my correspondence patients that I know all the fingerboards.

Be not deceived by well-meaning but inexperienced advisors.

THERE IS NOT ONE CHANCE IN A HUNDRED OF YOUR SUCCEEDING WITHOUT GOOD COACHING.

Be well advised, led, and worked-with, if you hope to succeed.

The expense is so small that all can bear it.

Besides, I will give you all-round attention, so that your health, your happiness and your prosperity shall all come to abound.

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Use Your Eyes To Build Your Brains

and to Shape your Success and Destiny

You can be what you *will* to be. Stop being a child of Fate; a victim of every chance whim of "circumstance." Be master of yourself and your destiny. Become Master by conscious use of your Power of Thought.

We get the vast majority of our thoughts from just five sources—our *Five Senses*. We are to-day almost wholly the product of our past sense-impressions; we are the sum total of what we have Touched, Tasted, Smelled, Heard, and SEEN; in-so-far as these impressions have become part of our subconscious minds.

It has been scientifically demonstrated in the psychological laboratories of the great Universities that:

- 1% of our sense-impressions come to us through our Sense of Touch.
- 1% through our Sense of Taste.
- 1% through our Sense of Smell.
- 12% through our Sense of Hearing.
- 85% through our Sense of SIGHT.

Since more than three-fourths of our impressions (our conscious thoughts) come to us through our sense of Sight, it is logical to deduce that, if we exercise conscious control of what we see

Specifically if we Choose what we read

—we can very largely *determine what we shall become*. We can be architects of our fate; builders of our future.

Choose to *see* ONLY helpful, inspiring thought-stimulators. Specifically, use your eyes to read *ONLY* constructive magazines and books. You thus enlist the tremendous help of this EIGHTY-FIVE per cent of your nature. By directed reading, you purposefully give yourself thought-impressions that build better brains; create a new subconsciousness, and in time literally make yourself into *WHATEVER YOU WANT TO BE*. This is true, because it is the very nature of Thought to *express* itself in ACTION. By consciously planting acorns we get oaks. By consciously choosing our *thought* seeds, we determine our *action* fruits.

This is the fundamental principle of the Power of DIRECTED Thought. It is upon this fundamental principle that THE GOLDEN RULE MAGAZINE is edited. To give its readers the help and inspiration of the *right kind* of thought-stimulation, it is purposely filled with *ONLY* creative, constructive, inspiring, helpful articles, along the line of the great fundamentals of human life embodied in

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"The Victorious Attitude"

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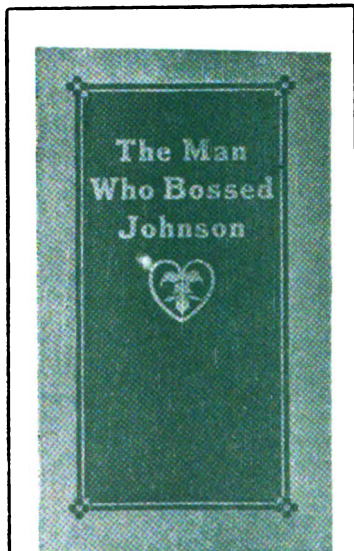
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Oct 11 1922

The BUSINESS PHILOSOPHER

Volume XIX

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Leading Articles This Month

INSIDE-OUT-NESS AND UPSIDE-DOWN-NESS

Editorial by A. F. Sheldon

COMMERCIAL ASSOCIATION AND PUBLIC BUSINESS

Percival Fassig

VISUALIZING—AND WAITING

T. Sharper Knowlson

THE PRESS AND PUBLIC SERVICE

Clyde K. Hyder

EQUITY, JUSTICE AND THE PRINCIPLE OF THE SQUARE DEAL

Henry Thomas Hamblin

INTERIOR THOUGHT

Horatio W. Dresser

THE CAUSE OF HEALTH

Eugene Del Mar

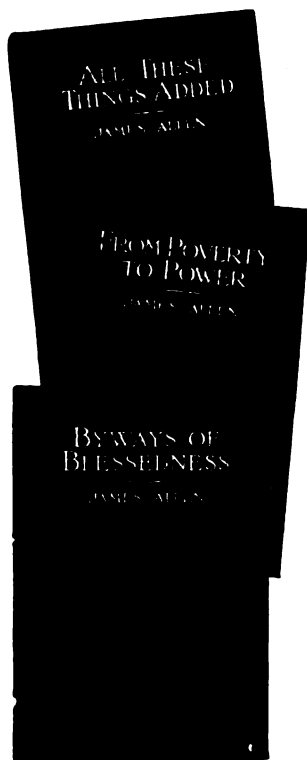
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THE BUSINESS PHILOSOPHER

Edited by A. F. SHELDON

SCIENCE:
Natural Law, Organized and Classified

BUSINESS:
Busy-ness, Human Activity

PHILOSOPHY:
The Science of Effects by Their Causes

CHARLES CLINTON HANSON,
Associate Editor

OFFICIAL ORGAN OF THE
BUSINESS SCIENCE SOCIETY

MARTIN L. ZOOK
Managing Editor

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A Statement of Policy

The publishers of THE BUSINESS PHILOSOPHER do not necessarily endorse the teachings or statements appearing in all articles contributed to its columns.

In fact, it frequently is the case that the editors distinctly disagree, but they consider it their province to publish such articles from leaders of thought in all lines of human endeavor and to let their readers think and decide for themselves.

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The Thinker's "IF"

Philip O'Bryen Hoare

If from the utmost heights of loving wisdom
I can at times glean good to replace ill,
If I can wield the scythe of loving actions,
And, wielding, know that faith is with me still;
If I can ask from Infinite endowment,
And asking can my weary hours beguile;
If in the end the shadows turn to sunshine,
Life, in the making, will have been worth while.

If I can stand with face and hands uplifted,
While stormy waters rush around my feet;
If I can use, when life is at its hardest,
Some kindly words my friends and foes to greet;
If I can know with greater understanding
The plan behind on which life's race is run,
Then, though the jeers of many may assail me,
I know in very truth I shall have won.

If, when the ills of body may oppress me,
I can be still, and in my stillness know;
If, when the pain seems worst, no friends caress me,
Yet shall I feel within a mind aglow;
If I can steer my course without a falter,
And courage gain from that great power behind,
I shall have tapped the source of all direction,
And, having tapped it, govern my own mind.

If to the Infinite behind all shadows
I shall have looked, and shall have seen my goal;
If, when destructive thought has sought expression,
I have felt peace, which through my being stole,
I shall have touched the spring of true unfoldment—
Have lived the message that I bring to you:

Think for yourself,
Let no one make you falter,
And, 'ere you know it,
God will see you through.

On the Front Porch Where We Talk Things Over

By A. F. Sheldon

Inside-Out-Ness and Upside-Down-Ness

CONCERNING THE INSIDE-OUT-NESS AND UP-SIDE-DOWN-NESS OF THINGS.

"Behold, the Lord maketh the earth empty, and maketh it waste, and *turneth it upside down*, and scattereth abroad the inhabitants thereof."

Thus spake that Grand Old Man Isaiah to the people of his times and concerning the times in which he lived.

Things are not as yet quite so badly upside down with us as they were with those to whom he was speaking, but the waters of the sea of commercial and industrial relationship are badly disturbed just now. These coal strikes and railroad strikes are danger signals. They are signs of the times which should not be ignored. They must not be by thoughtful people.

Isaiah again:

"And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him."

This was Isaiah's way of saying what was later said by a sage in very few words when he said "As ye sow so shall ye reap; and by their fruits ye shall know them."

Continuing Isaiah said:

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word."

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish."

I don't believe it is going to get so bad as that in our particular cycle of civilization but my faith is based upon the fact that I believe we are going to wake up before it is too late.

HARVESTS are abundant and the earth just now comes a long way from fading away. There are millions of acres of rich soil in the United States of

America today in spite of the fact that many so-called farmers have done their best to rob the soil. Many in all have succeeded in their robbery and what might have been fertile farms have been abandoned in many parts of America.

Some farms that are not yet dead are dying because those who work them have not yet learned the law that to get they must give; that is, to get harvests they must give both of wise nourishment (nutrition) and wise use (cultivation) to the land which they occupy.

There are many tendencies of the times, not only among unscientific farmers, but on the part of some who are engaged in industry and commerce and various other occupations which bear out this further statement from Isaiah:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Yes, millions of us in this supposedly enlightened cycle of civilization are transgressing the laws—the laws of nature—the *natural laws* of successful human activity. Millions in all are breaking the "everlasting covenant."

All down through the ages the shores of history are strewn with the wrecks of individuals, institutions and nations which have committed suicide through the unconscious transgression of the wholly natural laws of human relationship. Stranger things have happened than that we, the citizens of this republic, the United States of America, should do that very thing.

UNLESS something is done as an antidote to the poison that is being literally poured into the very foundations of our citizenship and which is rapidly tending to destroy *morale* in commerce and industry, that very thing is more than likely to happen.

There is no greater danger than that of underestimating the strength of the enemy,

and the hand of the "Red" is strong and his voice is loud in the land.

The words spoken and written, and the deeds done every day in this fair land of ours by avowed enemies of property rights, organized government and religion, would make the blood of any one who loves his country, run cold, if he were really acquainted with all that is being said, written and done each day in an organized attempt to do that very thing.

And yet I meet a great many so-called, good business men, men who are supposed to be men of very sound judgment and are, in very many matters, who say: "All this noise of the radicals won't amount to anything. There will be a few strikes, of course some big ones, maybe, but the friends of decent government and property rights will win the strikes and everything will settle down in a short time." The attitude of such people reminds me very much of the attitude of the pacifist before the World War.

I was a pacifist; you probably were. Yes, you who are reading these lines. Most everybody was. We all said that the avowed intention of the Germans to put it over the rest of the world wouldn't amount to anything.

I had the pleasure of living in England most of the time for two years shortly prior to the war. Part of the time I lived in Germany.

In Germany I saw that vast military machine training. I witnessed the various drills of the German army in the training process. I watched them with their fancy goose-steps moving with the rhythm of a corliss engine. I read the writings of German philosophers, the open claim of the leaders in thought that strength of head and hand made might, and might made right. I read their slurs at the Christian religion and some of them were artists at that. Nitché, for instance believed and taught that the "Christian religion was mental food for babes and a sort of milk and water mental diet." I heard them sing their songs of "Deutschland Uber Alles." I heard them drink their toasts to "Der Tag," the day when they were going to start out to put it over all the other nations of the world and force their German culture on the rest of the race.

And still I wasn't "sold" on the idea. I didn't believe they were going to try it.

LORD ROBERTS, of England, saw the danger and he did his best to con-

vince the English people of the danger which was approaching and to persuade them to prepare for it. But there was nothing doing.

The Germans were charting all the roads of France and planning where they would place their big guns, which they did later, and yet France wasn't sold on the idea, didn't believe it and didn't prepare.

The world was honeycombed with spies, planning world conquest for German militarism and yet other nations were going on minding their own business and not believing that the German nation would ever be foolish enough to attempt a repetition of the Napoleonic stunt.

Well, it is true, they didn't put it over when they started out to do it, but it took the rest of the world four years to organize well enough to successfully combat the onslaught and stem the tide.

Organized good is stronger than organized evil, but organized evil is stronger than unorganized good.

And German militarism came mighty near putting it over.

And while it is true they did not quite put it over, it cost the world billions in wealth and millions in lives to keep them from doing so.

Personally I regard the propaganda of the enemies of present forms of government, property rights and religion as more dangerous than the propaganda of the German militarists ever was. They are bold and apparently fearless in their avowed destructive intentions.

THEY have wonderful propaganda, both oral and written. Some of their pamphlets are masterpieces in sophistry and will sell anyone who reads them unless he is a trained logician, on the idea that the Soviet form of government has the Republic beaten a mile—many miles in fact.

Tons of that stuff is being distributed, yes tons, and yet the average property owner is smilingly indifferent to what is going on by the aforesaid destructionists and if he knows anything about it at all, says, "Oh, well, let the dogs bark; their bark is worse than their bite, and their bark won't amount to anything."

Don't be so certain, Mr. Constructionist, and don't forget that organized evil is stronger than disorganized good.

But there is great reason to be hopeful. Some signs of the times point to an awakening on the part of constructionists.

The church is waking up to its great

duty. Thousands in all of employers are waking up to their duty.

Let us all weke up.

About 5% of the people of the world are organized and direct the work of the other 95. When the 5% are fully awakened to the fact that their duty does not end with the handing out of the pay envelope, but that human interest and educational duties naturally go with the relationships of employer to his employes, things will begin to get better rapidly.

Our only crime is ignorance and it is ignorance of the laws of sound economics and the laws of successful human activity in general that is tending to cause the masses of the people to commit suicide—yes, suicide—mental, and moral and spiritual suicide, and that finally means physical suicide too.

Listen to Isaiah again:

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done."

"They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea."

And this is exactly what we as people are going to do.

We have been passing through an age of intensive materialism and sinking deeply into the mire.

MILLIONS in all in their mad rush for the almighty dollar have turned their backs on God. Personally I believe we are on a verge of a great spiritual awakening and in the words of Bishop Niles in the Portland Convention of churchmen now in session:

"We will rejoice that labor is no more thought of as a mere commodity by right-minded business men and that human welfare is counted more than the value of property, and that the remedy for the world's ills is recognized as moral and spiritual rather than economic."

And it is so. And the real fact is that anything that is unsound morally or spiritually is also unsound economically. Anything that is not righteous is not natural.

Righteousness in human relationships is a natural element in power and power simply cannot exist in the absence of righteousness any more than water can exist without oxygen or without hydrogen.

Temporary *force* and strength may exist without the element of righteousness but

there is a big difference between *force* and *power*.

The individual, the institution, the nation, that really wants *power* simply must have the element of righteousness, added to the strength of head and hand—man "*power*" is head power plus hand power plus heart power.

And more power to you and to all of us.

Learning by Experience

AN ASSOCIATE member of the Business Science Society and an appreciative reader of THE BUSINESS PHILOSOPHER tells us in a recent letter some of his experience. It is passed on to you for whatever it is worth.

"Something over a year ago I established myself as a 'Special Books Company' in my home city where I have lived and toiled for some sixty years.

"I took up this book business with two benevolent motives, namely: to assist willing and appreciative people, young or old, to make a living; and to distribute educational and inspirational literature which would render a real service to the people of my community."

"I put in a stock of \$1,000 worth of books and provided the organization necessary to supervise the work of those who wished to cooperate with me.

"However, in the course of events I found that willing and deserving people were, as a rule, more or less permanently occupied and that those not so engaged were hard to interest.

"I came to believe that they were members of the great army of the unemployed, because they gave most of their energy and thought to frivolity and foolishness.

"I, therefore, was compelled to abandon my first purpose, because the people I wished to help would not make themselves worthy.

"In order not to fail in accomplishing my second object, introducing the spread of good literature, I am giving books to people who will read and profit by the reading.

"I am endeavoring to interest my youthful friends and fellow men in the higher and more essential things of life—in all of which I am more interested than in commissions and dividends."

It is foolish to believe that all men are born equal. If this were true, there would never be war and disarming would be dead easy.

How a Sixteen Hundred Dollar Business Grew to Half a Million

This story tells how a North Dakota Merchant in a town of five thousand built up a half million dollar a year business by the use of direct mail and advertising.

FAITH in the farmer and in the farmer's financial stability is one of the explanations of the remarkable success of Fred P. Mann, Sr., who build up his tiny grocery business from a \$1,600 stock in 1891 to a business of more than half a million dollars in 1921.

In more than a quarter of a century of steady progress in the retail business Mr. Mann has seen tremendous changes take place. He has seen the farmer as he was in the latter part of the nineteenth century—poor, impoverished, a drudge with little or no money with which to buy the things he needed, without even the means of getting into town where he could make purchases.

It seemed unreasonable that this should be a permanent arrangement. These farmers, the producers, in a large part, of the nation's wealth, were not going to remain in poverty forever. Things must happen to help right such a state. And Mr. Mann had faith that those things would happen soon, and that the farmers would take immediate advantage of them.

When things did begin to happen, when the farmers began to find it possible to buy, when the automobile made it possible for them to come to town and to see the things they needed and wanted, Fred Mann was waiting for them in his little store in Devils Lake, North Dakota.

The development of the country itself made the change in the farmer possible.

Crowding of the Eastern cities made greater demands for food which necessitated improved agricultural methods. Railroad systems were built up to bring the farmer's produce to the big shipping centers and to the Eastern markets. As a result more money came into the farm lands and the farmer began to spruce up his home. The old log cabin, good enough

for the pioneer days, was replaced by the more modern frame house. Pioneer inconveniences gave way to city comforts—and Mr. and Mrs. Farmer began to demand merchandise that was just as good and up-to-date as the goods their city brothers and sisters could buy.

The change did not come overnight, but Fred Mann had felt it coming before his townspeople did and had started to prepare for it. He modernized his shop, despite the calamity-howling of his neighbors who insisted that he was throwing away per-

fectly good money.

But the buying-power to justify his investment was there. It needed only developing and going after, and once developed it would bring big returns. The flourishing business that the mail-order houses were doing was proof that there was a large buying class in the outlying farm districts where there were no stores. And it was for these increasingly more prosperous farmers that Mann made his plans.

The little town in which his store was



Fred P. Mann, Sr.

located offered only small opportunity in itself for business success. But in the country for miles around there would be a growing and wealthy population which would have many wants and the money with which to satisfy them. It was the principle that a town is as great as its trade territory and it was on this principle that Mann based his efforts.

Once he was satisfied that there was a greater market for him to reach, this small town merchant set about finding ways and means of getting at it. How well he succeeded is shown by a financial statement of his present business: Sales of \$120,000 last year in his store in Cando, North Dakota, which has a population of only 1,000; and sales of more than \$500,000 in his general store in Devils Lake, North Dakota, which has a population of about 5,000. "The proof of the pudding is in the eating," and the proof of Mann's success is in his financial statement.

Mann started his business in 1891, almost twenty years after the first mail-order houses had been established. Selling, as they do, largely to sparsely populated districts, the catalog firms were a big handicap to small town merchants. However, Mann soon learned the secret of meeting this competition. To compete successfully with mail-order houses he found he had to adopt mail-order house methods. *It was essential to get as much good advertising of his own store before the people in his territory as the catalog houses placed there.*

In order to keep his country trade alive to the fact that his store is always ready to serve them, he conducts an almost incessant advertising campaign. He watches mail-order prices closely so that he may compete with them on a price basis at all times. In addition, he offers what the distant catalog house can not possibly offer—careful, personal service to every one of his customers.

His campaign includes a continual stream of printed matter, good, sales-making advertising which the postal system carries direct to the farmers, regardless of how many miles they may be from town.

About thirty years ago a newspaper man came into the tiny store that was the beginning of the big business Mann owns today and talked to him about advertising. "Tell 'em and you can sell 'em," was the substance of the newspaper man's message and he convinced Mr. Mann, who attributes his success to that talk and to the advertising which he did as a result.

In a speech on this subject before the Advertising Council of the Chicago Association of Commerce, Mr. Mann said:

"I give advertising credit for my success. Do you think it would have been possible, in a little town of five thousand people way out there in the plains of North Dakota, to start as a young man twenty-one years of age, way back in 1891, with a little stock of groceries given me on credit by a St. Paul grocery house, and build up a business that sold \$500,000 worth of merchandise in 1921, without the knowledge and use of advertising?"

"No. Absolutely not. It could not have been done."

In that first year of his business career, with his \$1,600 stock and the advice of the newspaper man who had recommended advertising, he sold more than \$23,000 worth of goods.

Today Mr. Mann, who is President of the North Dakota Retail Merchants' Association, runs his two stores on two entirely different systems. The Devils Lake store is conducted on a thirty-day credit basis. Itemized statements are mailed to each customer on the 1st of the month and a second notice is mailed on the 10th to those who have not paid. This second notice states that unless the account is settled by the 15th of the month, further credit will be refused. It also warns that all accounts still unsettled on the 15th of the month must go to the store's attorneys for collection, thus involving collection expenses which the customer must pay. To make this clear the following notice was printed and sent to all customers.

IMPORTANT NOTICE

"From our thirty years' experience in merchandising we are convinced that selling goods on credit is wrong, and that the only right way of merchandising is to sell for cash.

"However, for the convenience of our (A-1) customers, who desire to run a thirty-day account, we will mail a statement on the 1st of each month, which is to be paid by the 10th. If not paid then further credit will be refused until account is satisfactorily settled.

"If not settled by the 15th we will start action to collect same, adding all expenses incurred.

"Since we are selling you merchandise for spot cash prices under this thirty-day plan, we feel that you should cooperate with us so as to make the strict enforcing

of the above terms as easy as possible for us.

MANN'S."

The store at Cando, North Dakota, is run on a strictly cash basis. Mr. Mann buys from the farmers and pays them cash for his purchases. In return he gets cash

for purchases they make from him. "That," he says, "is the right way to transact business on commodities that are consumed; on the other commodities where the title can remain in the seller, a mortgage or instalment plan of credit may be used."

The Problem of Praise and Criticism

By N. H. SEABURG

Boston, Mass.

IN the words of a certain high official the manner in which an executive administers praise and reproof to an employe frequently makes or breaks the man. As it falls to the lot of every man in an executive position to administer either one of these duties many times throughout the year in the handling of his men, it might pay to view the problem in the light of the above statement.

Too often praise or criticism is given in a perfectly human and spontaneous outburst, with little thought of the possible consequences. The outburst may leave but a passing impression in the mind of the executive but on the other hand it may leave a very lasting one in the mind of the worker. This, of course, is what is should and is intended to do, but whether it does so in an instructive and encouraging manner or in a way that provokes discouragement and antagonism is what really counts.

Perhaps this is one phase in the "knack" of managing workers that executives strive for and yet overlook because of its closeness "to home."

WHILE the tone and manner of delivery of praise or reproof is undoubtedly a distinctly individual matter, the element of place is one that can be determined by some fairly general obvious rules.

Fundamentally, every worker prefers to be praised in public and criticised or reproofed in private. If an executive is guided by this general principle he cannot err in judgment to any marked extent.

However, there are exceptional cases where the better policy is to reverse this

fundamental principle, where criticism and reproof of a worker will be more effective if done before his fellowworkers than in private; or where, perhaps, praise would go to the head of the worker if it were given in public. These instances naturally will depend upon the type of the worker.

Still, even in such cases, the executive should also consider what effect the "call down" will have upon the other workers. That is much more important than the effect produced upon the worker at fault. It requires delicate judgment.

INASMUCH as there will always be occasions for executives to either praise or reprimand workers so long as business continues to exist, thus this feature of management should be studied more seriously and not left, as it now so generally is, to thoughtless and uncertain human impulses.

Workers will respond with greater all-around satisfaction when they learn and really feel that the boss is absolutely impartial in his praise and criticism.

There is a widespread conviction among workers that foremen and executives regard occasions to praise and reprove workers as opportunities to display superiority and authority, nothing more.

Time and intelligently developed judgment on the part of executives will gradually correct this misleading idea and in its stead awaken in the worker a realization that the best interests of both the worker and the company are served in such instances.

Christmas Gifts

A beautiful and helpful present would be "THE PRINCE OF HEAVEN," which teaches the World's healing; or "A LETTER TO SANTA CLAUS FOR GROWN-UPS," teaching the needlessness of poverty. Either booklet 25 cents or one dozen for \$2.00. You could not do better if you hunted the world over. Beautiful color effects. Get a dozen and give them to friends. Send to Mrs. Glasgow, 160 Claremont Ave., N. Y. City.

Commercial Associations and Public Business

By PERCIVAL FASSIG

WE FIND almost every year bringing forth a lot of time-wasting legislation. In other words, bills are introduced into Congress and into the various State legislatures which occupy hours of valuable time but which are unworthy of consideration. Our statute books, both Federal and State, are overburdened with laws, many of which should be annulled, because they should never have been enacted. They were worthless at the time of enactment and they can serve no purpose today, except as an index of futile waste.

When one stops to consider the importance of the position of a congressman, or senator, or member of a State legislature, men who have the making or breaking of the nation in their hands, men upon whose actions the eyes of the world are centered, whose utterances are made matters of record, it is simply remarkable that those men are so blind, so apparently unconscious of appreciating their duty—their responsibility. A young man who was in Washington during the Pershing sword controversy and who visited the Halls of Congress for the first time, remarked that our high legislative body reminded him of a lot of school boys. "Never did I expect to see such a lack of dignity, such a stooping to trifles. It showed such an utter lack of statesmanship, that I was disgusted." Think of it, our country, our Americanism, our laws to be, being in the hands of men who do not appreciate their duty. Think of the highest positions this land has to offer being in the hands of unappreciative, undignified men. That is the way their actions impressed that young man, and he was sincere.

Those are the men who enact the laws to regulate our country's business. Those are the men who should set the examples of honesty of purpose and of rendering a day's work for the employer, which our young men should follow. Not so bad as all that—worse. Why, only recently one of the honored group so far forgot himself as to insert obscene matter in the Congressional Record.

BUT it is not only Congressmen. The same tactics are followed, as a rule, by every man who holds public office.

Self and only self is considered. Bringing honesty, uprightness, and real dignity to an office is the exception. Men are only human, but they should live humanly upright while filling an official position. If not, they are unfit for and should not accept public responsibility. Not so long ago a city of over fifty thousand had a prosecuting attorney who repeatedly became intoxicated, associated with questionable women, and neglected his official duties. Yes, he openly violated the dry law by appearing on the public streets in an intoxicated condition. And that man held office for three or four terms. What right has such a man to a public office? You say he was put there by the people. Yes, in a way; but not by the thinking people.

What is the remedy? How are we to change our old and debauching methods for new and progressive ones? How are we to keep worthless laws from our statute books? How are we to stop the wasting of valuable time in our public service? How are we to have honorable men and women in the public offices and positions?

There is no doubt that the remedy lies in our commercial associations. They are made up, as a rule, of many of our leading business men, men who are in a position to know the needs of our land, men whose opinions will have weight. No doubt the pioneer in this respect is our Chamber of Commerce; in addition we have associations of bankers, business clubs, Rotary Clubs, Kiwanis Clubs, associations of credit men, traffic clubs, advertising clubs, et cetera. We know that most associations limit their activities to local and business affairs and avoid politics or affairs relating to government.

THAT is a big mistake. We must have a regulator for all public business. Our public business today receives far too little attention from the men who pay the expenses—the business man. There is not a branch of our public service from which the people at large are receiving benefits commensurate with the cost. It is the exception to receive the same consideration at a public office that is shown a customer by a business concern. There is no reason for this. And if proper

men were employed, that condition would not exist. Every man or woman connected with Federal, State, county, or city government should be required to be on the job at least eight hours a day and they should be required to render efficient service for that length of time. This should include congressmen as well as postmasters.

How many postmasters render the services their important position demands? If a postmaster is necessary, let him earn his salary; let him render the services required to properly maintain the office. If the position requires two or three hours only a day and that only two or three days a week, better assign those duties to another and save the highest salary paid a local postal official. Somebody must be on the job to get results; therefore, pay the men fair salaries who do the work, and cut off the nonproducers. Economic conditions are such that it will be only a matter of time when every public official or employe must render services commensurate with the salary he receives. The sooner this change comes to pass, the better.

TAKE our Congressmen! Why should they not earn their salaries? They accept pay and pledge to render the services required. Therefore, pressure from without should be brought to bear so that the necessary services will be rendered with dispatch. We all know that much time has been actually wasted by both branches of Congress and by State legislature. Congressmen absent themselves without due cause; devote much of the time due the Government to their own enterprises. And then we wonder why the toiler or laborer won't do a day's work. When we get down to rock bottom, there is no difference between an officeholder and a workman, except salary. They both render as little service as possible. But what must be done is to see that each officeholder and each public employe does a day's work—actually renders the service for which he accepts pay. If the salary connected with an office or position is not sufficiently remunerative for the work required, the office or position should not be accepted.

As stated above, the remedy lies with our commercial associations. And the Chamber of Commerce being one of our oldest and most representative commercial bodies, and with its national headquarters at Washington, it is in a position to inaugurate a working plan and do the pioneer

work. Let the Washington office procure copies of all acts introduced into Congress and forward them to its various branches throughout the country. Each local Chamber of Commerce should forward to the Washington Office, as soon as possible after receiving a copy of an act, a pro-and-con report, giving the opinions of its members on each act introduced. These reports should be summarized and a brief submitted to Congress. Then Congress will have something to guide it; it will have a symposium of the views of men who are directly affected. Of course, such action must necessarily be anti-political. The fact is we have too much politics, even in our commercial and industrial life. As the method develops, there is no doubt that the Chambers of Commerce of the various states would apply it to the State legislatures. Furthermore, other commercial organizations would also give more time to the consideration of our laws; and when they do, we will have real men in our legislative bodies.

THEN let the commercial associations go one step farther—let them give a little time to the consideration of the conduct of our public business—municipal, county, State, and Federal. It is not necessary to become officious; it is not necessary to go to a lot of expense nor devote a great deal of time to the matter. But friendship and personal interests must be laid aside—it must be strictly business, conducted on the same lines that honorable men of business use.

As a suggestion, take a city which harbors a Chamber of Commerce, a Credit Association, a Rotary Club, a Young Men's Business Club, and a Kiwanis Club. Let each of them designate one or two members to serve for, say, three months on an Auditing or Inspection Committee. This committee should be empowered to inspect the public accounts, get a line on how the public business in the various departments is being conducted, see how business visitors are being received by the employes, ascertain what service is rendered, and what hours are given. In general, get a line on what is actually being accomplished in each public office in their community, and submit an outline of their findings to their various organizations. The organizations could then have joint meetings and map out plans for remedying any abuses. At present there is no check whatever on the public employes and officials. They practically come and go

when they like and do as they please. This is an awful example for the men and women employed on fixed time schedules, and it causes much dissatisfaction. There is no doubt if the "softness" were taken out of public positions and offices, that we would have better men and better service, which means less cost.

UNDER present circumstances, public business is nobody's business, which accounts for the excessive cost and the minimum results. By the commercial associations taking an active interest in our public business, it will soon be somebody's business, and there will be results. Who has a better right, who is in a better position to do such work, than our business men. They know what service is

necessary and they pay the greater portion of the expenses for conducting public business. With their taking an active interest in our public business, it soon would be an honor to be on the pay-roll of a city, county, State, or of the General Government. It will make places for those deserving and root out those who are a detriment to the service. The "Spoils System" and "pork barrel" will be things of the past.

These matters of law enactment and of public service are in the hands of our commercial organizations. Will they act? Will they interest themselves in our public business and relieve themselves and the country at large of the enormous waste—of the enormous expense which now burdens the business of our land?

How a Southern Merchant Took the "Order" Out of "Mail Order"

By MARTIN L. ZOOK

THE writer had the good fortune to spend last week end as the guest of a country merchant who is conducting a profitable merchandise business in a rural community not far from Memphis. His success is so marked and the measures by which he gets business seem so adaptable to use in any community, that they are here related.

As my host, a merchant and farmer, and I inspected the immaculate stables and yards of his farm, a shiny black negro approached and addressing my host, said, "Boss, I'd like t' get fifteen dollars fum you. You knows I been on Squire Lake's farm fo' four years an' my crops looks mighty good."

"What do you want with fifteen dollars, Wilson," asked my host.

"Well, sah," replied the ducky, "I 'as a catalogue o' Sears Roebuck and tha're a few things me and th' old woman wants to git."

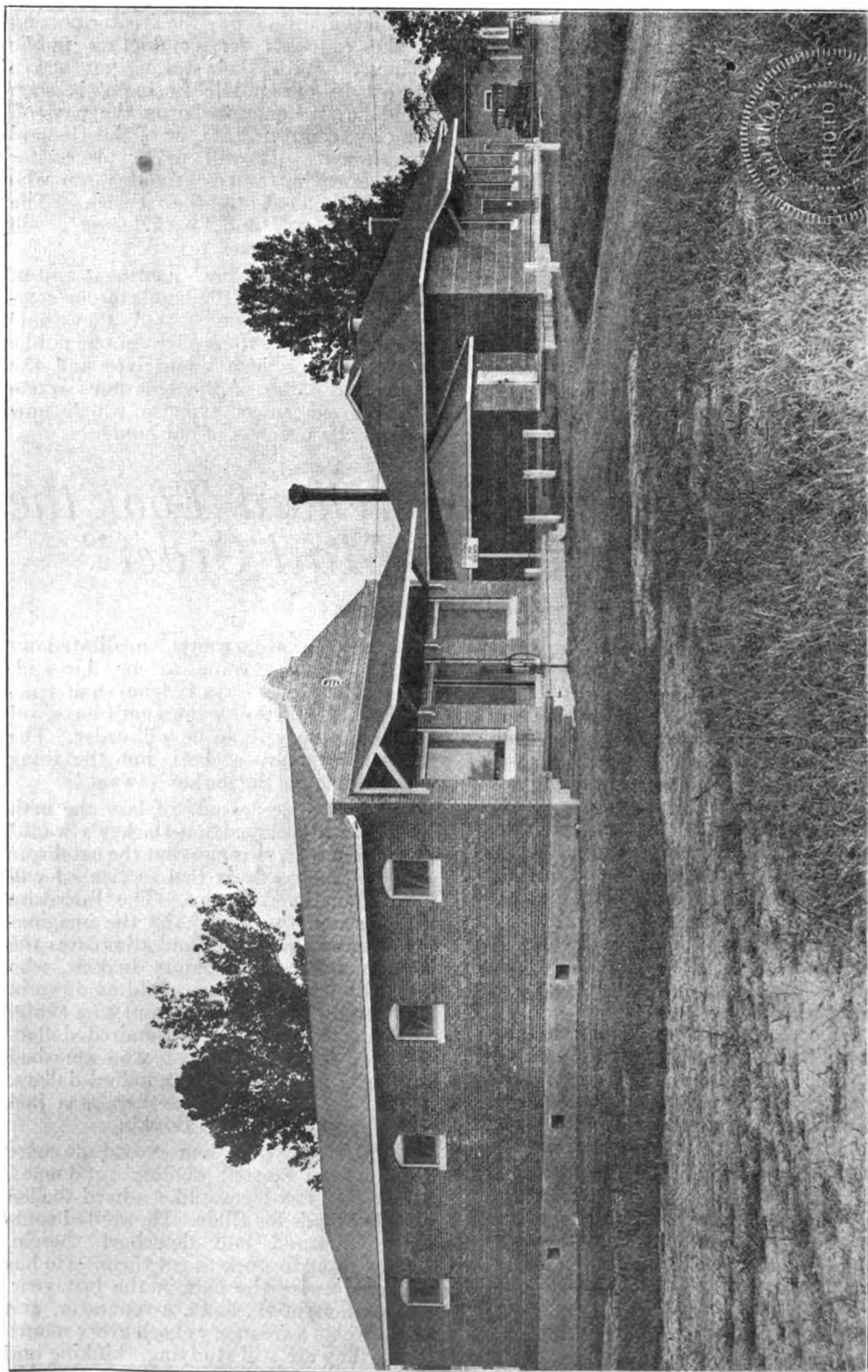
My host replied, studying the negro, "Wilson, I won't let you have fifteen dollars, but you may have fifty dollars of credit up at the store," turning his thumb toward a modern brick building a half mile down the road.

"No sah, you hasn't got what ah wants," and the darkey, walking away, ended the interview.

"Haven't what he wants," meditated my friend. Then, turning to me, he said, "What the nigger says is true—half true, anyhow. He doesn't want what I have, yet I have the very thing he will order. The goods are on my shelves, but the thing that's lacking is the darkey's 'want.'"

"I have made a study of how the mail order house developed that Darkey's 'want.' I decided over a year ago that the catalogue rendered the reader a real service. I call it an educational service. The literature sent through the mails stirs the imagination, excites the desires and stimulates the mind to think. Old Sandy Jenkins, who lives with his wife and six children down in the bottoms, never did amount to a thing, until his wife received a hundred dollars damages from a motorist who smashed her buggy. It wasn't the hundred dollars, the accident or the wife—there was just one thing put Sandy to thinking.

"Several mail order houses read the court decision and started mailing catalogues. Sandy read catalogues like a hard-shelled preacher reads his Bible. He wanted some things pictured and described therein. And he went to work to get them. He has delivered twice the logs in the last year. He has bought six cows, a separator, and his wife gets a creamery check every month—and they are still studying, thinking and



A country store which caters to your wants

imagining along the lines initiated by the catalogue.

NOW when anything or anybody renders a service like that, a reward may be expected. And the only way I know to get that reward is to render a service better than the catalogue did it. Business or patronage is attracted to the institution rendering the best service.

"Six months ago I started a definite plan to head off the mail order business by rendering a service in place of the catalogue. I made up a mailing list, using a half dozen of the well known methods. I began to send circulars, letters, folders and an occasional booklet.

"Every two weeks, I published a bulletin, 12 to 16 pages. In this I never mentioned the store. I showed pictures of beautiful farm houses, farm machinery, good Jersey cattle, nice school buildings. I clipped suggestions from farm papers, gathered ideas from the house wife, talked good schools and churches. These ideas and suggestions planted in the minds of the community sprouted and pushed up the standard of living just like an acorn will push up a sidewalk.

"The farmers' wants increased. Sometimes I think the only poverty is the poverty of wants.

"My literature seemed to pave the way for a greater service. Just as an illustration: I at first quoted in my bulletin talks on power of right thinking, the secret of health and happiness, and articles on diversification, boll weevil control, etc. Some neighbors drove in here about two months ago to ask if they could hold class meetings in my store building. Since then, the county demonstrator, the principal of the school and I, have been teaching classes twice a week at eight in the evenings. Farmers have driven in twenty miles to attend the classes. Nothing is sold in the store while the class is conducted. The members of the classes are subscribing to magazines and buying books. They seemed to be feeding up pretty well on lectures and talks, so I put in a DeVry picture machine for just educational pictures. Now the children come, too."

HERE I interrupted the story of my friend with a question: "Doesn't all this cost a good deal of money?"

"Yes, but it comes back several times over. In the last year, I've sold enough paint to farmers who never before painted their houses and barns to pay for the pic-

ture outfit with the profit on the paint.

"Another evidence of the rising standard of living. A month ago I put in a glass front refrigerator and a line of the best meats. I was advised to stock flanks, neck and ribs. I told my advisers that they didn't know my country trade. They would buy good meat."

During this narration, my host and I had walked up to the store. As we walked in, I observed a negro looking at the glass front of the refrigerator. There was a rich, colored, Premium ham in the foreground.

The nigger rolled his lips, glided his tongue around the prominent part of his face, which opened and forth faltered, "Like tu hab 'piece o' dat ham."

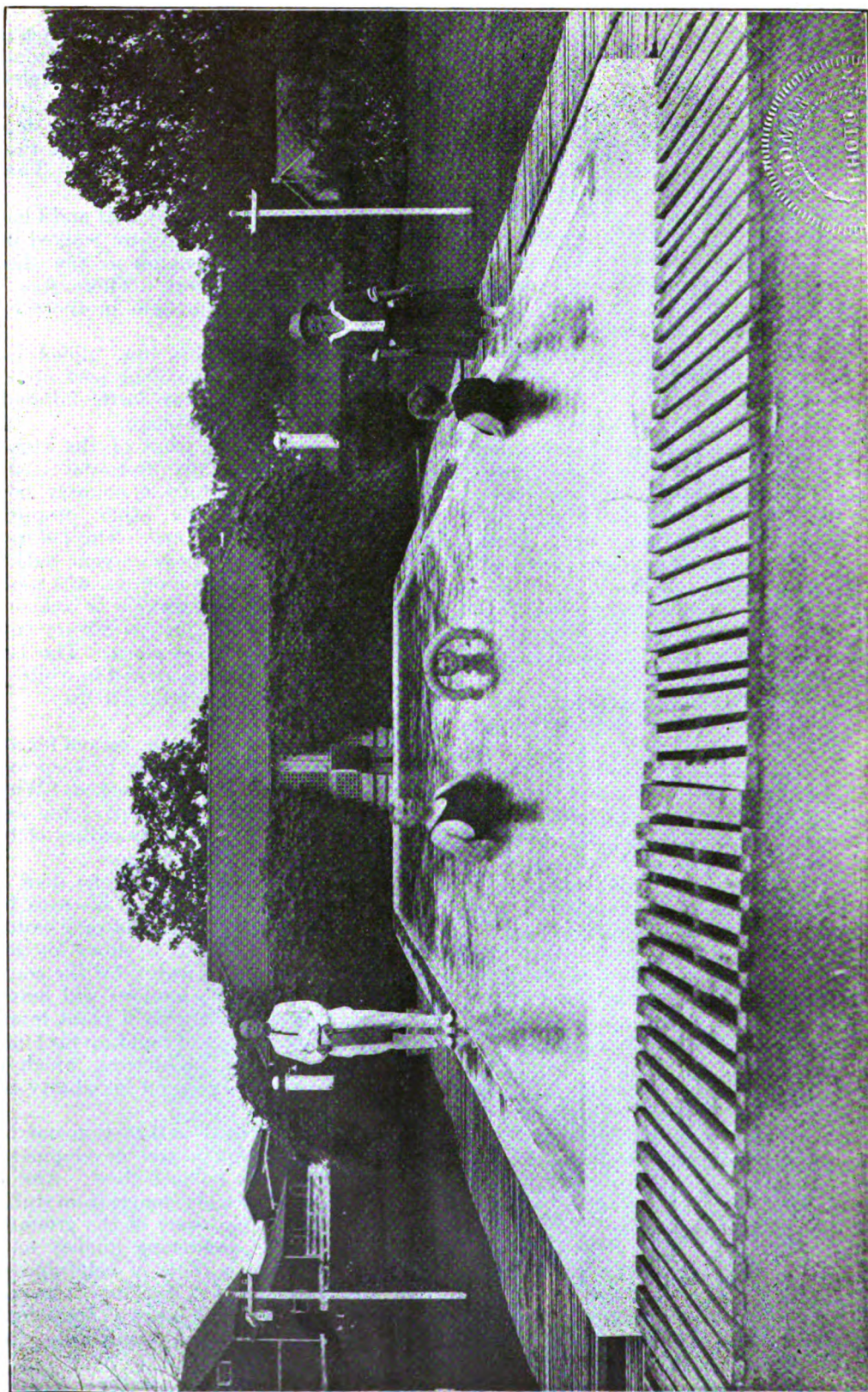
Turning toward the front of the store, I observed a thoroughly up-to-date soda fountain, at which stood a country boy on one bare foot, the other propped akimbo on its opposite knee. This lad was depositing a "chocolate ice cream soda." The mirror back of the fountain was spotless and the tools, accessories or vehicles for the drinks looked just as silvery colored as my wife's silver chest. The lad back of the fountain was attired in white—and seemed to have something to do.

I WAS beginning to see the reason for all this elegance, but wishing to keep my host talking his philosophy, I asked, "Why these beautiful golden oak shelves and fixtures? These glass cases are rather elaborate for the class of your trade."

"When a prospect steps in the door I want the scene which falls on his eyes to have the same power that the mail order catalogue has. I want it to move his desires, 'make his mouth water' for the good things he sees. Such emotions will move him to action—to work—he'll plant more corn, raise more hogs and build up his land to get the object of his desires, which I wish always to keep beyond his ability to buy.

"I think I get more satisfaction out of the community growth and development than I do from my balance sheet. And I like to watch the farmers change from shiftless, indifferent 'cumberers of the ground' into 'Live wires,' producing quality and quantity goods in a spirit of helpfulness. The farmers are pulling together. Suspicion disappears. Confidence supplants hatred and evidences of community cooperation begin to appear."

My host concluded his narration. "Now, let's go over to the pool for a swim."



A community swimming pool provided by the merchant referred to on page 11

The Religion of Business

By F. W. FITZPATRICK

OF late the favorite theme of the semi-religious journals has been the "Helpfulness of Religion in Business." They have put it in many ways and looked at it from many viewpoints, but the gist of it all is that a true believer, a religious man who fears God and tries to do right, will be benefited even in a material way.

There's another phase of the subject that has not been touched or, at most, barely suggested and certainly, to my mind, never emphasized half enough. Let us endow it with a name and call it the "Religion of Business" or, simpler still and more to the point, just *Service*.

Should we not encourage by every means in our power, by the written word, precept, in our schools, in our pulpits, everywhere, the wholesome truth that business, profitable business, big business even, is not what it is commonly supposed to be, a game of grab, getting money out of the other fellow, smartness which is generally too exceedingly akin to crookedness, but that all business, life indeed, consists of *Service*?

It may take many years to disprove the time-honored theory that one man's gain is another man's loss, but the effort is surely worth while.

People generally have a moderately fair idea of *Service* in the professions and trades, of producing some results, doing some work for more or less cash in payment. To a slight degree it obtains in merchandizing, buying and selling goods, but this idea seems absolutely absent in higher finance, in anything speculative. There wolfishness seems to be the controlling factor and in all its hideous rapaciousness and inhumanity, and the whole scheme

and object is to get something for nothing, to "do the other fellow."

IS it not, too, that in our schools the youngsters get an entirely erroneous idea of *Service*? They associate it with "servant," "menial," "lackey," and rear and plunge at rendering *Service*. Domestic service is looked upon as something abysmal, fit only for the lowly black, or at best the scum from off the European nations. And the trades are only a step removed from domestic service. Father and son look upon manual training in the schools as something desirable, for it gives the boy a certain dexterity, it trains the hands and mind and it may come in handy some day but only as a last resort if all else fails. Does any boy deliberately start out with the idea of learning how to be a good bricklayer and expert plumber or a carpenter? Few, too blessedly few. The whole school system aims at making professional men, mas-

ters of finance, captains of industry, followers of any line "where the head is used" (?) where no demeaning manual labor is required, or where it simply becomes a matter of being smart enough to live off the other fellow.

THEN there is salesmanship. We've intensified it, made it all important and have forgotten in some instances ethics, morals, decency and everything else in apotheosizing that art. The good salesman (particularly the bond and stock salesman) is the most sought after man of the day. His emoluments are great and the honors heaped upon him many. Why, bless you, he can sell a horse, a mess of



F. W. FITZPATRICK

The Father of the Movement for Fire Protection by
the Erection of Absolutely Fireproof Buildings

pink mice and a washing machine to a bachelor who came in to buy a tooth brush! He can cajole, hypnotize, force one to do pretty much anything he suggests, a past master in the art of gab. The chief desideratum is to get the profit.

What a blessing it would be if some one, some journal, some church or society, started a movement toward establishing a more real, broader and finer interpretation and meaning of the word "Service" than at present obtains! In very deed it is the highest form and should be the highest aim of human endeavor, truly the basic principle and foundation of a Religion of Business.

A Letter from Mr. Fitzpatrick to the Editor of The Business Philosopher, Dated August 29, 1921.

The other day I handed my August number of THE BUSINESS PHILOSOPHER to a friend, a banker. The day after, he gave it back to me saying, "Fitz, what sort of philosophy did you say that was? I read the book through and thought it was some church magazine?" I made no comment. We were on a train. He thought a minute or two and added, "Well, I guess after all it would be better all around if we slid a little more religion or just decency into business. Probably would pay at that."

And just that is what you're doing. You are making business men think. We can hammer at them from the pulpit, the regular religious and educational channels and it is like butting against a stone wall. But you reach them in their own field, via their own fellows, in a manner that they appreciate and will accept what is given them.

There's nothing maudlin, canty or wishy washy about Babson's "How to Hasten Prosperity." It exudes sense and logic, and so on down the whole list of splendid

articles. They start the fellows thinking and with most American business men to think is to act, so thank God, I say, for anything that will lead their thoughts into the right direction.

We need a change. It is on the way, coming slowly, but nevertheless, coming. One big man after another tumbles to the realization that consideration for the other fellow, common decency, a little of the religion of business, the Golden Rule, is quite the proper caper and he is big enough to acknowledge it, then act upon it, a bit hesitant and clumsily perhaps at first, but, he does it anyway, and lo, you have another worker hammering away in the cause. A fellow can't be passive at it; it gets him and makes a worker, a rounder-up, a go-getter in the field.

See what the lack of religion in business has done to us; the great war, strikes, turbulence, bolshevism, all the ills we and preceding generations have passed through can be laid directly at the door of the nonapplication of the Golden Rule, common decency between men and between nations.

Seemingly every man's hand is out against the other man. So with nations. What can each grab from the other, what real amity or decency is there even between so-called allies?

Why, bless you, there's a crying demand for oh! so many just such numbers as your August one. There is a wee small body of men, widely scattered, who are absorbing and carrying on your work, the future is hopeful but it is slow-going. I wish that you could make your journal a weekly, a daily, and get it before every business man in America. But we must be patient.

Sincerely yours,

F. W. FITZPATRICK.

EVERY day is the beginning of a New Year if you look at it that way. Recently I heard a very practical psychologist say in a lecture that his birthday was *that day*—the day on which he was speaking. What he meant was that we are born anew every morning, with all of the good things of life spread out before us, to take if we really want them. Opportunity has the cat beaten a mile. It has 365 lives every twelve-month. Don't whine about a "cruel fate," but be grateful every day for the chance to renew your life forces and the good you can do through a proper application of them.—*Uncle Jerry Says.*

The Cerebral Type

Sixth article in the series on the "Science of Morphological Character Analysis"

By H. D. APPLEBY

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IN the previous articles we have analyzed four of the five basic types. We will now discuss the fifth and last, the Cerebral Type. This type stands out rather distinct and separate from all the others. He is neither an Enjoyer nor a Worker, he is primarily a Thinker, and, in this respect, represents the vanguard of civilization.

He is the latest product of evolution and functions in an entirely different world from that in which the other types are interested. The others are concerned with the physical world and its phenomena. The Cerebral functions in the mental world, the world of thoughts and ideas. Here is a distinct line of demarkation, on one side of which are the other four types seeking power, personal aggrandizement, wealth and physical enjoyment, and on the other the Cerebral, interested in his books and his thoughts, his dreams and ideals.

Some authorities classify humanity under three basic types, and the question has been asked—why is the five-type classification used? The answer is simply this—for greater accuracy in diagnosis. There are sufficient radical differences between those two Vital Types, the Digestive and the Respiratory, to warrant classifying them as two distinct types. This is equally true of those two Motive Types, the Muscular and the Osseous. Those differences have been fully discussed in the previous articles. The writer finds that he can get more accurate results by using five types instead of three, and therefore five types are used in this method of character analysis.

WITH this article we complete the portraits of the five basic types. While these are important—in fact, very important—they form but a subdivision of this subject. It is valuable to know these types, and it is also valuable to know how to combine them, because we are all composite types. In the next article we will show how to determine their relative proportions in any given individual, and how to balance type against type, so as to

obtain the net basic type, or basic portrait, of the subject under observation.

In the following articles we will discuss special characteristics and show how they modify the net basic type. The final result will be a well worked out and scientific method of analysis, which, for all practical purposes, will give an accurate portrait of any individual. We will now discuss

The Cerebral Type.

CHIEF PHYSICAL CHARACTERISTICS:—In the Cerebral Type the cerebrum, or upper brain, is better developed than in any other type. This is his distinguishing physical characteristic and hence he is called the Cerebral Type. He is usually medium to short in height, and his physique is slender and delicate in structure. In the extreme type the bones are small, the shoulders narrow and somewhat sloping, the chest flat, and the hands and feet are small and slender.

The large development of the brain gives the head a triangular shape with the apex at the bottom, because the head is relatively broad at the top and slopes downward to a pointed chin. The features are delicate and refined, the jaw bones are small and the mouth and chin are small. With the exception of his brain, which is large, he is built on slender, delicate lines. His physical structure is radically different from any other type.

GENERAL HEALTH:—Because the Cerebral lives and thinks in the mental world he does not take proper care of his physical body. For instance he sits up late at night studying and thinking about some interesting problem when he should be asleep. His nervous system suffers in consequence. His highly organized mentality makes him frequently subject to mental stress. Consequently he is liable to develop nervous diseases and mental disorders.

He craves mental rather than physical food and, therefore, is not particular as to when he eats or the food he takes. His digestive organs are not so well developed as in the other types, hence he is subject

to liver and digestive disorders. Also his vitality is not so strong as that of the other types, consequently his power of resistance is less.

PHYSICAL HABITS:—The Cerebral has the poorest health of all the types. Mentally he is full of energy, but physically deficient in vitality, energy, endurance, vigor and strength. Consequently he dislikes physical work, but is active mentally all the time. Physically he is inactive and somewhat lazy. In movement he is quick, jerky and nervous.

His mental activity makes him want to accomplish things in a mental way. But he is a dreamer and a theorist, and thinks ahead of his time. He delights in thinking in the abstract rather than in the concrete. Consequently the serviceable and the useful from a physical standpoint do not appeal to him. He will spend hours working out some profound theory or solving some difficult mathematical problem regardless of his physical surroundings.

THEREFORE he is not particular about the style of the clothes he wears or whether they are neat and well pressed. However, he is cleanly about his body because his sensitive nature would not permit him to be otherwise. With a good percentage of the Respiratory he becomes very particular about his style and appearance.

Unlike the Digestive, the Cerebral has neither a good appetite nor good assimilation and hence does not accumulate fat. This together with his slender physique gives him a frail appearance. He has no preference as to food, eats anything placed before him, and is not careful about his diet, so that frequently he is not so well nourished as he should be.

He does not care for wealth, power and social prestige, he is content with his books, his dreams and his ideals, so that in physical habits he leads a simple, unassuming, peaceful life.

SOCIAL HABITS:—Because the Cerebral lives in his world of thought and does not care for wealth, power and social prestige, the other types do not understand him. They cannot appreciate his advanced mode of thought and progressive ideas, and so they look upon him as impractical and visionary. In fact, he frequently is a failure from a commercial standpoint just because he is impractical.

THEREFORE he is neither democratic nor adaptable. His keen mentality

makes him sensitive to the thoughts and criticisms of others, and so he retires to the solitude of himself and those few Cerebrals who understand his point of view. He is not sociable and has very few friends. He dislikes ignorance in others and is irritated by their failure to understand him. So he avoids those whose viewpoint is different from his own.

Social functions, crowds, and the amusements and excitement that other types enjoy disturb him and make him uncomfortable. He prefers recreations of a mental character, such as reading, discussions of serious subjects, lectures and classical compositions in music. He is very serious-minded. The light, the trivial and the fantastic do not appeal to him. He considers these a waste of time and cannot understand how they are enjoyed by the other types. His type of mentality coupled with his frail physique makes him averse to indulging in athletic sports of any kind.

In analyzing his intellectual, emotional and volitional traits, we must keep in mind his sensitiveness, love of solitude, keen mentality and impracticability.

INTELLECTUAL TRAITS:—The Cerebral is a thinker and close observer. The shape of his profile will indicate whether he is a quick or slow thinker and observer. But in either event he has the keenest mentality of all the types. He has great reasoning power with analytical and critical faculties well developed. He likes to analyze, work out formulas and develop theories. Hence he is more philosophical than scientific. He is more interested in theories than in practical results. Therefore he is impractical.

As a class, Cerebrals are accurate, systematic, orderly and methodical. Hence this type is very efficient in whatever he does. His ability to concentrate and meditate is excellent. He will spend hours in working out a problem or developing an idea, and he has great capacity for details.

The large development of his cerebrum indicates that he is a good judge of form, size, proportion, color, time and tone. Hence he is both artistic and musical. Our artists and musicians all have a large percentage of the Cerebral. He is creative and both original and imitative. Also he is very idealistic.

IN THE business world he is deficient in commercial, financial and political sense. His power of analysis and his ability to weigh and judge accurately

(Please turn to page 20)

The Life Here Is Man's Opportunity

By LEWIS D. FORT

THERE is too much error extant in regard to death. People should begin to realize more fully just what death is—for instance, that it is not a threshold to either a heaven or a hell. that they neither can nor will acquire any greater wisdom by passing through the door of death than they can acquire by passing through the door of a great library here on earth. Wisdom and knowledge do not lie beyond the portals of death, otherwise why should we come into a world where so much wisdom and knowledge is obtainable as right here in the realm of the actual and the seen?

Spirituality is not to be obtained by crossing the borderland of life any more than knowledge or wisdom is to be obtained. It is in the achievement of life, and not in the achievement of death that the secret lies. "I am come that you might have life, and that you might have it more abundantly," said the Master, and he did not mean that you should have a more abundant death, but did mean just what those words convey—life, more life, greater life, fuller life, more abundant life.

We tie up too much with the expectancy of what we shall learn after we die, rather than with what we shall learn before we die. *Now* is the time to learn. *Now* is the important moment. How the Master emphasized that word *now*, right *now*—"Now is the kingdom come unto you." Right now it is here, not next week, nor next month, nor next year, nor after you die, but right now. The door is open; He opened it. Our job is to walk right in now and realize the nowness of that heaven. We must quit waiting for death to reveal it to us.

WHY do people want to hear from the dead, hold seances, finger the ouija boards, turn tables, and witness the psychic phenomena of the discarnate when there are so many living people who know great truths, and are ready to teach them if they will but listen. What dead man ever told us so much of life and the heaven of living as that live Man who walked over the hills of Galilee? And what did He add after He crossed that borderland we call death, except to re-

iterate the fact that there is no death if you will but believe on Him, and do as He did. I am indifferent to the charge of materialism when I say these things, for they cried it at Him, and told Him that He blasphemed when He dared to talk as He did of God, in terms of man.

Dead men can tell no more than living men, for dead men can learn no more than can the living. Death does not increase the capacity for acquiring knowledge. Knowledge is a thing of this world. We acquire it here. Character is not grown in death; it is grown in life; but, as it is not physical, it can certainly go on growing regardless of death of a physical body, and just so can it go on degenerating without one. Death makes us no more spiritual and no less spiritual than we have been in life, for death is just as normal as birth. Our job is to quit thinking of death as something abnormal. Rather should we think of death as the normal and the natural. It is merely another state of being. We do not cease to be when we die, and we don't become; we just go on being.

We are eternally alive! Let us realize our own immortality and then have for it that reverence which we should have for it. That is the task for you and me and for all humanity. It is up to each of us to realize this great truth.

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THE CEREBRAL TYPE

(Continued from page 18.)

endow him with good judicial sense. The pure type never makes a good business man, but, in combination with other types, his success is assured. In fact, each of the other types requires a large percentage of the Cerebral to enable them to rise above mediocrity.

His excellent reasoning power gives the Cerebral a natural aptitude for mathematics, but he is deficient in constructive and mechanical ability. He can understand their mathematics and theory as an abstract proposition, but he fails to grasp the concrete concepts of actually manufacturing and operating machinery and building engineering projects. Remember the Cerebral is impractical, and to be successful in practical engineering lines he must have a large percentage of the Muscular or the Osseous Type in his character.

Mentally the Cerebral is industrious, physically he is not. He is active mentally and is very progressive, because he is a pioneer thinker. He is both a great reader and a great student. Because he is serious-minded the Cerebral is interested in serious subjects. The gay and the frivolous do not appeal to him. His natural aptitude for thinking and analyzing makes him a great student.

As a type he has a well developed sense of honesty, honor, justice and truth. It is also true that our most successful criminals are largely Cerebral. In their case, however, the shape of their skulls shows a deficiency in ethical qualities combined with a keen intellect and frequently destructiveness and sensuality.

In conversation the Cerebral is naturally refined because he is sensitive. If properly trained and educated his conversation will be cultured, otherwise it will not; but he is never coarse. If he is timid or very cautious he will not be responsive. He is always sensitive but not always responsive. He feels keenly but does not always show it.

EMOTIONAL TRAITS:—He is more intellectual than emotional, consequently we do not expect to find him sociable, friendly, or particularly sympathetic or affectionate, which is true of the Cerebral. His natural honesty compels him to deal justly with others, but he is not especially loyal. His loyalty is more a matter of honor than of emotion. His whole emotional nature might be summed up in saying he is very sensitive but not emotional.

(Please turn to page 22.)

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Helping Yourself to More Sales

By R. J. STRITTMATTER

THERE comes to our attention from time to time a great many unique experiences of various salesmen in winning the confidence of prospective purchasers. One of the experiences which seems to be the most successful has to do with the salesmen giving the housewife some beneficial advice pertaining to her daily housekeeping duties.

A salesman engaged in conversation with a prospective purchaser became involved in a discussion on the high cost of foods. The lady of the house mentioned some prices she was paying for staple groceries at a nearby store.

The salesman asked the prices she was paying for goods and then informed her of another store not very far distant where these same goods could be purchased at a greatly reduced price.

Of course, the lady was very much pleased to receive this information and it was a direct means of closing a sale.

We also know of a case where a salesman recommended to a prospect a remedy for an indisposed house-pet and this resulted in a sale and four live prospects.

THESE are things which the salesmen should be in a position to discuss with his prospects and there is no doubt that noticeable results will be obtained by using such information.

Take for instance, the adding machine salesman. He does not call upon a prospect with information limited to the mechanics of his machine. He is, in truth, an accounting and bookkeeping expert. He is in a position to tell his prospects how different forms may be used in the conduct of his business that will greatly reduce time and labor in various departments. And usually his recommendations do not pertain to the use of the adding machine in particular.

This is no less true of the electrical appliance salesmen. He should be in a position to give the housewife some very valuable information that would assist her in cutting down her work of housekeeping and do it in such a way that he will gain her entire confidence. Then there is no question but that she will listen attentively to whatever he has to say in regard to his appliances.

EVERY salesman selling a house-to-house line would find it to very good advantage if he would learn of the best ways to wash dishes, polish silverware, etc. He should even be able to suggest the best methods for baking bread. Knowledge on recipes for salads and desserts would not come amiss quite frequently.

Polishing furniture and wood-work is one of the housewife's hardest tasks. Think how much she would appreciate having you tell her a simple method for doing this work which would be so much easier and quicker than any method she had used before.

In fact, every house-to-house salesman should be a housework expert. It is hardly enough for him to know thoroughly the design and construction of his appliances, or even to know the methods for using them. He should go further than this and assist his prospects and purchasers to lighten every one of their daily duties.

THIS contention is not based on theory. It is given from actual experiences. Salesmen who have equipped themselves to render a real service to the American housewife are the salesmen who are making the greater volume of sales. It would take but a little time on your part to dig up this knowledge and educate yourself on practically every item of household management.

Set aside a little time each week to read the women's magazines and every other book or bulletin you can get your hands on. Question the housewives among your friends. Find out how the average housekeeper divides her time and apportion her strength to the tasks of each day. Post yourself on the newest and best methods for doing each of the thousand tasks that are hers.

There is no question but what such tactics as these are going to materially benefit the salesman. The sooner you become a real honest-to-goodness housework expert the sooner you are going to realize that you are in a profession which brings with it not only the satisfaction of doing good for humanity in general, but bringing to you the necessary means for a livelihood.

THE CEREBRAL TYPE

(Continued from page 20)

He is very serious, earnest and intense in whatever he does. Judged from a practical standpoint he has very little ambition or enthusiasm. Sometimes he does get enthusiastic over his dreams and ideals. He does not care for power and is not courageous. In fact he is rather timid. His sensitiveness to the criticism and hostility of others makes him so. Lacking emotion there is very little altruism in his character. He has a keen sense of the aesthetic, the refined and the harmonious.

THE Cerebral is not pugnacious and there is very little anger in his disposition. He is easily irritated, however, because he is sensitive. He is rather vain mentally and loves flattery provided it is subtle. Frank flattery disgusts him. He is selfish and not generous. He is somewhat inclined to self-pity and pessimism, which is a natural reaction to feeling that he is misunderstood. Also he is lacking in humor.

He has a strong love of mental liberty. He is interested in children, animals, humanity and nature, not from an emotional standpoint but because they are all subjects of intellectual interest. He has a fair degree of calmness and poise, is not self-indulgent, has a rather retiring personality and does not care for variety like the Respiratory.

VOLITIONAL TRAITS:—The Cerebral is not an adaptable individual. He is too easily affected by surroundings and other people. Crude, rough conditions and coarse, ignorant people offend his sensitive nature.

He lacks decision and determination and is inclined to be easy going and submissive. He is not aggressive but is patient and content, especially if left alone with his books and his dreams. But he is a pioneer in thought. He thinks ahead of all the other types. Mentally he is persistent.

MENTALLY the Cerebral is industrious, thorough, efficient and dependable. He is inclined to be conservative in decision and action, but progressive in thought. He is a plodder who is fond of details. He is both original and inventive and very resourceful mentally. He is diplomatic and tactful.

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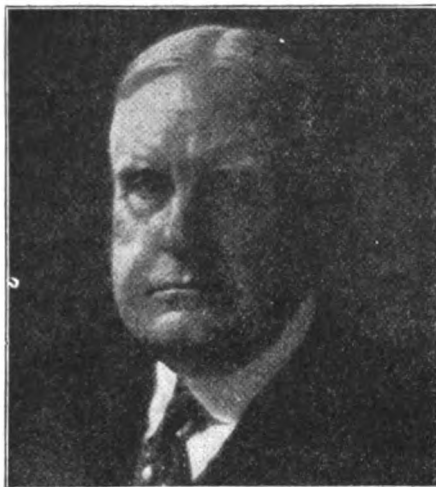
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No one truly lives until he conquers the devil of fear and worry and arrives at the mental poise which will not allow his life to be marred or even annoyed by the things which have never happened or things which do happen.

. . . Directivity is the base of all activity; no thought, body, or form can move an inch without directivity exerted by a director. And the director is a marvelous master mind. . . —Larkin.

Be sure to get the right dope

It matters not how much time and effort you have spent on getting the motor mechanism of your car into good condition you will find it impossible to make your trip unless you provide gas and a good driver. There is no room for argument over that.



DR. SHELDON LEAVITT

It is equally true that, no matter how much time and effort you spend on getting your proposition into condition and your talks tactfully formed you will not get far in the direction of success unless you are supplied also with plenty of pep and have a well-trained mind to direct your movements.

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Have you a good working acquaintance with it?

Do you understand much of the psychology of Business?

Do you know how to adjust yourself in such a way that your plans will be sure to work out?

Yes, I know you have attended a course on the Psychology of Salesmanship; and a very good course it was. You have some printed instructions on how to approach and handle your prospects. You also have a book telling you "how to write letters that pull."

Ah, these are all good; but you will not make much of a hit unless you also have good COACHING on Right Mental Attitudes and the Conservation and Utilization of Emotional Energy.

Say, my man, YOU CAN BECOME A HOWLING SUCCESS IF YOU PROCEED ARIGHT. If you don't you will only butt your head against a wall. Be not deceived! Get the right dope! Do you want to know where and how to get it?

ADDRESS

DR. SHELDON LEAVITT, 4665 Lake Park Ave., Chicago

The pure type does not make a good executive or manager. He has not the qualities of a leader, is no disciplinarian, has little initiative and is a poor organizer. Also he is not economical. He is rather hard to influence and usually has good self-control.

By this time you have a clear mental portrait of the Cerebral. He is a distinct type and has his own place in the world of human effort. It is difficult to find a pure type, but among the Cerebrals there are more who approximate the pure type than with any of the other basic types. The above portrait can be epitomized in the following five statements:—

PRINCIPAL PHYSICAL CHARACTERISTICS:—Triangular head, apex at the bottom, indicating a large brain, delicate features, small pointed chin, jaws not prominent, frail physique, small bones, medium high to short in stature, and small hands and feet.

PHYSICAL KEYNOTE:—A large, well developed brain.

MENTAL KEYNOTE:—Sensitiveness and love of solitude.

STRONGEST TRAITS:—A thinker and a leader in ideas.

WEAKEST TRAITS:—Impracticability and sensitiveness to criticisms of others.

SUITABLE VOCATIONS:—Even the pure Cerebral Type has a wide range of

activity. Obviously his work should be along purely mental lines. For this kind of work he is especially adapted, because he is averse to physical activity and loves to use his keen intellect.

He excels in clerical work, education, art, music, philosophy, psychology, statistics, library service, proof reading and accountancy. In all of these he can use his brains with very little physical effort.

But the Cerebral's chief value is found in combination with other types.

Combined with the Digestive he becomes the organizer, the promoter, the financier, the political leader, the judge and the minister.

Combined with the Respiratory he succeeds as a salesman, a reporter, an advertiser, an actor, a secretary, and in several other vocations.

Combined with the Muscular and the Osseous we find him successful as a lawyer, a doctor, in all branches of scientific research, in all branches of engineering, invention, military and naval service, manufacturing and transportation.

From the above you can see that, although the Cerebral is misunderstood by the mass of humanity, nevertheless he occupies a very important place in the scheme of things. In the next article we will discuss the balancing of the basic types in their various combinations and the determination of the net basic type.

Higher Up

JAS. A. WORSHAM

Maroa, Ill.

The place you fill is not of such a size perhaps
That titles large are placed beside your name.
You are not glassed up in a room that has upon
the door

Your name and what you are, strung out
For all to read and feel a sense of awe
When they walk by or seek admission through
that way.

Your task perhaps is just a minor one
That calls for detail work throughout the hours
You labor at your desk or bench
With more or less dislike for what you do
And even some contempt for those who fix the
pay.

With such a state of mind upon the task
The time does seem to hang quite heavy on your
hands

And what was once an hour
Seems longer every day you spend upon the job.
You look with envy on the fellow higher up
And wonder how he came to reach that place

Where premiums seem forever placed on ease
And less required with greater pay each year.
Of course you'll surely find in time to come
That all this ease you visioned while below,
And plodding in the ranks,

Does not materialize when once you reach
The place you envied on the upward climb.
If any ease exists its there because

The mind was strengthened for the larger task
And skill was born to him through labor and
through love

For work along the way.
It makes the bigger things a lighter load
When once the top is reached.

Each step well learned and loved for having
learned

Will build for you a brighter working day
And speed the hours

When on the task you bend a willing mind,
And faith and hope and love together
Labor with you there.

Visualizing—and Waiting

A Mischievous Mental Attitude

By T. SHARPER KNOWLSON

THERE ought to be no difficulty about visualizing. If we have seen Niagara once, we can close our eyes and see it again. In other words, we visualize it.

"Ah! but it is more than that," urges a teacher of metaphysics. "It is to see what as yet is not actual."

To which I demur. That is imagination. If I desire and imagine twenty-five orders for my goods, amounting to \$1,000, the money to be on my desk tomorrow morning, I am not visualizing it. I am just indulging in optimism by the use of imagination. But this mental effort will do nothing of itself to induce customers to write their checks and post them to me. There is no telepathic and compulsive effort on people who do business with me. That is the root error of much modern popular psychology which introduces a form of magic into everyday existence. I respect much that the late Judge Troward wrote, but I cannot agree with the following:

"By making intelligent use of our subjective mind, we, so to speak, create a *nucleus*, which is no sooner created than it begins to exercise an attractive force, drawing to itself material of a like character with its own, and if this process is allowed to go on undisturbed, it will continue until an external form corresponding to the nature of the nucleus comes out into manifestation on the plane of the objective and relative." If that were true, all we have to do is to create nuclei by the dozen—see them mentally and desire them—then psychic forces will proceed to turn them into objective realities! I can only characterize such views as "boobery." Read the following letter:

Dear Sir:

I said I would tell you as how I got on with my visualizing. Well, it's a long story and I'm pretty tired. I thought this that I would buy two more cows—special milkers. I saw them cows. I did reely. One was a black and white, and the other a sort of improved Alderney. I saw both three times, once when I was polishing my boots, once when Sally spilled a jug of milk, and once at midnight. . . . The mind is a wonderful thing. Well, I was expectin' and expectin' and in close touch with the Abbserlute, the Soarse of Supply. I just waited. Then

they came, or rather two bulls did. You never heard such a row in yer life on our station. One bull had escaped from Bill Tenter's farm up the Valley and the other from Tom Wellin's stockyard on the hill. We got 'em away as soon as we could, and then Sally at me with her tongue. She don't symperthise with advanced ideas like mine, and she had some nasty things to say as that the Abbserlute didn't know the difference between a cow and a bull. I told her the bulls wasn't what I visualized, and she said "No, that's just it," and she tapped her head with her finger as if to say I were mad. Well, I'm not, but to be certain I went, secret like, to see Dr. Binns. He's a good Doctor and even inderstands how to transplant monkey glands. I shewed him my visualizing books, told him about the cows and the bulls, and about Sally's words. He said "You're suffering from astigmertism of the expectation." That sounded bad, and I asked him to translate. He said it was a sort of mental cross-eye. Then he laughed and I see he was not serious. He told me to fergit it. I can't do that, for I have the money to pay for them two cows I visualized. They're just what I want. One of these days they will come, but I don't like the delay.

Yours truly

HAS this uneducated farmer no companions in better educated circles? He has scores. They are all visualizing—and waiting. And they are justified in waiting, for their teachers are telling them to wait. Create the mental picture and concentrate on it; then the psychic powers working in conjunction with the absolute will do the rest. What a pity it is that such nonsense can be accepted as serious teaching! I once attended a visualization meeting in New York, where testimonies were given to the efficacy of the doctrine. One was from a taxi-driver who a few months before was not doing so well as he ought. It was winter time. He visualized more "fares." At first they did not come. But when a woman complained that his cab was cold, he suddenly had a brain wave. He would install a heater. He did, and got more custom. Thus, he claimed, his visualizing was a pronounced success. Poor fellow! I do not blame him so much as his instructors. All that happened, as any plain man can see, was that business was bad, and he found a perfectly obvious way of improving it; for when a "fare"

saw the red tag "Heated" on the front window of the cab, he was more inclined to enter than if the tag were not there. And yet this incident was held up as a proof of the truth of visualization.

THE metaphysician will no doubt ask me to account for a number of facts connected with healing as well as with business expansion. It is his way of countering awkward objections. I shall not oblige him. What I intend to do is to show how the constructive imagination works for our benefit. Instead of imagining specific details, like twenty-five orders in the morning's mail, the rational plan is to form a clear-cut policy for the future. Then devise the best possible means for accomplishing it. Finally, start work. In a month's time, events may demand a change in the policy, necessitating other changes all along the line. What of that? A better plan is to be preferred before one that is not so good. But note this: You never wait for purely mental forces to do the required work. The value of the picture of the future, visioned in your mind, is seen in its prompting you to *action*. For that reason I am a great believer in imagination, which is what the metaphysician means by visualization. In that sense I am a greater preacher of visualization than the visualizers themselves. I hold that imagination governs the world. But not mystically, not telepathically, not magically.

Imagination governs because what we see, mentally, in the way of progress, interests us; and interest causes us to think and to act. As we give expression to these thoughts in suitable actions, we gravitate towards people and things who breathe and exist in the same atmosphere. To the metaphysician this is magic; to the plain man it is the simplest fact of association.

"But," urges an objector, "what of the great passage which says 'All things whatsoever ye pray and ask for, believe that ye have received them and ye shall receive them'?" I do not set up myself as an expositor of Scripture, but manifestly these words are intended to eliminate doubt and promote faith. No Christian I have ever met would admit that he had received all he had prayed for; and I have addressed the question to scores of people. To me, personally, the words are a fine testimony to the principle of auto-suggestion. *Regard a future condition as a present fact and act accordingly.* That

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LET ME Dig out the facts you need about any basic industry—mining; production; raw materials; manufactures, etc. I am close to the source, of all statistical information.

LET ME Conduct your research work in sociological; economic; financial; Industrial or historical lines. I know where to find all the data you need and am constantly doing it for others.

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Richard Hoadley Tingley

Business Statistician

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is good mental law. But you must *act accordingly*. The farmer who visioned the two cows must go in search of them believing he will find the sellers of them, not sit at home or work in the fields expecting some mysterious influence to attract the owners of the cows to offer them to him for sale. It's the old, old truth that God helps those who help themselves. It is an echo of "Fear God, but keep your powder dry."

"YES," urges another, "but think of the thousands who believe in visualization. Why do they believe in it, if it is nothing?" I do not say it is nothing. It is an exercise of imagination which ends in doing nothing, under a mistaken notion that the mental agencies alone will do what is necessary. And I have shown where this is wrong.

The reason why so many people accept the idea is because it is magical! The world loves a magician. Promise each disciple a wand, which means esoteric power of some kind, and large numbers will flock to the hall, hoping to compensate for their sense of inferiority by the acquisition of an occult gift. But ask them to put some *work* into the method of obtaining mental power; suggest a course of mental gymnastics and hours of practice. Oh, dear no. This is not what they want. It must be something quick, unseen and wonderful. And yet these same people send their sons to college for a four years' course of engineering, of commerce, or philosophy. Why not save the expense by showing them how to use the Source of Supply? If you can mentally attract orders, why not French verbs, Greek paradigms, strains and stresses, or bookkeeping by double entry? What a world it is!

Choose play that helps you to earn your pay.

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"Proverbial" Excuses

By JAMES H. BUSWELL

Kalamazoo, Mich.

OVER a desk we see this motto, "Don't make excuses, make good."

This reminds us of a couple of girls on an interurban out of Kalamazoo. They had purchased a sack of semi-green and very tart apples before getting aboard and this constituted their lunch. They made believe enjoy them. Maybe they did. One girl ventured the bromide that "An apple a day keeps the doctor away." Maybe *one* would have, but on this day (I would hazard the assertion) apples earned some physician a fee. There they were, eating apples as green as the "peach of an emerald hue" that caused Willie's wings to sprout—excusing this gastronomic abuse with a perfectly sensible quotation used in a distorted sense.

Well-meaning people who write quotations may not be sufficiently specific. They drop a thought into our mental machinery. They intend we shall take this with us and build up something for our own benefit—but we often adopt them as excuses for failure to conform with life's great laws.

One of the widest uses for wise sayings is in the mouths of people seeking to excuse something which down in their hearts, they know they ought not to have done

but that, selfishly, they wanted to do.

MANY a man has dashed his early high hopes upon the rock "All things come to him who waits," a rock often utilized as an excuse for the temperamentally sluggish or downright lazy.

Folks who fall back on proverbs as excuses have pulled the corset stays out of their backbones—their spunk has turned to sputter. Instead of wills they have will-o'-the-wisps—they have never learned to say "No" to the vertical pronoun and yet they expect their children to mind.

They go through this vale of tears making excuses instead of making good. And how wise they can look as they quote some great gink who wrote largely for the benefit of people who search plausible excuses and dote on clever quotations!

The good Lord isn't going to revise certain fundamental laws which he established a long time ago just because you and I sit and twiddle our thumbs and say "Thy will be done." If the thing which can reasonably be expected to happen, does happen, it won't be the Lord's fault at all but the direct result of a violation of some one of His laws.

Employers, politicians, the weather and God Almighty Himself get blamed for things which are simply the result of no spinal spizzerinktum.

"Don't make excuses, make good."

THE way to get your share of this world's joy is to do your share of this world's work.—Glen Buck.

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The Press and Public Service

Part I in a Series of Two Articles

By CLYDE K. HYDER

Mr. Hyder offers a fairminded criticism of press sensationalism. In his second article, to appear in the November issue, he will make suggestions for the elimination of unsound journalistic practice and the cultivation of public taste for "good news."

THE modern newspaper, like nearly every modern institution, has a long and interesting history. Where the first newspaper appeared is a matter of speculation. It came centuries before the invention of the printing press. Certain it is that the Caesars posted at Rome accounts of important events. William Caxton printed the first English book in 1475; but a century elapsed before newspapers were established in Europe. *The Weekly News*, founded in 1622, was the first English newspaper.

The eighteenth century was a period of controversy and with it came a large number of publications. One of the earliest was a journal with a rather formidable title, "The British Apollo; or, curious amusements for the ingenious, by a society of gentlemen." Thackery describes a department of queries and replies which appeared in this periodical. Among questions relating to theology and physics we find one of a different nature, surprisingly modern:

"The next query is rather a delicate one. 'You, Mr. Apollo, who are said to be the God of wisdom, pray give us the reason why kissing is so much in fashion; what benefit one receives by it, and who was the inventor, and you will oblige Corinna.' To this queer demand the lips of Phoebus, smiling, answer: "Pretty, innocent Corinna! Apollo owns that he was surprised by your kissing question, particularly at that part of it where you desire to know the benefit you receive by it. Ah! madam, had you a lover, you would not come to Apollo for a solution; since there is no dispute but the kisses of mutual lovers give infinite satisfaction. As to its invention, 'tis certain nature was its author, and it began with the first courtship.' "

THUS began modern columns of advice to the lovelorn! In 1709 Sir Richard Steele founded *The Tatler* and in 1711, with the assistance of Joseph Addison, *The*

Spectator. These two publications, read by the ruffled and laced gentlemen of Queen Anne's day as they sipped coffee and tea at their favorite coffee-houses, exercised a beneficial influence on manners and morals. Mild satire and gentle humor combined to cast ridicule upon the follies and foibles of the time.

Thenceforth periodicals and newspapers multiplied. The modern American newspaper, much divergent from these collections of political satires and social essays, is, however, the product of the last century. Today the influence of the press reaches throughout the world; not a single home in civilized countries is unaffected by it; and the mental processes of many millions are colored and modified by it. A thorough knowledge of its significance, therefore, is important to everyone.

In our own country the future of democracy depends upon the character of the press. Intelligence in the solution of civic problems is possible only because of the information which it supplies. Through it voters are enabled to grasp political issues, and to pass judgment on qualifications of candidates. It is only through its power that solidarity of public opinion, the instrument of social progress, can function.

Through daily reiteration almost any idea can be lodged firmly in the minds of readers. A more powerful molder of public opinion than the newspaper does not exist. Peace may depend upon the fairness of the press; and war follows in the wake of sensational propaganda. The great streams of thought flow in silent currents through the paths of the world; and the outward events of history are manifestations of these inner waves. In modern warfare many of the most telling blows are struck by the psychologist, functioning through the medium of the press. Words, potent to wound or to heal, may become perilous weapons. Is it too fanciful to imagine some skillful master of poisonous suggestion paralyzing the initiative of a nation?

NEWSPAPERS have received a large share of abuse, much of which is undeserved. The person who would overlook their achievements is lacking in vision. Great political and social reforms have been accomplished through their instrumentality. The magnitude of the American reading public is, moreover, one of the most hopeful signs of this generation. A reading public means, at least to some degree, a thinking public. Accurate information about modern problems, as well as popular expositions of the arts and sciences, are bringing many of the results of education to the masses. As an instrument of social welfare the power of the press is scarcely to be underestimated.

Unfortunately, there is another side to the picture. The sensational newspaper is not uncommon. The unspeakable crimes of the axman, the misdeeds of the madman, the vile perversions of the degenerate, the cold-blooded atrocities of the hardened criminal, the capers of the chorus girl, the scandals of the divorce court—these are smeared throughout the pages of a number of metropolitan newspapers. It is useless to place in climactic order the various varieties of horrors that compose this hodgepodge of sensation. In vain the reader searches for stories of the latest developments in the fields of politics, government, science, religion, social service, art, and letters. These are usually quietly ignored; while the gutter vomits forth its hideousness, the slum its filth, the marketplace its ugliness, and the police court its moral desolation.

Is there any justification for the publication of lurid tales of crime? Is there any excuse for reciting from coast to coast the derelictions of a banker, a banker's wife, or an actor? It is sometimes claimed that publicity is often a deterrent of crime. The proponents of such a theory are unable to make out a satisfactory case. If it were true, what reason could be found for giving such recitals the most prominent places day after day? A straightforward account should be sufficient, without the addition of elaborations and imaginative descriptions which lionize the criminal or emotional narratives that cause the reader's spine to tingle with horror.

In fact, however, the only excuse for such news items is that they satisfy vulgar curiosity and furnish food for speculative gossip to those who are perpetually in search of sensations. Great must be the weight of the moral responsibility incurred by those editors who, if they do not create,

at least minister to, a perverted public taste. John Ruskin says: "Taste is not only a part and an index of morality—it is the only morality. The first, and last, and closest trial question to any living creature is 'What do you like?'"

THE effect of the wrong kind of journalism on the delicate and impressionable minds of children is a factor to be considered. Parents are often solicitous about the books which their children read and at the same time surprisingly lax about the reading of newspapers. Whereas, no book of doubtful morality, from Boccaccio's "Decameron" to Rousseau's "Confessions" could have an effect more deleterious than that of some papers. The child's mind is an essentially suggestible one. Doctor Morton Prince, the noted authority on abnormal psychology, has pointed out in "The Unconscious" several instances of neuroses, particularly hysterias, traceable to impressions received in childhood—ideas which lurk in the tangle of images buried in the subconscious, only to emerge in later years, like a tiger from a jungle, to menace mental health. Just as sinister are the poisonous bundles of vulgarity that have lately appeared on sale at newsrooms—publications which, if named in respectable society, should bring a blush of shame to virtuous cheeks.

Reading of the sensational newspaper unfits the mind for reading of a more solid sort; since the reader flits from topic to topic, it often tends to create lack of poise and the power to concentrate. Modern psychological research seems to establish as a fact the view that one forgets nothing; memories of long passages read and supposed to have been forgotten have been recovered in the case of subjects under the influence of hypnosis or in other abnormal states. Since the record of it is written indelibly on the tablets of his subconscious being, one should be cautious in his reading.

MOREOVER, the constant reading of news of a painful nature is likely to make sensitive people neurotic and insensible people callous. Thus in time we have metaphysical monsters. French women used to knit calmly in the streets of Paris as they counted the heads of the victims of the Reign of Terror as they fell at each stroke of the guillotine. The ancient Roman sat in his comfortable box in the Coliseum and chuckled with glee at the bloodshed in the arena; while our modern American

is prone to sit by his warm hearth or on his cool porch, attired in slippers and with his reading-glasses perched on his nose, much absorbed in the latest monstrosity that leaps from the headlines of his paper.

But sensational journalism is not merely devastating in its effect on the individual; it is also baneful to society as a whole. Professor Edward A. Ross, a pioneer in the realm of social psychology, writes:

"The murder of a leader, an insult to an ambassador, the predictions of a crazy fanatic, the words of a 'Messiah,' a sensational proclamation, the arrest of an agitator, a *coup d'état*, the advent of a new railroad, the collapse of a prominent bank, a number of deaths by an epidemic, a series of mysterious murders, an inexplicable occurrence—such as a comet, an eclipse, a star shower, or an earthquake—each of these has been the starting-point of some fever, mania, crusade, uprising, boom, panic, delusion or fright. The more expectant or overwrought the public mind, the easier it is to set up a great perturbation."

Since it is easy to incite to rashness so inflammable a thing as the public mind, the press should seek to obliterate the neurotic tendencies from civil life, to still the clamor of the mob, and to substitute the rule of reason for the riots of impulse.

If the sensational news item is harmful to the individual and the public mind, it is disastrous in the life of nations. When nations are in a high state of psychic tension, wars may result from trivial causes. At the present time a number of American newspapers seem devoted quite persistently to the sowing of national prejudices and animosities. It is fearful to contemplate what will be the harvest of such seed, more prolific in the production of armed men and fighting than Jason's dragon-teeth.

The problems of the relationship of the press and the public, as well as the methods of betterment which permit hope for improvement in the future, will be discussed in the next article.

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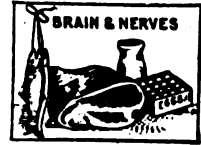
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NIACA

By ARTHUR FI

I looked upon Niagara. I heard its waters roar.
I saw its seething torrent rushing on. "Forever
more,"

It answered, as I asked how long 'twould flow.

As I watched its waters tumbling to the deep, dank
gorge below;

As I watched their restless hurry in their never-
ending flow;

I bethought me as I wandered
On the bank, and pondered,
How Niagara—its commotion,
And its never-ending motion,
And the river strong and rapid,
And the lake beyond, when placid;
Or again, when lashed to fury
By the fierce, mad winds that blow;
And the quiet, stately river
Flowing peacefully below;
And the ocean 'way off yonder
Where all waters finally go;
Yes! I pondered as I wandered,
How all these resemble
Human life—its real conditions.

There are times when life is placid,
Like the lake when all is still.
These are times when we, as mortals,
Are obedient to God's will.
There are times when life's tempestuous,
Like the lake lashed by the storm;
When the human will is clashing
With the law of Love, God-born.
There are times when life's a river
Flowing on both swift and strong;
When in night time and in day time
All is well, and nothing's wrong.
There are times when rocks and rapids,
Intercepting placid flow,
"Boil and bubble, toil and trouble,"
Reign and rule as on we go
To some rushing life's Niagara,
When no longer "all is well."
But, like waters I am watching,
Man dives down and down to Hell.
To the deep, dank gorge of misery
In the mental vale of hate;
Or, when pang of guilty conscience
Causes him to wait and wait,
All impatient, for the coming
Of grim death to seal his fate,
In the seething, boiling whirlpool
Of the hurrying here and now.
When he's tired of the turmoil,
Here, sometimes, man makes a vow
To the Infinite Creator,
The Omnipotent First Cause,
To forever stop transgressing
God-made rules—all natural laws.



ARA

RICK SHELDON



If that vow is made in earnest
And is kept in every way
Life again becomes a river
As the waters did today
At Niagara; as I watched that tranquil river
Down below the roaring fall;
As I watched its waters winding on and on, and all
Unmindful of the turmoil they had passed;
Winding through that gorgeous valley,
With its rock-ribbed banks so massed
In safety; all my heart gave thanks to God,
To the All-Wise and the All-Good;
His is not the "vengeful rod."

If Man, foolishly transgressing
God-Made rules, creates the "fall"
In the peaceful flowing river
Of his life; then, all
He has to do, is just to take it like a man.
God can still the troubled waters
Of the plunge; He can,
And will protect you
In the rock-ribbed walls of right;
And restore the "peaceful river,"
Reinvest you with your might,
If you but ask His forgiveness
And deserve His loving care,
By conforming to His mandates,
All the time, and everywhere.

Life is law, not luck, my brother,
And the laws are all God-made.
Right makes might, and wrong's undoing
Is not very long delayed.
If your life is sadly troubled,
Right the wrong you've done, my dear.
Never mind the other fellow—
What he's done to you—don't fear!
Be a man, be honest, loyal,
Ever faithful, ever true
To whate'er the voice of conscience
Tells you clearly what to do.

That's the way to ride the rapids,
That's the way to make the "fall,"
That's the way to still the whirlpool—
Heed God's laws! Then, all
The current of your life shall flow
To the Ocean 'way off yonder
Where all lives must finally go;
To the ocean of all oceans,
To the sea no eye can see,
To the ocean of "Hereafter,"
To the sea, Eternity,
Through the gorgeous rock-ribbed channel
Of the valley known as right;
Reinstated in your power,
Reinvested with your might.

Ideas That "Come Up"

By R. GILBERT GARDNER

VOLUMES have been written urging the employe to keep his ear to the ground and learn all he can from ideas that are passed down. But what about ideas that come up?

Here is a source of knowledge that is yet untapped in hundreds of institutions. Your business will grow if you can get the sort of employe who is quick to absorb ideas, but it will grow faster from the *exchange of ideas* between employe and you. Most employes, no matter how lowly their position, know something that you do not—about their job—*about your business*.

All of us have something to impart. The fifteen-dollar-a-week man frequently has ideas under his hat that may be worth thousands of dollars to you. Just because they come from a man far removed from the executive offices does not make them any less valuable. Ideas are ideas. They have an intrinsic market value, irrespective of whether they emanate from the brain of the man at the head, or the tail, of the business.

A YOUNG advertising man was taken on in the advertising department of a firm employing a large number of local agents. These agents were provided with advertising for their local newspapers. The same copy was sent to all. The young man found that copy was being individually typed from old sheets for each agent, thus necessitating a tremendous amount of copying, and the employment of a big force of typists. Expense of getting out copy this way was high, and unnecessary. The new man suggested to the advertising manager that agents' advertising could be multigraphed in quantity, thereby effecting a big saving at no loss in efficiency. Eventually this was done, and much better work resulted, to say nothing of lessening the expense by hundreds of dollars.

The man who suggested the idea had been previously employed with a firm that used multigraphs, but the advertising manager to whom the suggestion was made had kept his nose so close to his business that the idea had not occurred to him.

HERE is a class of employe—the office worker—coming from other firms who is sure to know something that you do not. He has come in contact with ways of doing business in other places, has absorbed ideas that may be applicable to your line. But the chances are he will never mention them till invited or encouraged to. He may have been working where an employe is looked upon as a machine, not supposed to have a brain and ideas of his own. Repression may have become habitual to him. You can unlock his reticence by getting his confidence, by establishing an atmosphere of friendliness and co-operation in your office.

Again, there's the man in overalls who runs a machine or fires an engine. He works mostly with his muscles, but that very fact gives him first-hand knowledge of things which might take an engineer months to find out. The man next to the job ought to be encouraged to tell what he chances upon. Somewhere, I recently read of a case of a colored fireman, who, when quizzed about a 25% increase in the coal bill, said that for months he had been shoveling as much slate as coal, but had kept his mouth shut because he didn't consider it his business to speak. There you are. Had the fireman been given to understand that all such information would be welcomed, and rewarded, this firm would have saved several thousands of dollars.

This is a simple case but there have been instances where a man like this has learned some fact of an engineering nature that has been hidden from others. Such a fact may have been of signal significance to the principals of the business.

THE four walls of your establishment may contain a gold mine, which will yield big if you mine it systematically. What is the best way to mine it? A hard-and-fast method in detail cannot be laid down for general business, because no two firms are exactly alike. The suggestion box is good for some firms but there are doubtless other ways that are better. If there is any considerable number of foreigners in your plant, the probabilities are that many of them will not know how

to write English, and there may be some illiterates of your own nationality. The suggestion box would be useless in their case, as would the company house organ.

There is one thing that talks to all and that is universally understood. It's friendliness, fellowship. Prove to the employe that you are a good fellow by talking with him either in a company or individually. Talk with him about his job. Make him see that his interests are your interests, and the reverse. Draw him out. You will learn things that are valuable, besides gaining the confidence and respect of the worker. Urge all employes to come to you when something comes to their attention which you should know, or let them take it to the head of their department.

RIGHT here a word about the head of the department, the superintendent, manager, or whatever he may be. See that he reflects your policy, is thoroughly in accord with it. All down the line, the same spirit of friendliness and fellow-

ship must obtain, else there will be a broken circuit. Let the man immediately over the office or shop worker foster and further the idea. His conduct should be such as to inspire confidence and loyalty in the men under him. Therefore, it might be well to call your heads of departments or managers together and tell them what attitude they must adopt toward their subordinates, how they must receive suggestions gratefully, hear complaints tolerantly, and do their utmost at all times to win the complete confidence of all workers.

Make employes believe that their ideas are worth something, and many of them will be. Suitable rewards can be given for suggestions that are practical, and other benefits arranged. Use the suggestion box and company paper, too, if you wish, but do not depend solely on them.

Install the spirit of fellowship and humanity in your office or plant, and ideas will not only be passed down to the employe, but they will come up.

Equity, Justice and the Principle of The Square Deal

Part IX of the Series on

THE FUNDAMENTALS OF TRUE SUCCESS

By HENRY THOMAS HAMBLIN

(Copyrighted, 1922, by Henry Thomas Hamblin)

THE universe is based upon immutable law. Cosmic law is forever operating; it can never be tricked or evaded. One of the basic laws of the universe is that of justice. If it were not for this principle of absolute justice running through life in its myriad forms, operating all through this infinitely complex universe, the whole Cosmic scheme would speedily come to grief. It will be admitted, I think by all my readers, that the Universe could not be run successfully—indeed, it could not be carried on at all—without there exists a principle or law of absolute justice which must work with unvarying impartiality, always.

What is true of the universe is true also of the life or lives of man. This divine law of justice and impartial compensation is forever acting, and, but for this, chaos would take the place of cosmos, thus making any form of life impossible.

This immutable law upon which the whole structure of the Universe depends

cannot lightly be ignored by man. He may, it is true, both ignore the law and defy it; he may even try, by cunning trickery, to avoid it, but he will suffer accordingly. This is not generally recognized, simply because the effect of wrong doing is not immediately apparent. Even when it appears, it may come in such a form that it is not recognized as a compensating act of the principle of justice. It is true that a man may get rich by sharp practice and dishonest methods, yet, even if he is able to keep his riches, which, very often is not the case, one has only to examine his private life in order to see how perfectly the law operates. He may get riches, true, but his life becomes, in other respects, full of troubles and disasters, all happiness and joy becoming things of the past.

SLOWLY, the knowledge that all success is grounded upon an undeviating law of justice and square dealing is percolating

through to the minds of business men and women. The heads of big businesses have for long realized that they must, if their undertakings are to be successful, do a square deal with the public. They know that if they will deal fairly with the public, people will always deal with them. They know that, having once obtained the confidence of the public, this trust must not be betrayed. They are aware of the folly of trading upon their reputation, or of lowering the quality of their goods. They are convinced, because they have proved it, that, as far as dealing with the public is concerned, honesty is the best policy.

They have also, to a less extent in some cases, realized that it is also necessary to do a square deal with their employes. They are finding that it pays in hard cash to treat employes with justice and consideration. They are beginning to see that the golden rule is founded upon a law, just as sure in its operation as that of gravitation. When this knowledge becomes more widespread, much greater prosperity, happiness, good-will and harmony will be the inevitable result.

THERE are, however, many people both in business and the professions, who, while admitting that honesty and square dealing "pay" as far as the public and their employes are concerned, still believe that it is "good business" to take advantage of another business or professional man. They think that to crush another when he is down, to take advantage of another's misfortunes, to be harsh and unyielding in a business deal, is both legitimate and profitable. It is, in reality, neither. It may appear, on the surface, to be profitable, but, in the long run, it is not so. The law of justice compensates impartially. At some time and in some way the matter has to be adjusted. Troubles and disasters not connected with business may "square" the matter, or, as is very often the case, people who act in this way find themselves in precisely the same position as their former victims, receiving the same harsh treatment.

This fundamental and universal law of the "square deal" demands of every one of us absolute honesty, integrity, straight methods and sincerity. The affairs of the world at large call for statesmen who are sincere and "square." National affairs demand politicians of high character, not mere opportunists, but men to whom honour and principle are the very

breath of life. The welfare of our churches demands men to whom Truth and its pursuit are of far greater importance than custom, creed and dogma. Business and the professions are calling for men of honour and probity, whose character is built upon honesty, integrity and absolute straightness.

THE world needs today, more than ever it has needed in the past, men and women, who, while practical and capable, are yet followers of ideals. Such men and women are needed to hold a beacon before their less evolved fellows, who shall help by their courage, sincerity, integrity and singleness of purpose, to raise mankind to higher and better things.

Let me remind you that mere money-making is not success. True success must embrace every department of life. The most successful are those who build up the highest character, which is reflected into their lives and in all that they do. Money is no good and can bring no happiness if, in order to gain it, you have to sacrifice your ideals, principles and self-respect. Of what use is money if, in the silent watches of the night, when you cannot sleep, voices tell you what an utter failure your life, in reality, is?

True success comes to one who considers honour and principle before self-interest and private gain. It may be a difficult path to tread, but it is the only way to happiness, peace of mind and satisfaction. True success comes to those who will not sacrifice everything upon the altar of their ambition. He is a wise man who refuses to sacrifice his health; who will not throw away those precious things which money can never buy, such as love, respect, honour, peace of mind, happiness, and the esteem of his fellow men.

HAVING watched the careers of many successful and so-called successful men, I can truthfully say, that, sooner or later, the law of divine justice and compensation is always seen in operation. All other things being equal, it is the man of probity, honesty, justice and square-dealing who weathers the storms of life. Men of great brilliance, who might have had the world at their feet, *had they run straight*, have found their proper level at last. Others, far less brilliant, are occupying high positions, not merely because of their capabilities, but because they can be *trusted and depended upon*.

Never before in the world's history has

there been such opportunity for those who have ambition to rise. Those who have "grit" in them can, in this coming New Age, do wonderful things. It is possible for them to rise to positions of great honour, responsibility and usefulness. All the world is at their feet. Fame and fortune are calling for them. It is, however, only those who are "square," who are "true," who are prepared to live

their life to a principle, who need respond. It is only such that the New Age needs. The age of sharp practice and chicanery is passed: the days of sweating and oppression, scamped work and time-serving, are also passing rapidly away. The New Age demands efficient men and women, but it demands, even more, those who are "square."

(To be continued.)

Back Up Your Brain With Health

By ORISON SWETT MARDEN

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"SLOW down and save ten dollars!" is the warning to autoists on a sign at the entrance of a village near New York.

How wonderful it would be if multitudes of business men, and women, too, would take a lesson from this sign—would slow down and save a breakdown; save an enormous amount of precious energy; save a crochety, touchy disposition, save mental poise, save worrying themselves to the point where even their own families have difficulty in living with them.

Slow down, my nervous friend. Your condition is largely due to your mental exhaustion, your overstraining, hurrying, and worrying. Life was not made for that sort of thing; you were not intended to run at racing speed and to keep it up eternally. Slow down or pay the fine! When you break Nature's law you pay the penalty, though it takes your life!

If you would make the most of yourself you must husband your strength, you must conserve every bit of physical and mental force you can. Our first aim in life should be to so guard our health that we can be able to make every occasion a great occasion, to grasp every opportunity and make the most of it.

There is nothing more discouraging than to be confronted by a wonderful opportunity when you are powerless to take advantage of it because you have let your energy leak away in all sorts of useless ways. It is a tragic thing to face the future with fear and trembling, instead of confidence and assurance, with the consciousness of vigor which underlies all great successes.

IF YOUNG people were only once shown the tremendous part that physical vigor and robust virility play in winning

success and happiness; if they were impressed with the immeasurable importance of establishing and preserving health, they would not, as so many do, thoughtlessly and carelessly fling away their most precious asset in slipshod, unscientific living. They would not sap their physical foundations and drain away their energy in not only doing things that are not worth while, but in indulging in dissipation which devitalize the mind, demoralize and deteriorate their character.

Getting a good start in life from the standpoint of health means a marvelous multiplication of efficiency, of personal power, for with robust health every faculty is sharpened and reinforced. Every bit of improvement in health increases courage, self-confidence, hope, the power of initiative, of application and concentration. In short, every success and character quality, is strengthened by the improvement of the health, and is impaired by the slightest dropping of the health standards.

What a pitiable thing it is to see on every hand so many people struggling ineffectively against the great tide of present-day competition, because they are not physically equipped for the struggle! All their will power cannot make them masters of the situation, and a great deal of the time they are off duty because of illness. Thousands of these physical weaklings are every year forced to the wall, even though they have good brains, and are otherwise well equipped for their different vocations. Other thousands are working for half the salary they would be capable of earning if they had early established their health. But handicapped as they are they cannot stand very much, and the result is they are easy victims of sharp competition, easy victims of the everyday

strain of a vocation, easy victims of disease.

THIS is an age when the physically fit have a tremendous advantage. Given good health and a good character there seems to be practically no limit to the possibilities of the ambitious youth in this land of opportunity. The very climate is a perpetual tonic and the tremendous resources of the country, with its atmosphere of youthful vigor, are a constant prod to endeavor.

We hear a great deal about the power of personality, the advantage of it. It is indeed a mighty asset, but it depends largely upon the physical condition, the radiation of exuberant health. The greater the health the greater the magnetic attraction.

It is not the fountain that is half full or three-quarters full, but the fountain that bubbles over, that makes the valley below glad and fertile; it is the abundance of health that gives buoyancy, gladness, exuberance, that multiplies all of our faculties.

The health that counts is robust, vigorous health, health which radiates power, buoyancy, virility, vim; it is the sort of health which gives sparkle to the eye, which sharpens the wits, puts iron and vim in the blood and lime into the backbone. It is the bubbling over quality of health that tells, the kind that gives gladness to life, sprightliness to youth, puts sunshine into the disposition.

Oh, to be strong, to feel the thrill of life in every nerve and fibre in old age as in youth, to exult in mere existence! Yet this is possible to most of us.

Your brain cannot give out anything which is not passed up to it from the blood; and the purity of the blood depends not only upon the food but upon right life habits, upon right thinking, right living, plenty of pure air, sunlight, healthful recreation, play, joy and gladness. These are necessary to proper physical development as well as to mental activity and peace of mind.

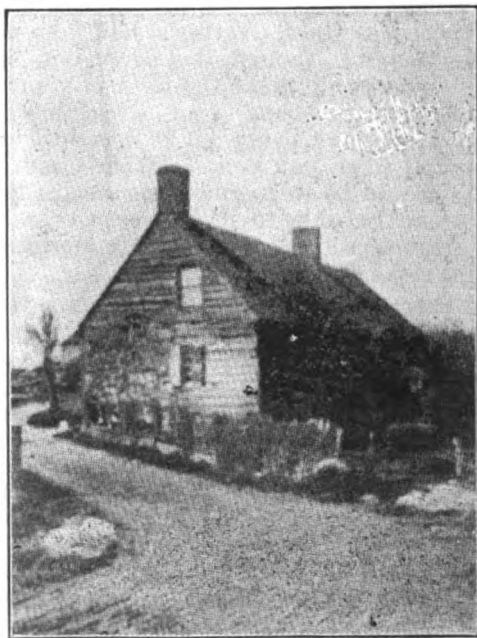
It is not the better brain, but the better-nourished brain; often, it is the better backed-up brain that creates the most, produces the most. Rebuffs, setbacks, obstacles which only stimulate us when in superb health, terrify us when our bodily standards are down, and we are physically depleted. Back up your brain, then, my friend, for this is backing up your chance in life, backing up your home, backing up your expectations for the future.

THERE is everything in expecting that which we hope for and long for and try to attain. If you want health, you must expect it; you must believe that you were made to be healthy and strong, robust; you must saturate your mind with the truth thought that the very principle of vital health is within you, because, being made in the image of your Creator, the reality of you must be perfect—you must necessarily partake of His perfection, His ideal qualities.

There is within each one of us that which is a protection against all disease germs, our divine inheritance. The secret of all strength, physical and mental, lies in our consciousness of our vital connection with Omnipotence. When we feel the thrill of this creative force through every creative cell in our body, it gives us a sense of protection, assurance of health, of happiness, of success, which nothing else could give.

The habit of holding a high ideal of our health, as visualizing ourselves always as strong, vigorous, robust, is building up a barrier between ourselves and our physical enemies. If we do not thus fortify ourselves mentally, we will become the easy victims to all sorts of disease conditions.

There is everything in creating a health atmosphere, an atmosphere of hope, of expectancy of health. This will enable us to realize our life dreams to their fullest.



Lest We Forget

The Cause of Health

By EUGENE DEL MAR

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WE LIVE in a universe of principle and a world of appearance. Both are governed similarly. In principle, cause and effect are identical; for here there is no recognition of time or space as there is in the world of appearance, where result follows cause and may not otherwise obtain. Physical health is a result, and always follows the cause to which it is correlated. The cause is within, while the result is without.

Each of us has the condition of physical health to which he is entitled. It belongs to him, for he put into operation the causes that produced it. Each condition of health and disease has its price, which we have either paid in full or are still paying. Each earns the disease he has acquired, and also the health he has secured. One may and does have exactly the conditions of health and disease that his thought causes have asked for.

There is a principle of health, but none of disease; yet conditions of disease prevail almost universally. On the plane of principle there is unity or oneness, where absolute harmony and perfect health prevail; on the plane of appearance there are contrasts of health and disease, conditions that denote respectively construction and destruction, harmony and discord, pleasure and pain. In the world of appearance and sensation, contrast is essential, and one understands and appreciates conditions of health in the consciousness of contrasting conditions of disease.

SOME people are immune from disease, although disease is contagious. So also is health; yet more people seem to be immune from health than from disease. One must expose himself to health if it is to be communicated to him. If, like Mephisto in "Faust," he encircles himself with falsity at the center of which he stands impervious to truth, health will pass him by, and disease will claim him for its own. The Infinite pays profound respect to individual preferences.

What is health? Is it mental or physical? Essentially and fundamentally, it is mental; it manifests or shows itself physically. How is health acquired? By right thinking, which is thinking the truth. And what is the truth? The fundamental truth is that God Is; that God is One, God

is All and God is Good; that the Infinite, Universal Spirit, is the Complete and All-Inclusive Beneficent and Loving Harmony. From this fundamental arise all lesser principles and laws, with their multiplicity of implications and applications.

It follows from this that there is one life, the three-fold aspects of which are spiritual, mental and physical; that man is a spiritual being living in a spiritual universe; and that the one life inheres in all forms of existence. This truth is fundamental, universal, unlimited, unfettered, unselfish and impartial; it confers freedom, expansion, breadth and liberality; it represents integrity, honesty and consistency; it is creative, affirmative and constructive; and it confers peace, ease, harmony and health.

The truth has no relation to selfishness, hate, destruction, falsity, limitation, disease, discord or inharmony; and in truth there is no fear, doubt, anxiety or hesitation. These latter are conceptions of error, false opinions and deceptive beliefs.

Speaking generally, what character of thoughts are indulged in habitually? Inherited beliefs, traditional opinions, enforced conventions, and other people's thoughts. We think little for ourselves, but rather permit others to think for us; usually our ancestors of more or less ancient days. And almost without exception these thoughts demand, require or necessitate fear, so much so that there is hardly a conventional thought that is free from this blighting influence.

HEALTH is dependent upon health thoughts—thoughts of truth, thoughts that are inspired by the fundamentals of truth, thoughts that accept the implications and denote the application of truth; thoughts that see God or Good in all experiences, environment, and circumstances. Thoughts of truth, productive of health, are those that accept its logical conclusions; that disregard appearance when in seeming opposition to truth; that set aside antiquated opinions that do not represent truth, and that discard outgrown beliefs that have ceased to be applicable or advantageous. Health thoughts are those that find freedom in the truth.

Traditional beliefs and inherited opin-

ions have their place, but when they do not represent truth they must be discarded if one is to secure health. Why should one continue to cultivate microbes of fear, terror, anxiety, worry, discord, inharmony and disease? They are but falsehoods. Why permit the dead to always do our thinking? Why not exercise the wondrous power of thought that we have received from the Infinite? Our ancestors were merely instruments for their transmission to us, and we are responsible to God alone for our thinking.

Health is right thinking, thinking the truth. It is a mental condition, the physical being but a thought form. Health expresses harmony with the Universal Mind, and it accompanies the recognition of oneness with God in the kingdom of truth. How? By the recognition of the fundamentals of truth in its every manifestation. By seeing through appearance to truth, by interpreting sensations by the standard of principle, by the faith that does not recognize fear, by the realization that knows all the qualities and attributes of God to be everywhere!

Instead of this, do we not habitually deny truth, traduce it, falsify it and deprecate it? Do we see God in experience, circumstance and environment, in pain and suffering? Are we not usually content to look at the circumference of things, the home of sensation and ignorance, instead of giving active thought and making diligent search for the truth that always abides at the center? Truth never intrudes, it awaits discovery before it takes the liberty of companionship.

IT IS not suggested that one should deny, neglect or overlook the physical or material. On the contrary, the purpose of life is to evidence itself in form in the perfect image and likeness of its spiritual prototype. The body should receive every proper care and attention; but if one is to prosper physically, he must observe the laws that govern the mental realm. The cleanliness of the "outside of the cup" is of little avail if the inside remains unclean.

The most wholesome food will act as a poison if eaten to the accompaniment of hateful thoughts, it may remain quite unassimilated while fear prevails, and it will clog the system indefinitely if inhibiting thoughts do not permit of its elimination. Physical exercise is unlikely to be of real advantage unless accompanied by right

thinking. Every act must be accompanied by some character of thought; and it is the thought represented by the act rather than the act itself that is of essential importance. It is vital that attention be given to causes rather than results.

God is Good; yes; and there is only Good! The world is Good, people are Good; so are circumstances, environment, experiences, etc. Realizing this truth, Good comes back to one from all of these aspects of existence. One's affirmative and constructive thoughts bring back those in correspondence with them, action and reaction are equal and from opposite directions, and truth justifies itself in confirming one's realization of its essentials.

Then one is at home with the world, with himself and with others; he is at peace; he loves the Universe and it loves him; he is in conscious harmony; his mind is at ease and he manifests perfect health.

Health is our inheritance. We renounce it in neglecting our privilege and opportunity of thinking rightly. We repudiate it in rejecting the thought of truth. We think material thoughts, imagine physical causation, and we belittle the self, cramp it, confine it and confuse it. We should give the self freedom, let it expand, grant it inclusiveness, confer on it universality; all by thinking broadly, kindly, and lovingly, in truth.

One cannot think truth from the personal point of view or in the selfish consciousness. Truth is inclusive, and to think truth one must open the mentality to the spiritual realm from which to receive its inspiration. It is thought that correlates the spiritual and the physical, so that one may realize the spiritual in the physical; and in the harmonious accord of the three-fold aspects of life, the physical shows forth the perfect health that denotes one's acceptance of his divine inheritance.

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Interior Thought

By HORATIO W. DRESSER, Ph.D.

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ONE may often learn more concerning the deeper self by noting sidelights and contrasts than by mere self-analysis. One finds, for example, that thought as a conscious process is sometimes followed by a less active process which brings better results. Sudden flashes of thought bring us new insights, when we cease to pursue our chosen idea so persistently. Objectively, one may be engaged in manual work, one may be strolling along gazing into shop-windows, while interiorly a subtle play of thought is in process. Looking back to the interest which first aroused the mind in that direction, we learn that the mind has attained its results by quietly brooding over a subject at times, assembling its facts and working out new combinations of ideas. We note also that the mind has a way of indicating when it is ready to disclose the fruits of its less conscious toil.

Responding to the thought-wave which wells up into the mind today, instead of writing a paper on some subject on which we "ought" to produce something, we find more life in a spontaneous output than in any which might be self-consciously chosen. The ideas you now find yourself writing may scarcely have occurred to you before. Or, again, when speaking without notes or previous preparation of a definite sort, you may voice thoughts called out by the occasion which seem almost as new to you as to your hearers.

Learning that the mind has ways of brooding over a subject on which you seek light, your response to these deeper mental processes grows into a regular method of literary work. Instead of proceeding in a self-conscious fashion, as much as to say, "Go to, Let us produce an essay," you will then quietly keep your subject in mind as an interest to dwell upon creatively, you will try to keep closer to life, in touch with the realities of inner experience, that your essay may more truly express life and possess spiritual quality. This endeavor will not keep you from research, but your research will include the spontaneities of the inner life. You will be well aware that some of the new combinations of ideas which rise into consciousness are mere products of your memory, working subconsciously according to the well-known laws of the association of ideas. And so you will guard

against making any special claims. Yet it may still be true that subconsciously your mind has wider points of contact with spiritual reality.

AGAIN, quickening ideas and insights may come to us in the stillness of the night or at an early hour in the morning. By contrast we realize the enormous activity and complexity of our ordinary mental life. We now seem in more intimate touch with spiritual realities. We see through surfaces, discern inner meanings, have insights into human character and see whither life is tending. Thought is just now of the nature of "inspiration," a disclosure of spiritual realities with little effort on our part, as if life were passing before us in illuminating sequences. The life of sensation interposes fewer obstacles, and we realize by contrast how confusing and cloying physical sensation usually is. Such contemplative thinking approaches nearer intuition as the ideal activity of the human mind. For thought is now synthetic. It is the corrective of the intellect in its emphasis on details and categories. Thought is now vision without being visionary. Indeed, one comes near understanding what must have been the original source of all spiritual ideas. For thought now seems to come, not through sense-perception and self-conscious inferences from item to item, but through an inner sense. This inner sense does not appear to be conditioned by space. One seems to be lifted above both time and space, yet grasping the inner reality which manifests itself through space and time. One dwells for the time in the realm of the eternal values.

And so has grown up the idea that there is a more interior type of thinking which we can pursue more or less at will, if we observe the appropriate conditions of silence and receptivity. Such thought is said to be "thought with the spirit," thinking with a spiritual idea instead of thought with imagery drawn from the external world. The Quakers attribute such thought to the "inward light," "the light of Christ in the soul." Into this light we may lift our problems for solution. Worshiping in silence, we may wait for the "leadings of the Spirit." There is guidance for each of us according to need. The essential is that we shall be inwardly still

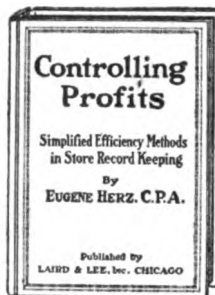
enough to listen, standing apart from external events for the time being, lifting our thought above mere details and the sequences of natural events.

THIS endeavor to be interiorly calm and contemplative may lead to little more at first than the discovery that the mind is beset by nervousness, fears and anxieties, so that there is no centralizing repose. If so, the effort must begin farther back. There must be training in concentration, in method and inner control. Whatever activity arises in the form of nervousness, anxiety, fear, is of course as much of a hindrance as an emotional complex or a repressed desire residing in what the psychoanalysts call the "unconscious mind." Whatever keeps you from repose is for you to understand and endeavor to overcome. If you are lacking in poise or balance of character between the several tendencies which imbue it, what you need is an ideal of unity within the self to be striven for with persistence, that is, by steadily cultivating the spiritual states, such as faith, inner peace, tranquility, which make the mind more responsively open to the Divine influx. For "the silence" is not an end itself. Nor is it the most effective means. It does not pertain to a region of our nature which we can command by isolating our consciousness from everything else. We also attain composure by meeting hardship or other experiences so that we acquire strength, courage, faith. We grow in spiritual self-control by what we master, through Divine help. Poise is a result or attainment, not a mere state to settle down into, even though a person is by temperament placid or optimistic. Silence is often greatest in the presence of outward conflict or after a period of contest with external things. Composure grows through endeavor to live above circumstance, to meet each test quietly, wisely adapting ourselves to the opportunity at hand. Thus in time one grows into a philosophy of adjustment. Thought comes more and more to our aid by dwelling on the ideal state which we hope presently to attain.

Thus regarded, thought is directive in so far as we pattern our lives after the spiritual standard and permit those energies to have expressions in accord with Divine order. The implication is that all true development is from within outward. Emphasis is put on the inner life as decisive. Hence all real causality is recognized as spiritual. Thus there is a

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law of correspondence between those things which we seek from within, and the events and opportunities which are seeking us. This principle also applies to our relationships with our fellows, especially with those most intimately akin, or those whom we are best fitted to guide into the paths of enlightenment. The inner world is the more real social world, the realm where spiritually we are "members one of another." For as we learn to be more at home in the domain of thought we find ourselves more securely at home with our friends and associates. Consequently we send out our thoughts for still more productive relationships. We wish to be bound to one another by inner ties, through mutual understanding and kinship. We see that such relationships are not matters of chance, time or space, but that in the interchanges of the spirit there is no separateness *except in the idea*. And this emphasis on the social values of interior thought gives us a strong reason for avoiding that sort of meditation or silence which leads to self-satisfaction.

THE greatest light in developing interior thought has come to some people in our day with the newer practice of the presence of God. This method of inner communion has not come about through mystical experience, as in the past when contemplation was made an end in itself, but through practical endeavor to help people spiritually, to heal and to acquire powers of self-help. Mystic experience might leave a person at a loss to know how to recover or how to explain it. But moderate endeavor to realize the Divine presence, through meditation and prayer, may yield an experience which can be reproduced at will, since it includes a contrast between interior thought and external thought.

Again, if we have acted more wisely than we knew because of a spontaneous impression, we have perhaps come to think of the Divine presence as guiding Wisdom to be sought in case of practical need. Losing our self-love for the moment, we responded to a love which we could not attribute to our own motives alone. Thus the presence of God has come to stand for wisdom and love in the sense of an immanent life relating itself to immediate opportunities. God has ceased to be in any sense far-off. Creation no longer appears to be a completed process. But within and behind the creative urge which made us restless while we misunderstood

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and opposed it we believe the unceasing activity of God is moving forward to its high ends. Our part is first to recognize the Divine presence, then to co-operate with what we believe to be its tendencies through us, seeking to make the Divine purpose our own.

IF uplifting moments have come, when we seemed most truly to commune with God, we have these as a contrast or standard. Then we may piece together the rare intervals, seeking their common meaning or law. Thus we may commune with God with more intelligent response. We perhaps think of the level of thought on which we commune with God as connecting the spirit with a finer form of energy, a radiant activity surpassing any known natural force. Its great characteristic appears to be its imbuing or quickening power. One thinks of it as frictionless, as losing no atom of its activity by what it accomplishes. Hence it seems to say to us with the voice of the ages, "Be still, and know that I am God." Communion with its presence seems possible in so far as we rise above all friction, all worry, tension, fear, excitement, all mere striving or desire as we ordinarily know our self-activities and emotions, above all hypocrisy or duality, all confusion between the soul and God. Hence the thought of peace is the one that best invites the Eternal Presence. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." In that great peace we "live, and move and have our being." To feel that peace at the centre is to grow in poise and composure, hence in power of the spirit over every adverse mental state. If we realize that peace in spirit we try to live by and to pattern our lives after it.

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EFFECTIVE meditation means realization with such vividness that you feel a quickening consciousness, or power which can manifest itself through kindly ministrations in your chosen field. Realization is made effective by putting the spiritual life first. This might mean vagueness if the endeavor did not spring from longing to be directly helpful in spirit to those whom one can help best. Realization, with its concentration on an ideal is the means, the presence of God thought of as efficiency is the end.

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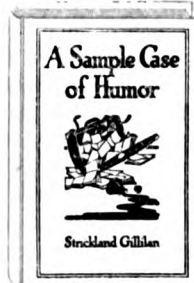
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on the verge of impending failure that we cannot afford to admit the possibility of defeat for an instant. By clinging to hope and pushing through where there appeared to be no way at all, many a man has achieved the impossible in his contact with difficulties in the natural world. Transfer this victory-making attitude to the inner life beset by fear, anxiety, and adverse mental atmospheres of all sorts, and you have acquired the method of suggestion. The "mind of Christ" is given you so this may become your method. You are to dwell on its truths long enough to make a deep impression upon the mind, with its powers of producing subconscious after-effects and influencing the bodily organism.

The underlying philosophy would be differently stated by various adherents of this faith in suggestion, but would run somewhat as follows: Man as a child of God, created in His image and likeness, is in reality living a spiritual life, even when immersed for the time being in external interests. He was born in ignorance of this great truth that he might benefit by direct contact with the natural world and learn the lessons of sense-experience. He mistook himself for a creature of flesh and blood, and became enveloped in carnal desires, a creature of circumstance. Among the worst of the errors he fell into was the notion that the flesh is necessarily heir to manifold diseases, as if man were in any event doomed to pass through a series of

tribulations leading to a weak old age and a painful death. Thus subject to error, his consciousness became imprisoned, he became separate in manifold ways from his Maker, and virtually a passenger in the body which he was meant to control. He has used the mental powers intended for his freedom so as to increase his slavery. Unwittingly, he has created his own misery by his wrong attitude. It is, however, an error to suppose that the miseries from which he suffers involve an actual entity called "disease," or that evil is an independent power warring against the good. The struggle is due to ignorance, not to innate perversity or an inevitable tendency to evil. There is no one to be blamed for this painful state of affairs in which man finds himself when he awakens to inner consciousness. There is nothing to blame except the wrong-thinking race which went before him, which has handed down his trouble-bearing beliefs and left them as dead-weights in the subconscious mind. Freedom from this negative attitude with the bondages which it entails will begin with us when we come to see that this is indeed our situation in life, that we suffer through ignorance, that we create misery out of experience which might be so many opportunities for the soul. The "old thought," with its pessimisms and theologies, brought our bondage upon us. The "new" leads to optimism founded on the conviction that God meant us to stand upright in our integrity and health.

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All through the Universe so big
Run rivers made of thought,
They start as little bits of ones—
And every kind is caught.

Each kind of thought collects its kind,
And with assurance strong,
It makes a river all its own,
And so it runs along.

These thoughts—they come from every-
where,
From hill and field and dell,
From hearts of gold and innocence,
And then again from hell.

And all the rivers as they go,
With ever-gathering strength,
Will flow with current straight and sure,
And reach some mind at length.

As waves of thought break on your mind,
You choose which ones you'll take,
And as you choose, they will, you know,
Your future surely make.

Into your mind thus drop the seeds
Of years that are to be—
The thoughts you gather in will cause
The kind of life you'll see.

And now what rivers do you choose?
What thoughts to have or rout?
And when you think about it all,
What thoughts will you send out?

—Barnetta Brown.

The Allied Debt

By JULES S. BACHE

President, J. S. Bache & Co., New York

THE following is a translation (made for **THE BUSINESS PHILOSOPHER**) of an article written by Mr. Jules S. Bache, for the *Paris Figaro*, with an editorial introduction, all of which very recently appeared in that paper.

Editorial in the Figaro

THE Congress of the United States passed the Allied debts refunding bill; a commission has been appointed which will soon begin negotiations with France and Great Britain. However, this question must not be considered as definitely settled by the last measures taken by the United States. The public opinion in America is far from being unanimous on this subject, and the terms of payment being very distant, it is possible that before then, under the pressure of certain parties, whose voice, at last, would be heard, other measures, other arrangements would come up to settle this situation.

It is to the honor of France to never have demanded anything, leaving her American friends to state in her favor arguments that, by delicacy, she would not formulate herself.

A big American business man, the banker, Jules S. Bache, shows in the article with courage and frankness, the view point of clear-sighted economists, more numerous among the American business men than one could suppose.

Mr. Bache, whose words have great weight, is the head of one of the largest houses on the New York Stock Exchange, having branches throughout all the United States. He has been, during the War, treasurer of the National War Relief Committee, and of the Relief Fund for French Civilian Prisoners. He founded, for the Children of French Soldiers killed in the War, the Orphelinat Jules Bache at Bry-sur-Marne.

Article by Mr. Bache

WE HAVE had recently at Washington, a meeting, the tenth annual convention of the Chamber of Commerce of the United States, which represents a large majority of the thinking business men of the United States. At this convention a number of speakers declared that the best means of bringing the world back to normal is through the cancellation of

the Allied debts to the United States, and the audience applauded the sentiment. I cite this as showing what I really believe to be the fact, that a majority of the right-thinking people in this country are of one mind on this subject.

IN the meantime, the attitude of Congress in regard to the Allied debts is a very narrow one. It can only be accounted for on the theory that the country constituents of the Congressmen with whom he has conversed (and this seems to be the attitude of the rank and file throughout the country) are insistent that the amounts owed us by the Allies be paid as quickly as possible and that a good rate of interest be collected. And from this it has resulted that Congress refused to allow the matter of arrangement as to these debts to remain discretionary with the Secretary of the Treasury and the President, and has tied the hands of the Refunding Committee in the matter of terms, especially as regards the length of the loan.

The adverse attitude of the masses regarding the debts owed us by the Allies, to which we have referred, is evidenced by editorials in many of the western and southern papers of the smaller towns. This, however, is not universal, and the opposite sentiment sometimes develops in unexpected quarters.

Mr. Charles F. Scott, editor of the *Iola Register*, of Iola, Kansas, has for some time been making speeches in his section of the country, advocating the cancellation of the Allied debts and maintaining that sooner or later "it will be found necessary to wipe out all these international debts in order that a step might be taken in the direction of restoring depreciated currencies and stabilizing world exchange." He has also been putting out strong editorials in his paper for a considerable period, advocating this action.

IT is difficult to find an economist who does not lay stress on the fact that the existence of this international indebtedness is a serious obstacle to the restoration of stability in the world.

Nearly all economists believe that some reduction of these Allied debts must take place (many of them believe in full can-

cellation), and this applies to debts owed to some of the Allies, besides those owed to us. This belief is based on an analysis of the actual nature of the currency difficulties with which the entire commercial world is now confronted and the almost insuperable obstacle to normal production and trade which these difficulties present.

If we turn from the economic and commercial side of things to that of sentiment and of fairness, the insistence of collection of the Allied debts by the United States seems to be utterly out of line with honorable justice.

These debts were contracted and the funds used to fight a common enemy, whose only reason for not invading our own country was because the Allies had given up millions of lives to keep him at bay.

The invasion of Belgium should have been the signal for our entering the war. It was a high, flaring torch, whose red glare lighted up the skies of both hemispheres and gave impressive notice that civilization was to be attacked and the world ravished by barbarians. The reason for our promptly taking part was further thundered in our ears by the sinking of the Lusitania.

The cancellation of the Allied debts should be a penitential acknowledgment by the United States of duty neglected for more than two years, while the Allies were giving up millions of their sons for slaughter, and billions of their resources, because we did not come to the rescue until the very last.

If this is true with regard to the Allies generally, it is especially so with regard to our debt against France (ever the friend of America), who bore the terrible burden of devastation and the unspeakable misery of contact with a brutal enemy for four bloody years, during nearly three of which we were withholding our assistance and developing commercially at the expense of the Allies, who were fighting the battles in which we should have taken part.

ONE solemn thought should occupy the minds of Americans in considering this subject, and that is that if the United States had joined promptly in the defense, the early surrender of Germany would unquestionably have followed, millions of lives would have been saved, and most of the funds which now constitute the sum of the Allied debts need never to have been spent.

In order to overcome the obstacles to world recovery caused by delays and

disputes regarding German reparations, I would be in favor of a loan by the United States to France, of an amount sufficient for reconstruction purposes, the loan to be repaid by France from her share of the German Reparation payments as and when they are received by France.

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By AGNES MAE GLASGOW

Experience has a market value, if you recognize it and know how to make your sale. Experiences are not useless. Each is a key that may unlock the door to Fortune, if you know how to use it. Prosperity may be waiting for you to TURN THE KEY IN THE LOCK.

IT WAS a very small experience that years ago turned Caroline Grey into the broad path which led, as unerringly as an arrow flies into a comfortable living, if not an actual fortune as counted by modern standards and, this, too, after she had given up hope—sick, discouraged, ready to do a foolish thing. But, of course, she could not have done this foolish thing, because *life is eternal and indestructible and man cannot destroy it*. But Carrie Grey thought she could, only—only, some how, she did not know just the best way to go about doing this.

So much for gruesome facts. Let's get to pleasanter things. Carrie was discouraged, but away back in her being somewhere was that spark of determination which would not quite let her give up. Being compelled to live because she was not quite ready to make away with herself, the fact lay before her that she must have the necessities of life—*must have them!*

She said, "Just a shelter, let it be ever so humble, food to sustain life and enough to cover me. I will try to be content with the bare necessities."

So much for human frailty. But we who have had large experience know that this same hidden spark deep in the being of everyone which lends determination and drives us on, is also capable of adding ambition to the rest of its gifts. So, having made up her mind to be content with the least of life's blessings, Caroline proceeded to develop a growing ambition. She was not long discovering that a sufficiency is not satisfying.

Said she, on her second visit to the Wise One, "If I can earn enough to keep soul and body alive by the work I am now doing, I believe that I can do even more."

"And what are you doing now?" asked the Wise One.

"Oh just mending a lady's things. She is the one who came to see me while I

was in the hospital. She is nice and she pays me quite well to come a day every week to look through her things and mend and keep them in order. I earn enough in this way to pay for my room and she gives me most of my food and I have fixed over two of her old dresses for my own use."

Humble indeed! For by this you will see that Caroline was not much above being a subject of charity.

The Wise One felt no qualms of conscience when she fed the flame of ambition and urged her to lift her thoughts to adding good to good until she had left the road to charity far behind her. "But," said she, "I know so little about work. Having been the child of wealth, I have had no training. I can sew a little because I like it and I love to handle beautiful clothes. What more can I do?"

"Keep on handling beautiful things," she was told. "Keep on until the way opens, but while you are doing to the best of your ability that which is now in your power to do, *know that you can grow into larger things*. You may be earning what you receive but you are not receiving what you are able to earn. Bear that in mind and seek out all the experiences of your past, looking for something, some idea, by which your usefulness may be increased. Usefulness and success go hand in hand, remember, and if you increase your usefulness you cannot avoid increasing your earning power and gaining your success. Think of yourself when you were a child of wealth. Oh, I know that you do not like to look back, for there are sad memories back there, but if you are going to grow out of failure into success and make of yourself that woman of usefulness which every truly successful person must be, you will have to learn to separate your memories and select and think upon only those which will serve your purpose in the

matter in hand. If you have lived, you have had some experience that can and will come to your rescue now, if you will but look for it. Think. Is there not something connected with these beautiful things you love to handle that you could do to increase your power of earning, by increasing the value of your service?

"I BELIEVE I know what it is," she said. "I must have time to think it all over but I believe I have an idea that can be made over into success—big success if I can get hold of the clear idea and work it out. I know it will be just the thing."

Away she went, smiling for the first time in many days, joyously anticipating the results to be had from the illusive idea she was now bent upon getting a grip upon for commercial purposes.

Three days later she came again to see the Wise One, bubbling over with the beauty and simplicity of the recovered idea. Years ago as a woman of wealth she had never purchased a gown, no matter how expensive that she did not find that it needed some change made in it. She was artistic, loved to handle beautiful things, to combine rich colors. Twice in mending dresses for the lady to whom she went once a week for this purpose, she had made alterations which gave great pleasure. On one occasion she had transformed a rather ugly dress into a thing of beauty, by the simple addition of a little jet and lace over a pale wistaria satin. Another time a very expensive importation had become badly stained through an accident at table. It was a ruin; one whole side was beyond redemption. In chagrin the lady was about to throw the gown away, when Caroline suggested taking out that side and substituting a broad panel of contrasting color and weave. The result was a gorgeous success. The gown was more beautiful than ever.

THIS was Caroline's idea. She knew that there were thousands of women who had not the needed resources back of them to afford many gowns. What they most needed was to cause one gown to appear as many gowns. A secret! It would not be good for trade to let it be generally known. But Caroline knew that she could build what she called "accessories," to go with one dress, and by having many accessories that one dress could be made to do duty for many. One of these transformations was made for a woman I know. Originally the gown

was of the best black satin, and in the best of style. Sometimes it was worn as itself. Then there were times when a jet beaded girdle with long satin panels, four inches wide, reaching to within two inches of the skirt hem, and finished with beaded fringe two inches long, was added. This panel was lined with pale lavender velvet. Then there was another "accessory" to be worn on some other occasion with the same black satin gown. This was a broad crush belt of the black satin, four inch panels on each side falling two inches below the skirt, this panel embroidered in Oriental design and color and lined with Goblin Blue Duchess satin. There were straps of the same Oriental embroidery to go over the shoulders and down the rather wide V-shaped front. The sleeves were bell-shaped and hung long and loose, lined half way up with the Goblin Blue. The lining is adjustable as are all the "accessories." Thus you see one gown doing duty for three and so far apart are all the accessories in color scheme and design that no one suspects it.

"Surely Caroline has deserved her success," so say all her patrons, for they know the joy of always being well gowned at so small an expense. She now has a shop all her own in one of the most fashionable shopping districts in a rich mid-western town, where it is a daily thing to meet that city's best dressed women. Not merely in her own locality are Caroline's "Modish Dress Accessories" quite the rage, but they are to be found on sale in some of New York's smartest stores.

Moral: It is never too late to mend. Find something that is useful to do or to have and you will have found the "Royal Road" to success.

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The PRINCIPLE of SERVICE VIEWED *from* MANY ANGLES

* * *

By CHARLES CLINTON HANSON

THE WILL

Will is another inherited natural element belonging to the mind. It is not a faculty, like Reason, but an inherited natural element with a number of important positive qualities. Each positive quality has, of course, its negative quality. The absence of a Will positive quality means always the presence of its corresponding negative quality. Will positives are constructive in character. They build. Will negatives are destructive in character. They destroy.

The business man, in the examination of the business qualifications of men, frequently discovers the absence of a positive quality in man's volitional activities by the glaring presence of a negative quality. The positive qualities of the Will, as recognized by the business man, are (1) *purpose*, (2) *initiative*, (3) *prudence*, (4) *self-control*, (5) *energy*, (6) *economy*, (7) *thoroughness*, (8) *industry*, and (9) *perseverance*. These links constitute the chain of the human Will, and remember no chain is stronger than its weakest link. The absence of any one of these constructive and building Will positives even for a moment, means the presence of its corresponding negative and destroying quality for said time.

Now let us look at these volitional positives and negatives from this angle:

(1) The opposite of purpose is indecision. (2) The absence of initiative means the presence of inertness. (3) When prudence is out, recklessness is in. (4) Self-control not in, rashness is there. (5) Energy absent, inactivity is present. (6) Economy can not be found but extravagance or wastefulness are at work. (7) Thoroughness is out and carelessness and negligence are on hand. (8) Industry can not be found, therefore laziness is in charge, busy telephoning procrastination and gossip to come over. (9) Perseverance is out and fickleness is directing matters. What I am saying has its application to man-building as well as to business-building.

Business and industry want men of strong Will or volitional power. They want to see the positive qualities of the Will through the law of habit as it functions in the individual. We know that any act in *purpose*, in *initiative*, in *prudence*, and in the other Will positive qualities repeated a number of times becomes habitual and is performed without the expenditure of Will power. The business man bears these distinctions in mind, that through the intellect *we know*, through the sensibilities *we feel*, and through the Will *we choose or decide and act*; that every sane mortal possesses the element of Will, which needs cultivation.

Our observation has been that the human Will is never entirely choked off by its negative qualities. The fire frequently smolders but never dies out. Will or volitional power is the weapon of one's progress. Without it he is a mere cipher in the total of human life. There is in business or in industry or in anything else no such thing as success except for a sturdy Will, decision plus action. There are recipes for developing the human Will, just as there are recipes for developing the muscle in the arm.

The trouble seems to be that most people are ignorant of these recipes, or if not ignorant they neglect to exercise them. We observe in business and in industry that a habit is never formed without the aid of the Will. That the forming of one habit means the cessation of another, and that this is equally the work of the Will power. We see what is called a weak-willed, shilly-shally, vacillating character. These weaknesses must be corrected somewhere, somehow, some way before a man can be successful. We observe that in business and in industry the stronger one's Will is the more of a man he is, and the better man he becomes. There seems to be no limit to the capacity or power or victories of the human Will. The Will appears to be the man himself. Our schools, colleges and universities should look well to the recipes that develop the human Will.—*C. C. Hanson.*

Progress is a colossal giant who marches constantly ahead of civilization dispensing as he goes a shower of new fortunes.—*The Watchman.*

GIVING

"How much can I get?" That is the spirit that animates the world to a very great degree; but it is a spirit that never can and never will produce anything but mischief.

The true spirit—"How much can I give?"—must take its place if we are to have a new race and an ideal civilization. And although it may seem paradoxical, such a spirit will bring the greatest good, not only to the race, but also to each individual.—*Larson.*

It is "Success" thoughts that inspire men to great achievement.—*The Watchman.*

THE EYE OR THE EAR

The average salesman believes that the prospect's sense of hearing is more important than his sense of sight. It has been demonstrated, however, that the capacity to see is twenty times as important as the capacity to hear. Hence, the value of the demonstration. The salesman who thinks that his prospect's sense of hearing is more important than his sense of sight, and who guides his selling accordingly, is only five per cent efficient.—*E. G. Weir, Advertising Manager, The Beckwith Stove Company.*

The attitude of doubt is the same as putting on the brakes. You stop right there.—*Christian D. Larson.*

MY BUSINESS

Life is short. There are a multitude of things I ought to do. I can spend no time speculating about the mighty, primal mystery of creation, or in trying to solve the perplexing riddle of the future.

My business shall be, to distill the quintessence of joy from every passing moment; that I may fling it out abundantly, even wantonly, to my fellow pilgrims.

I must be diligent; and from the distaff of this life spin golden threads of joy that shall become both the web and woof from which the enduring fabric of my eternal life shall be woven.—*John Elmer French.*

Had I no faith in a Power Omnipotent, what a coward I'd be in this unstable world! With faith, I fear nothing—except the consequences of my own sins.—*The Watchman.*

DESIRE SOMETHING BIG

Grab a desire for Something Big—hold it—work with it—persevere—keep plugging—hold your health—and ten million devils arrayed in opposition will fly before you like autumn leaves before a wintry gale.—*Specialty Salesman Magazine.*

If some people were half as much interested in the work they are hired to do as they are in problems absolutely alien to their employers they would make a big success.—*The Watchman.*

WHAT TO GIVE

"I gave a beggar from my little store of wealth some gold;
He spent the shining ore and came again and yet again,
Still cold and hungry as before.
I gave a thought, and through that thought of mine
He found himself, the man supreme divine,
Fed, clothed and crowned with blessings manifold,
And now he begs no more."

—Gleaner.

Any religion that cannot be lived on earth better not be preached on earth.—*The Watchman*

STICKING TO ONE THING

Of course a man must live his life in his own way. In the long run, I think, one gains most by sticking to one line of work and following it all the way through. I always come back to this: Pick out the work you like to do, find the community in which you like to do it and then make that place your headquarters for the rest of your life.
—*Forbes*.

Bees don't whine, they hum while working. And how they cooperate! Result, honey.—*The Watchman*.

LOVE

When you love much, you enrich and beautify your own mind; you awaken elements and forces of superior worth; you touch the deeper sources of life and power; You stir to action the greater possibilities of mind and soul; you increase the range of your sympathy, your understanding and your consciousness; and you heighten your vision of all that is noble, wonderful and true. This explains why the prophets and seers of every age have spoken of love as the greatest thing in the world.—*Larson*.

The man we love is the man who thinks the most good and speaks the least ill of his neighbors.—*H. M. Stansifer*.

THE GENERAL MANAGER'S SALES SPEECH

The general manager of a large selling organization called his salesmen into his office one morning to give them a speech.

Wondering what the old man was going to say, they filed in.

After an impressive silence he looked up and remarked:

"Remember the steam that goes through the whistle doesn't turn the wheels. Get out."—*Light Touches*.

Love is the Creator.—*I John 3:14-24*.

MOVE ALONG

In every walk of life, especially in the business world, there is no place of promise for the man or woman who has stopped growing. Modern competition has resulted in this state of things. You must either move along or drop out completely. Progress cannot wait for you. This is why the man of vision, the man who seizes chances, or the fellow who makes chances is the one who is valued above all others and placed in command. The people under him will catch his enthusiasm and each will do his part to make their leader step along more lively. It is the order of things in modern business. Move along is the ever-ready command.—*Comfort Chat*.

Start a heaven of your own right in your own heart.—*The Watchman*.

THIS DAY

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—*Emerson.*

Don't throw mud. It becomes dust—and blows back on you.—*George M. Cohan.*

DANCING

Dancing, properly circumstanced, is one of the best and most uplifting of amusements, but uncontrolled it brings one of the very greatest jeopardies to body and soul. Hence, it must not be tabooed, but rather provided wherever there can be any kind of adequate safeguard thrown around it. In the past dancing has been one of the chief expressions of the religious instinct. Such is its charm that the young must and will dance, and while, on the other hand, it can lapse to pure viciousness, it is capable of more sublimation than any other form of social intercourse. If it is not fit for every church parlor, it is because we have not made the most and best of it.—*G. Stanley Hall.*

We become good by being beautiful, and we become beautiful by being good. Love unionism teaches that our one work of life is to make ourselves beautiful in being, conduct and appearance, in order that we may love and be loved in sacred and happy union with each other.—*Lewis H. Adams.*

SOMETHING LARGER

Sad is the day for any man when he becomes absolutely satisfied with the life he is living, the thoughts that he is thinking and the deeds that he is doing; when there ceases to be forever beating at the doors of his soul a desire to do *something larger* which he feels and knows he was meant and intended to do.—*Phillips Brooks.*

Half your troubles vanish the moment you face them and the other half disappear if you continue to face them.—*Lloyd George at Genoa.*

STEAM UP

There is a vast difference between ice and steam. Ice has no power at all beyond the pressure of its own weight, but a small piece of ice, no larger than my fist, will have the strength of a sixth of a horse-power, if I turn it into steam. So, to keep steam up, the best way is to keep the fires of youth burning. Keep the furnace of the brain well cleaned from the ashes of old age, and keep a steady draught of new ideas and new interests. Keep the brain alight—that is the secret of success.—*Herbert N. Casson, in Making Money Happily.*

Many of our shortcomings are inability to work with others.—*The Watchman.*

SALESMEN

Travelers are advised to take their manners with them wherever they go. Many a sale has been lost because the salesman did not take his manners with him.

A salesman once entered a business man's office holding a toothpick in his mouth. You may think it was a little thing, but it so prejudiced his prospective customer against him at the start that it made it much more difficult for him even to get a chance to show his samples. It is just as important that you take your manners with you as it is that you take your samples.—*Forbes Magazine.*

No man is completely a failure as long as he retains faith that he will one day succeed.—*The Watchman.*

We Will Tell You a Story as it was Told to Us

The Fatter—the Farther

Passenger: "Please guard, will you help me to get out of the train?"

Guard: "Certainly, madam."

Passenger: "You see, it's this way. Being rather stout, I have to get out backwards—the porters think I'm getting in—so they give me a shove and say, 'Urry up, ma'am.' I'm five stations past where I want to go, now."

In spite of the advanced prices the barber was blue, and the razor he was wielding seemed to share his discouragement.

"I've just about decided to open a butcher shop," he said, reaching for the powdered astringent.

"And will you close this one?" his victim gasped feebly.

Daughter: "How do you like my new party gown, father?"

Father: "Why, daughter! You surely aren't going out with half of your back exposed?"

Daughter (looking in the mirror): "Oh, father! How stupid of me. I have the dress on backwards."

Doing His Duty

The Guest: "I suppose your husband is very fond of yachting?"

The Owner's Wife: "Well, no; he ain't really. Sometimes it makes him awful sick, but he made his money outa canned salmon durin' th' war, an' he feels he kinda owes it to the sea."—*Life*.

How Women Should Dress

Mary Roberts Rinehart in a recent interview on the subject of clothes and present day fashions said "A woman is well dressed when she can stand the sharpest scrutiny, but when no one turns to look." Isn't it the truth?—*P. E. O. Record*.

Stella: "I'm to be married next week and I'm terribly nervous."

Ella: "I suppose there is a chance of a man getting away up to the last minute."—*London Mail*.

Both Forgetful

A certain young man wrote the following letter to a prominent business firm, ordering a razor:

"Dear Sirs: Please find enclosed 50c for one of your razors as advertised and oblige. "JOHN JONES.

"P. S.—I forgot to enclose the 50c, but no doubt a firm of your high standing will send the razor anyway."

The firm addressed received the letter and replied as follows:

"Dear Sir: Your most valued order received the other day and will say in reply that we are sending the razor as per request, and hope that it will prove satisfactory.

"P. S.—We forgot to enclose the razor, but no doubt a man with your cheek will have no need of it."—*The Associated Grower (Fresno)*.

Age Will Tell

"I'll bet you a nickel I'm dirtier than you are," said one street urchin to another whose bets on his prowess had been loudly and vigorously made.

Finally he admitted: "Well, you ought to be; you're older than me, ain't you?"

Courtesy First

The polite young man lost his footing on the long and slippery hill, and was sliding towards the bottom, when he collided with a stout lady, tripped her, and proceeded on his way, with the lady seated on his back.

As they came to a halt at the foot of the hill, the lady seemed slightly dazed by events, and he remarked gently:

"You'll have to get off here, madam. This is as far as I go."

Never Through

Inquisitive Young Daughter: "Papa, what do you do all day long at the office?"

Father (not paying much attention to the question, as he is busy reading the evening paper): "Oh, nothing."

Daughter (not easily discouraged): "Well, how do you know when you are through?"—*Dallas News*.

WHEN DO YOU DO YOUR BEST BRAIN WORK?

In the Springtime? in June? in Sweltering August? or in Bleak December?

Some Questions by

T. SHARPER KNOWLSON.

The authors of *Human Geography* say you are intellectually at your best (if in latitude of New York) about the end of November and beginning of December; that is, a month or six weeks after your physical strength is greatest.

In the Spring the best mental work is done in March, a month or two before your physical powers reach their maximum.

This means that your brain has only about eight weeks out of fifty-two for displaying its genius.

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Author of "The Open Vision"; "A History of the New Thought Movement";
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Public Speakers and Their Ways

By LEO. P. BOTT, Jr.

Now most of us have, at different times, heard various talks at meetings, banquets or luncheons. Some have amused us; some have instructed us; some have inspired us; some have bored us. Read that last line over again. Sounds more natural, doesn't it? How many of us have been tied by the knots (and "nots") of conventional courtesy to a state of ennui, listening to some one tell us of that which does not interest us, interspersed by an ancient joke or two, and a line of flattery?

But I have had enjoyment in my boredom. I plan in what classification I can put my speaker. I have learned that there are speakers who:

Talk because they are put on the program.

Talk because they are paid to bring us a message, or knowledge.

Talk because funds are needed.

Now let's dissect these classifications! Your business man's organization, your society for the Prevention of Tipping, your church auxiliary, your Civic League, your Boosters' Club has a meeting. Of course, there must be a program to secure your attendance. Then the program or entertainment committee has to worry! A speaker is sought. Either a club member will speak, or an outsider is secured. The Club Member may tell us some honest-to-goodness facts convincingly, often better perhaps than one who is not a member and doesn't thoroughly understand the topic to be discussed, or he may be one of those "aw's" and "er's" and "and's" you know. Here's a typical speech:

"Ladies and Gentlemen: Your Chairman just called me to-day and told me I was to talk. Since it was so late, I have not been able to prepare anything. (Extracts a few notes from pocket.)

"I—a—haven't anything to say other than that I believe we ought to make a resolution and send it to our congressman, asking that he bring up a bill for the removal of smoke from locomotives. Er—a—we all know the harm smoking does anyone—and—a—I for one—will stand firm in my convictions.

"I, therefore, urge you, Mr. Chairman, that you appoint a committee to adopt such a resolution. (Fist on table.) I—a—believe it will put our worthy organization in the limelight and make all of us

(louder tone) proud to belong to such a body of men and women. (Applause to promote interest.)

"And—a—now that I have brought my message to you—I appeal (arms outstretched) for your cooperation in this great movement.

"This is all I have to say, ladies and gentlemen. I thank you for the honor you have conferred upon me and I—er—a—trust you will give this matter your prompt attention. I thank you." (Sits down, drinks water, appears at ease and replaces notes in pocket while audience applauds.)

Five good minutes gone—when a motion might have been made and acted upon in one minute.

THEN there is another club member who is to be on the program. For a week, he's been thinking what to say—making notes and reviewing them. Coming down to the meeting he has been saying his speech to the audience of himself and himself. All during the dinner, he has been reciting his introduction. The time has come. He gulps down some water. His heart stops beating (he thinks), as the chairman arises and says: "Gentlemen: Mr. Doolittle was to have addressed us at this time, but owing to the lateness of the hour, we'll have to omit that part of the program. If there's nothing further, the meeting's adjourned." Tragedy!

Now the outside speaker. He is either a citizen of the same town who congratulates the club on the "great work you are doing," or the celebrity who happened to be in town that day, and, of course, must resort to flattery concerning the town and the hospitality of its citizens.

If the club has a name suitable for a pun—out it will come, just before "the honor bestowed upon me." I happen to be a member of the Lions Club (a National body composed of local clubs of business and professional men); and, oh, how the poor Lion is worked to death.

Then there are the professional speakers—those who travel here and there (lucky fellows) to disseminate propaganda, learning in general, or their own knowledge in particular. Their talking is always for a purpose. Sometimes the purpose is to make money. "Lyceum Course Speakers," they are usually called.

MY object in writing this treatise is not for the purpose of teaching you—my reader-audience—how to become a lecturer. If you are that ambitious, buy the book "How to Speak in Public for Twenty-Five Cents." I'm merely relating how I let myself enjoy the poor talks and talkers, as well as the good ones.

I keep a notebook handy and jot down interesting facts and statistics as well as appropriate jokes. By referring to my book, I can tell you that every person is worth \$10,000—don't quote me as an authority; that 26 countries have women suffrage (it is obvious that I haven't missed this subject); that army statistics show 24½% illiteracy; that Arkansas raised \$330,000,000 in farm products alone in 1919; that the coal output approximate 700,000,000 tons annually and if all the streams in our domain were harnessed we would secure power enough to equal this output; that it costs 61 cents a day to feed a horse; and oh—innumerable other facts of varied nature.

I take great interest in a speaker's introduction. Some make mention in a joke perhaps, of an important statement previously made, and then proceed; some start with a reference to the chairman, or the stereotyped flattering remarks of the town they're in (said the same thing the day before in a neighboring city), or about all the honor conferred upon them, et cetera.

Some start with an anecdote, which I think is good, providing it is appropriate. I enjoy such openers, but detest an irrelevant joke. As an example of an appropriate joke, I heard this one just before a speaker's talk on "Co-operation": A young newly-married man took a business trip in an automobile to a nearby town. As he hadn't arrived home at midnight, his frightened wife wired ten of John's friends. John had experienced tire trouble and got home after midnight. The next morning, Mrs. John received ten telegrams, in answer to hers, and all of them read: "Don't worry. John spending the night with me."

I LIKE to feel that a speaker is sincere, and not only knows about what he talks, but feels as he talks. His opinion might influence mine, but I want sincerity. Most amusing was a talker who had a nervous twitch occasionally in his left eye—the result, a wink. This was noticeable only to those who sat near him. "Certainly those people should not be allowed to manufacture liquor"—and then the

nervous twitch. I actually believed he winked at me when he said it. "To promote our great work, we need more funds"—again the supposed wink. "I have contributed my share (wink)—may I secure yours?" He did not secure mine.

Many speech-makers take a word to pieces and tell of its derivation, then weave an interesting story about it that's quite apropos. One preacher was addressing a body on "Sincerity." "Sincerity comes from the Latin, 'sinceritas' meaning 'without wax,'" he said, and then explained how that phrase was put into agreements by the Romans, between the builders of homes, and sculptors. Many artisans would cover their flaws in the statuary, with wax, but months later, the weather, would melt or wash away this wax and show the defects.

Then there's the statistics hound. Figures interest people the least, that is, some figures. A few are all right but when one after another is quoted, and usually so fast we can't apprehend, they grow meaningless. Who cares whether there are fifty million molecules in a certain bit of matter, or one hundred million. If it is appropriate, we usually care to know that there are "millions and millions" of molecules—and that's all, unless our business is dealing in molecules.

A woman once talked to Jack London. "I understand you receive a dollar a word for your work," she said. "Yes'm," replied London, "but I have to think a dickens of a long time to get that word."

So think, before making a speech. Will your words and facts interest the listeners? There are hundreds of business men's organizations in the country, which meet weekly at a noon luncheon. The members desire the hour's diversion and fellowship, but don't want to be bored by time-killing talks when they've work galore at the office awaiting them. So be like Jack London. If you're to talk, think a long time before you do so, and let what you say be meaty.

IN THE business men's organization of which I am a member, each week one or two members talk about their particular business. Some tell most interesting facts and give us some insight as to the manufacture of their products, or how their business is carried on, yet others tell dry facts, devoid of interest, saying that they've been in business for blank years at blankety-blank Blank street and would "be

pleased to have any members call at any time." Those who tell us *something* accomplish more than those who don't—it's obviously so!

• Many speakers, who would make good ones, have no confidence in themselves and falter, and hesitate, spoiling their entire talk. A young clergyman, delivering his maiden sermon, said: "Before I came here, only God and I knew what I would talk about. Now, only God knows what it was."

FINALLY, when you get on your feet to talk, say something. Be sure it's interesting and leave off the surprise excuse of being called on at that time. Your hearers will know that your speech is extemporaneous. If you had an idea, but for the moment have forgotten it, instead of standing "idle," repeat what you have said, in different words, "for emphasis sake" and so often that idea will come flitting back to you in its logical order

while you are on your feet. It's not well to repeat, but better than the embarrassment of acknowledging you've forgotten what you had to say.

If you desire to use statistics, try to link them with something specific, particularly locally. It is more impressive to say that the country's annual fire loss is \$8,640 for every person in Smithville than to say that the total fire loss in the U. S. A. is umpteen billion, zump hundred million, six hundred and sixty plus thousand dollars and sixty plus cents, now isn't it? That's a good way to mention statistics in an effective manner. And another is: "Our catalogs stacked one on top of the other would make a monument higher than the Washington monument, and twice as high as the ten story building here."

Speak clearly and loud enough so everyone can hear you. Hold their attention and interest, but be brief. Think of this rule for talking to busy business men: "Say it!—Stop!"

That Insignificant Somebody, You?

By JEROME P. FLEISHMAN

A HUNDRED years from now, who will remember or care about you?

Brother, when you're inclined to get a swelled head about anything, I recommend to you the reading of this little article about Chandragupta Maurya, which I am lifting bodily tonight from an old copy of "The Vagabond," the personal house organ of Thomas Drier, of Boston:

"When I am tempted to take myself too seriously (which is altogether too often for comfort), I like to think about those old fellows of a bygone age who were similarly afflicted and whose names are today unknown to the multitude.

"Take, for illustration, Chandragupta Maurya. He was so important that with his dynasty the real history of India may be said to begin. As Philip A. Means describes him in his book, 'Racial Factors in Democracy,' he was a most important personage 300 years before Christ.

"In his military establishment were 9,000 elephants with 36,000 men to handle them; 8,000 chariots with 24,000 men; 600,000 infantry, and a well-organized food-and-supplies providing organization.

"His palace was rich with fine hangings and luxurious fittings. He had in attendance upon him a bodyguard of women, chamberlains, ministers, an assortment of concubines, dwarfs and hunchbacks. He was a real important personage—and folks took him seriously. Today he is dead and only the historians remember his name.

"The reading of history is good for those of us who wish to keep our sense of humor in working order. It develops our sense of proportion. We see persons and events from a distance and can see clearly that important as they were at one time, they were less important than they were thought to be by those who were foolish enough to fear them.

"The lives of the so-called great ones of the world teach us common folks to see ourselves without being blinded by our own physical and mental magnificence.

"We may count for much in our little neighborhood, but to the average man outside that neighborhood our name means as much as the name of Chandragupta Maurya to the newsboy down on the corner."

What think you the earth will be like when the majority of men and women in it learn that to be simple and honest and true, is the part of wisdom, and that to work for Love and Beauty is the highest good?
If you would have friends, be one.—Hubbard.

WHAT DOES LIFE MEAN TO YOU?

By

HENRY THOMAS HAMBLIN

THERE IS a higher, richer, fuller and more spacious life than the ordinary life lived by the ordinary individual. This more abundant life which is superior to sickness, disease, ill-health, failure, unhappiness, poverty, habit, worry, care and anxiety, is possible to all who, realizing that the ordinary life of the senses is unsatisfying, turn to seek the new life of overcoming and power. Those who cease contemplating the ashes of their shattered hopes, who turn their backs on the disappointed years, reaching after this fragrant, wider and more abundant life, become inwardly changed. Their old life to them becomes dead; they are ushered into "a wider place," to live a life of self-mastery, noble achievement, and inexhaustible power. To them

*"Every day is a fresh beginning,
Every day is the world made new."*

Instead of moaning and sighing over past failures, they rise from the ashes of their dead selves to higher and better things. Instead of living in the old valley of depression and gloom, they set their faces and direct their steps towards the city of eternal light, and the life of indescribable joy.

The Life Becomes Changed

because the thoughts are changed. The outward life is not a thing in itself but is an expression or effect of our inward thoughts and beliefs. Therefore, when new ideals are brought into one's life and all the powers of the mind directed upwards, the habit of thought becomes correspondingly changed. This transformation of thought causes all the forces of life to flow in a new direction, producing in the outward life, harmony, health, achievement, true success, love, peace and happiness, such as cannot be described.

Thought is the cause of all that is. Are you blasting your life or rebuilding it anew, through the power of your thought? The life can be renewed and entrance can be made to this richer and more abundant life only through the avenue of right thinking.

In order to help people to understand this art and science of controlled and directed thought which raised me from the pit of failure, difficulty, ill-health and misery, to become a leader and inspirer of men, I have written a small book entitled

RIGHT THINKING.

This I will send free of all cost or obligation to all who write me for it. As there is a certain amount of expense incurred I shall be glad if only those who are vitally interested in this subject will write for it. Address as follows, mentioning The Business Philosopher,

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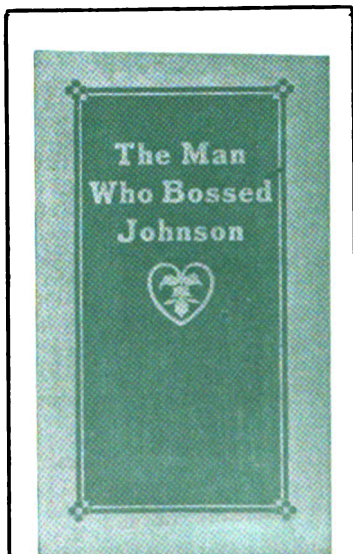
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The BUSINESS PHILOSOPHER

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NOVEMBER, 1922

Number 11

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Editorial by A. F. Sheldon

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Clyde K. Hyder

THE GOSPEL ACCORDING TO BUSINESS

Joseph White Norwood

WANTED: BETTER SALESMEN ABROAD

Julius Klein

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THE PUBLIC DEMANDS QUALITY

Chas. T. Hull

WHAT IS PSYCHOLOGY

G. R. McDowell

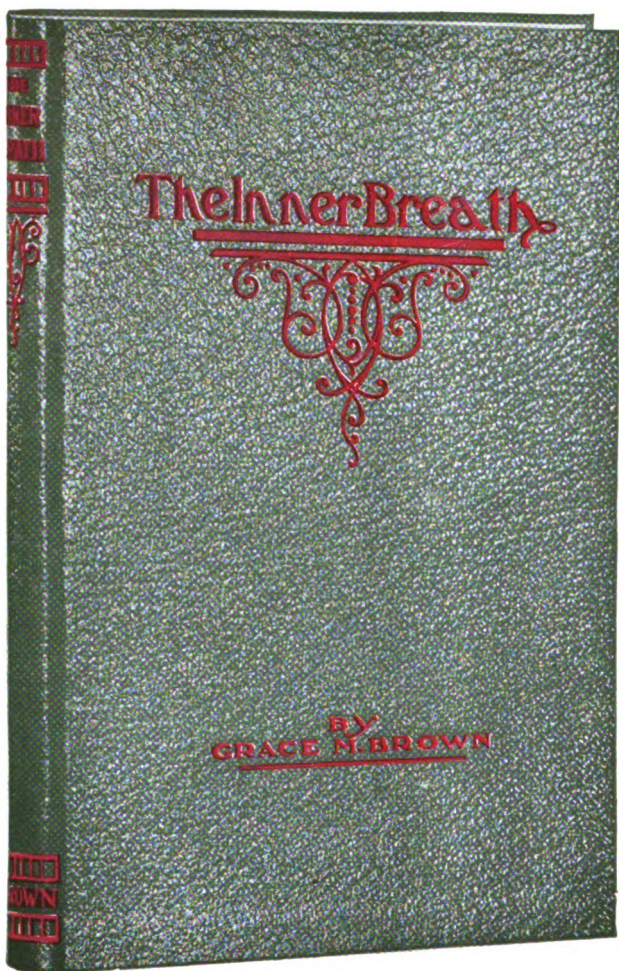
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The Science of Effects by Their Causes

CHARLES CLINTON HANSON,
Associate Editor

**OFFICIAL ORGAN OF THE
BUSINESS SCIENCE SOCIETY**

MARTIN L. ZOOK
Managing Editor

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In fact, it frequently is the case that the editors distinctly disagree, but they consider it their province to publish such articles from leaders of thought in all lines of human endeavor and to let their readers think and decide for themselves.

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Little Talks *about* Business and the
Business of Life ∴ ∴ ∴ ∴

A Lesson From Dorothy

by

Jerome P. Fleishman

SHE climbed up on my shoulder. One pudgy little fist gripped its way into my hair and held on tight. The other found its way between my collar and what it encircles and almost choked me. But I didn't mind. Up there above me two sparkling eyes of blue were wide with the excitement of play.

"Let's play horsey, daddy, and you run away," she said.

And the horse promptly ran away.

"Oo-h!," she said when her steed had to halt for breath; "it's awful high up here, and fings down there look so little, daddy."

Ah, there is a lesson in that! People and things "down here" must look so little to the Master, high above us. Our petty squabbles must seem trifling, indeed, to Him. His heart must ache sometimes when He beholds the perfidy of man. Our comings and our goings must be swallowed up in tremendous uneventfulness to Him.

Life is a matter of perspective. Let's rise above our smaller selves, and then the "fings down there"—the grosser, unimportant, material things for which we scheme and struggle and take advantage of our fellow-man—will "look so little" from an elevation which realizes that Love, just as it ruled the horsey that ran away must rule the world!



By The FIREPLACE WHERE We TALK THINGS OVER

By A. F. Sheldon



The Gate

ENTER ye at the strait gate; for WIDE is the gate, and BROAD is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

The strait gate is the path of Service or usefulness to others. It is the practice of unselfishness.

The "wide gate" and the broad way is the shady highway of Selfishness.

The path of Service leads to "life"—

The highway of Selfishness leads to self-destruction.

The "MANY" are about 95 out of each one hundred humans. The "FEW" are about 5%.

You know the signal of the football game of life—I but remind you. It is "54-36-5-4-1." It means this: Select 100 men, each 25 years old. Each is able to get a life insurance policy. This excludes the physically unfit. Select the 100 men from 100 different "jobs." Now keep tab on them for forty years, at which time each would be sixty-five years old if each lived that long.

The result is this—

54 are dead broke.

36 are dead.

5 are still working hard for a living and would be dead broke if out of a job for one week.

4 have enough saved up to be comfortable if careful.

1 only is rich.

54 plus 36 plus 5, equals 95.

4 plus 1, equals 5.

95 out of each 100 are "dead ones," either physically or economically, 40 years from their 25th birthday, and only five are alive and in the columns of economic success.

WHY—there's a reason—a very basic reason. The reason is the prevalence of the disease of Selfishness. This disease is born of ignorance of a basic fact. Yes, THE basic fact—the most basically important fact of all the facts of life—viz., the fact, that the law of the survival of the fittest is the law of the survival of the most Serviceable. Man inherently desires to survive. The law of Self-preservation is the first law of Nature. It always was so. It is now—it always will be.

Man in his ignorance of natural law has falsely believed that in order to survive he had to be selfish. But false beliefs do not change the facts of nature, and the FACT is that in order to survive, man must serve and a maximum of Service requires unselfishness.

Selfishness is justly termed a disease. It is a most malignant one. It is a cancer which is gnawing at the very vitals of civilization.

Its victims are legion. They include individuals, institutions and nations.

THE best known cure of cancer is radium—Nature's cure for the cancer of selfishness is the light of truth—the light of an understanding of the simplest yet most stupendous fact in life—the fact that the straight and narrow path of UNselfishness is the way to life, the way that leads to self-preservation and self-interest, while the wide gate and broad way which the 95% enter leads to self-destruction.

LET US suppose that you and I were to take a hike this afternoon. We start out on a level road and walk out of this town of Williamsport, Pa., where I am writing this article. In the environs of

this beautiful city there are many broad, well-paved roads. Some of them lead through shady glens, well-lined with trees, while here and there, there are mountain paths leading up hill.

Now let us suppose that on this level road you and I come to a turn.

To the left a broad, well-paved highway slopes a little down-grade with shade trees on each side the road.

To the right is a narrow gate and beyond the gate is a narrow path. It leads up-hill. The path is stony and it faces the sun. And then too there are no shade trees along the path.

We are out for a "good time." We want to "enjoy ourselves."

Under these circumstances, which route are we almost certain to take? Will we turn to the left or to the right? Will it be natural for us to take the wide entrance and broad "WAY" to the left or will we naturally open the narrow gate and take the narrow path.

Under the circumstances described, we would naturally turn to the left.

And yet if we had positive knowledge of the fact that the broad road to the left led to the valley of death and certain self-destruction, while the path to the right led to "life" and to the goal of real happiness, we would most certainly choose the path leading to the right.

THE level road may be well likened to the journey of the individual through infancy and childhood, with its freedom from personal responsibility. We are all "out for a good time," we all want to enjoy ourselves.

The prime object of human existence is the attainment of happiness; the condition of content.

But few of us differentiate between temporary enjoyment and permanent happiness. It seems to us as we reach maturity that the gratification of the physical senses, sense indulgence is the road to happiness. It seems to us that the way to attain the good things of life is to be selfish.

"Everybody else is doing it." It **MUST** be the right way. So we turn to the left. We follow the crowd and in doing so we head ourselves for hell here and hereafter.

THE path to the right is stony. The sun is in our face. It's an up-grade; **BUT**—and it's a big **BUT**—but it leads to the heights. It leads to the city of success. It leads to the goal of making good. It

leads to the port of the progressive realization of any worthy ideal.

The journey is somewhat harder at the start, but it is much easier at the finish. And it is the finish of the race that counts.

But after all is it "hard" at the start. The wide gate and broad way of selfish self-indulgence and sense gratification is the road to flabby mussel, gout and a whole chain of evils.

The exercise born of climbing the path of Service to others means strength and the glow of health of body, mind and soul.

There is more **CONTENT** in the contents of an ounce of effort leading to permanent happiness than there is in a ton of effort expended to get temporary enjoyment.

MAN has freedom of choice. He is free to choose the path he takes. He is at perfect liberty to take the left hand road.

If he does he will get "left" in the race for real success.

On the other hand he is free to choose the right hand path. It is literally the "right" way. He who chases the path of Service to others is doing right by himself and all those who are dependent upon him as well as doing right by all whom he serves. The path of Service or usefulness to the other fellow is the path to peace and power and plenty for all concerned.

IF PERCHANCE even one who reads this talk about "The Gate" finds himself headed for the valley of death on the "broad way" of Selfishness, don't get the flim-flams born of fear. Turn around. It's not too late. Right about face. There you are. Now forward! March!

March back, walk in the opposite direction.

Very soon you will come to the path leading to the right. That is the **RIGHT** path. The path of Service to the other fellow. The path of creation. The path of usefulness and remember as you turn your back on the ways of Selfishness and self-indulgence, that there is no sickly sentiment about it. You are serving yourself by serving others. Man must be good and **DO** good to **MAKE** GOOD.

And again the seer of some two thousand years ago stands out in bold relief as the Master teacher of all the ages.

Jesus was a Jew. His was the Master Mind on economics.

If you would arrive at the goal of making good, "Enter ye at the start gate."

Behold the paradox:

Self-less-ness is self-full-ness.

The Press and Public Service

The last of a series of two articles offering a discussion of the
problem of Press Sensationalism

By CLYDE K. HYDER

SOME of the methods proposed for the elimination of unsound journalistic practice—such as the establishment of endowed publications—are impracticable. Everyone agrees that freedom of discussion should be preserved; that there should be no further restriction of the rights of the press. If other remedies were not available, this might be justifiable on somewhat the same ground that pure food laws are justifiable—adulterations of truth in the form of spurious journalism being more permanently injurious than most adulterated foods. But it is patent that true freedom of speech must not be tampered with. To muzzle the press would be to pave the way for measures incompatible with American ideas and fatal to democracy.

It is a mistake, however, to suppose that public taste can be depended upon as a corrective influence. A certain Russian publicist, Pobiedenoskeff, once said:

"The healthy taste of the public is not to be relied upon. The great mass of readers, idlers for the most part, is ruled less by a few healthy instincts than by a base and despicable hankering for idle amusement, and the support of the people may be secured by any editor who provides for the satisfaction of these hankerings, for the love of scandal, and for intellectual pruriency of the basest kind."

The obstacles to better journalism have been enlarged upon by those who defend the existing order. Although the yellow journal always has a certain vogue, and although sensationalism often means a mounting circulation, it is undeniable that better newspapers are growing in circulation and influence. Conspicuous among the latter is *The Kansas City Star*, founded in 1880 by William R. Nelson. *The Star*, which is comparatively free from sensational elements, has usually led in movements of civic reform; it is said that Mr. Nelson "pulled Kansas City out of the mud and made it a city of parks and boulevards."

Perhaps the most model newspaper is *The Christian Science Monitor*, founded in Boston in 1908 by Mary Baker Eddy. The writer of this article, though not a

Christian Scientist, has been acquainted with that paper for several years, and he has yet to see a publication which deals more successfully with news of international scope, as well as with art, education, music, literature, and industry. It is entirely free from the sensational; and its editorial page has always been characterized by fairness of mind and clarity of vision.

THE social service performed daily by newspapers and periodicals is of incalculable worth. Strange and trivial as that first column of advice in *The British Apollo* may have seemed, it was the forerunner of hundreds of columns devoted to personal service, often to the satisfaction of that very human longing for friendly counsel felt by nearly everyone at some time of his life. In a measure the press has been able to realize Addison's ambition to bring philosophy down from the clouds and make it dwell in the bosoms and business of men; it is daily ministering to human wants in its appeals for the homeless, the suffering, the famished; Free Ice Funds and Fresh Air Funds are continually being sponsored; and the art of living is being made more delightful, as the objectified intelligence of the world brings added vigor to the heart of mankind, the vitalizing influence of ideas, like new blood in a sick man's veins, flowing through great arterial channels of communication.

Nor has the press neglected its duties in the molding of public opinion. Professor Ross says: "That militant ethical opinion which slashes now here, now there, laying low at each stroke some wrong or abuse, is the outcome of improvements in the apparatus of publicity."

The achievements of newspapers in every particular, therefore, are a constant reminder that the ideal of consecration to public service is not unattainable. Through the education of the public and the education of future journalists present standards can be somewhat improved. As a matter of fact the social significance and the ethical responsibilities of journalism are being taught to-day to hundreds of students in professional schools.

DOCTOR CHARLES M. SHELDON, now editor of *The Christian Herald*, was one of the earliest and most consistent advocates of a better press. "In His Steps" dealt with the ethical phase of editorship at some length. This book, first published in 1897 while the author was a pastor in Topeka, Kans., was widely read. Doctor Sheldon's characters asked themselves the question, "What would Jesus do?" when confronted with problems of principle. Edward Norman, the editor of the story, initiated radical changes in the policy of his paper in order to conduct it as he thought Jesus would, if He were its editor. A challenge soon came to Doctor Sheldon to prove the practicability of such a plan. The management of *The Daily Capital* of Topeka permitted him to be editor of that paper for the week beginning March 13, 1900. During that week the circulation of *The Capital* increased by many thousands.

Whatever significance this experiment may have had, it was in Kansas that one of the first codes of ethics for journalists was adopted. If Kansas has become proverbial as a stamping-ground for utopian idealists, it has always been progressive; and among its constructive achievements is this code of ethics, which was approved by the Kansas Editorial Association in 1910.

The Kansas Code probably led the way for the Oregon Code, adopted at the Oregon Newspaper Conference this year. According to Dean Eric W. Allen of the University of Oregon, "Oregon is a state characterized by the absence of sensational journalism."

The following is an extract from the preamble of the Oregon Code:

"The printed word is the single instrument of the profession we represent, and the extent to which it is shaping the thoughts and the conduct of peoples is measureless. We therefore pronounce the ethical responsibility of journalism the greatest of the professional responsibilities, and we desire to accept our responsibility, now and hereafter, to the utmost extent that is right and reasonable in our respective communities."

THE first section of the Code entitled "Sincerity; Truth" defines accuracy as "the absence of actual misstatement, but the presence of whatever is necessary to prevent the reader from making a false deduction." It condemns "the dissembler, the distorter, the prevaricator, the sup-

pressor, or the dishonest thinker." The statement, "If new evidence forces a change of opinion, we will be as free in the acknowledgment of the new opinion as in the utterance of the old," is interesting as a reflection of a new spirit of fairness. Formerly newspaper editors were reluctant to acknowledge even errors in reporting facts. In his "History of American Journalism" James Melvin Lee tells a curious story about Samuel Bowles, the able and conscientious editor of *The Springfield Republican* of post bellum days. A man whose death had been erroneously reported in *The Republican* requested that Mr. Bowles insert a correction. Mr. Bowles explained his reluctance to make such corrections and then said, "We can not print a correction, but as your case demands some attention, we will bring you back to life by putting your name in the birth column."

The second section, "Care; Competency; Thoroughness" declares that, inasmuch as newspaper editors are "the active enemies of superficiality and pretense," journalists should be trained with the idea of attaining the same amount of competency and thoroughness as the most efficient members of other professions.

In "Justice; Mercy; Kindliness" editors are urged to respect private reputation as much as possible, and to resolve to conduct their publications and to direct their writing so that their work will at all times be characterized by the three essentials named.

THE section called "Moderation; Conservatism; Proportion" expresses the desirability of avoiding appeals to the passions by "improper emphasis, by skillful arrangement, or by devices of typography or rhetoric."

The comments of the Code on partisanship and propaganda are significant because of the nature of the menace they seek to combat. The publicity agent and the promoter of propaganda in favor of this or that special interest often make strict reliability impossible. Commenting on the need for a code of ethics for journalists Dean Allen said:

"Whole sections devoted to the automobile industry, columns of theatrical 'notes' and even 'criticism,' book 'reviews,' much industrial, financial, and real estate 'news,' college and university items, stories of organized uplift movements, and a considerable body of political and administrative news from governmental cen-

ters are furnished to the press in the form of publicity 'handouts.' Papers use varying amounts, some very little; some freely. All is more or less biased by private interest."

A notable advance in newspaper ideals is signalized in the resolution to "rise above party and other partisanship in writing and publishing."

The sixth section of the Code is even more promising. "We will consider all that we write or publish for public consumption in the light of its effect upon social policy, refraining from writing or publishing if we believe our material to be socially detrimental." If the spirit of this statement is observed, a death blow will be dealt to the "yellow" paper.

THE last part of the Code is concerned with advertising. There is especial need for careful definition here; for a

multitude of quacks and charlatans prey upon the public through advertising. A strict interpretation of the clause, "We will not make our printing facilities available for the production of advertising which we believe to be socially harmful or fraudulent in its intent," would do much to remedy the existing situation.

Even this brief summary of the Oregon Code may serve to show how it is possible for newspapers to recognize more and more their responsibility for the welfare of the public. The closing paragraph of the "Declaration of Principles and Code of Practice," adopted by the Missouri Press Association in 1921, epitomizes the hope for a better press:

"In every line of journalistic endeavor we recognize and proclaim our obligation to the public, our duty to regard always the truth, to deal justly and walk humbly before the gospel of unselfish service."

Have You a Gold Mine in Your Cemetery?

By I. H. SAYMAN

ALMOST every business man has in his pocket the address of a chance acquaintance, or of one to whom he has made a business proposition. He promises himself to call on Mr. Blank next week. These names may have been entered in your memorandum book, or as frequently, they are just on a card or a slip of paper, you feel sure you will remember what it is about, but in the stress of other business the matter is neglected or forgotten.

Then on your desk in the nooks and corners, we find unanswered correspondence and addresses of prospective customers which you expected to answer and turn into business "as soon as you had a little time" but they accumulate and lie around until they resemble a neglected cemetery with its fallen and toppling tombstones in a "no-body cares" sort of a fashion, and finally you realize you must get at it. The best are sorted out and attended to; only to find that the business which could have been had, has gone to your competitor.

I have found this to be the case in my own business. Fifteen minutes each day would have cleared up many of these tombstones which marked the last resting

place of my beloved hope, that was alive but was slain with my promises of attending to it "next week" unless by chance it was resurrected by one of my competitors, but for me it had died twixt the time of promise and fulfilment.

THEN there is the cemetery of neglected opportunities and the promises we make to ourselves of taking a new grip on life's possibilities, or of discarding a habit which we believe to be an obstacle to our success. We feel it will do no great harm to yield "just once more," not realizing that we are sowing the negative weed seeds which must be uprooted in order to make room for the growth of the plants which sustain life. Our every hope lies in constantly and persistently driving ourselves, continually watching and striving to overcome the habit of procrastination, of putting off until some more convenient time the things which should and could have been done at once if we had put forth just a little more effort.

How often have you, dear reader, neglected to read the helpful advice and suggestions contained in this and other similar magazines and used the same time in reading the horrible happenings of the

day in your daily papers instead. Are you striving to reach a higher and more successful goal in life? Are you trying to be a leader, a recognized authority in your particular line of endeavor? Are you really striving or are you trifling like the child going to school, "just killing time," going along the path of life strewn with splendid opportunities; but through your constantly repeating to yourself that yours is a hard proposition, you eventually lead yourself into believing that this is a fact.

Mr. Merchant, have you ever realized that your show windows have wonderful advertising possibilities? Is your window display the sort that compels the passer-by to *stop, look and listen*? You have the goods. You have the window. Why not use them to make your display the most attractive in your line of business? An attractive display of goods in your show window causes more attention than fly specks; it takes time to make a display, but it brings in the dollars for which you are striving, and pays better than a cemetery of neglected opportunities.

HERE we must pause to ask the question, WHY? Why will a man neglect his own best interests? Why will a child neglect his studies? It may be summed up in a single word, I-N-S-P-I-R-A-T-I-O-N. But how you may ask, can we inspire a child. The human family are imitators. If you read detective stories to a boy he will try to become a detective. If you read the stories of the achievements of others, who with the same or even less opportunities have won out in a big way, the child-mind will feel the thrill of victory and decide to make the fight. The grown-up child, called man or woman, can be inspired as well.

You will find a helping hand ready for you to grasp the moment you decide. The trifle you have spent for this magazine may be made a paying investment for you. I consider it has made me thousands of dollars by offering suggestions which I have been able to revise to suit the needs of my business. Keep on spending a little each month for books, courses and magazines. I have found it a splendid investment. This kind of reading study has placed me on the winner's side of my business problems, TO-DAY IS THE DAY OF YOUR EARTHLY SALVATION. TODAY YOU MAY BE BORN AGAIN IN THE BUSINESS WORLD OF GREATER SERVICE, if you will only grasp your opportunities.

I started to study my A. B. C.'s after I was twenty-four. At the age of sixty I am trying to help you to help yourself. I can tell you it is worth while trying. To help along the fellow who will really try, I am giving, with my compliments, two booklets: "The Man Who Bossed Johnson" (a reprint) will help you to master yourself; "The Valley of Success" is inspirational and tells how to accumulate. Send no stamps—I pay the postage. I will also be glad to answer personal questions and help in the solution of your personal problems.

I believe the method of progress is through the development of our minds, and that our happiness comes from the help we give to others. I am striving to make the world a better place. My slogan has been "If others win, I can." It has given me courage to keep on keeping on. My address is I. H. Sayman, 146 Equitable Bldg., Baltimore, Md., U. S. A.

Editorial Note

Mr. Sayman adds the following post script to his article reproduced above: "I have published a book, 'Utilizing Our Waste Power.' It has 164 pages, cloth bound, is indorsed, advertised and sold by the Business Philosopher. I will refund the purchase price if after reading my book and applying its principles, you are not a greater success and better for having read it." This book is advertised elsewhere in this issue.

SUNSHINE AND AWKWARDNESS

By Strickland Gillilan

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A book filled with happiness, clever, original fun and all the other good things that help to get the best out of life. Obtain Gillilan's books and you will not need a medicine chest.

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THE BOOK BUYERS' BUREAU
140-142 Monroe Avenue
Memphis, Tenn.

Youth Renewed Through Service

By LOUISE VESCELIUS SHELTON

President, National Society of Musical Therapeutics

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THE Old Home Town looks good to us as the Old Home Week draws near. Curiosity, that great element of impulse in the human make-up impels us to ask the man from home.

"Who is living in the Big House on Main Street?"

"Nobody. The house is deserted. In fact, the big houses all over the world are being deserted," is his reply.

The New Woman is emancipating herself from them. She refuses to keep a boarding house for untrained servants.

One woman I know was fifty years of age, and living alone in a house of many

rooms, when she realized that she was facing a monotonous old age. She quickly turned herself about and through using the Principle of Service, our Friend Mary renewed her youth. From her big house on the hill top, she could see the sun rise in the East in all its splendour, while the moon, still at its full, slowly set in the Western sky; both shining brilliantly at the dawn of day. A great sight to the city dweller.

Fortunately, her attention was attracted to the children of the settlement schools, and she decided to open her house and take in a few of these children during the sum-



mer months. To do this it was necessary to get recognition from the state she lived in. She then proceeded to take a course of training in Columbia College in Montessori principles and methods for the training of children.

ON receiving her diploma, she opened her big house and took in eight children, from two to twelve years of age, with paid teachers to look after them.

Small tables and furniture adapted to their needs were placed in the rooms, and they slept in the dormitories under the trees. By preparing herself for this life of service every fibre of Mary's being has awakened into action. Everything she owns: house, land, cows, chickens and automobile are now being pressed into service to strengthen and better the lives of the children. The grocers and storekeepers in the village vie with each other in serving her while the devoted teachers reap the needed benefit of change from their work in the Ghetto in the winter.

And so the children bring their blessing with them. Their frail little bodies and old faces grow plump from drinking milk and cream and eating fresh eggs with homemade bread and butter, together with vegetables raised in the enriched garden soil. During the years of hard work and eternal vigilance on the part of our Friend Mary, not only the children have been benefited, but their parents also. No doctor bill has been presented, for the children have been fed up on "Music, but no meat." During the morning hours they study under the supervision of the teachers on the wide piazza and in the glass enclosed room, formerly the owner's parlor, in the center of which stands a Steinway

Grand Piano. To see the joy on the faces of these children and watch their grace of body while they do their rhythmic dances, interpreting the music in their own way, makes one pause and think of the possibilities of the physical, mental and spiritual development in the child yet to be obtained through rhythmical vibrations.

WHEN the spirit of Music calls to the spirit of the child to come forth, it understands and responds to a degree that makes the grown-up marvel.

In a thousand ways these foreign children from the slums of New York City show quite unconsciously how their environment is moulding them into becoming future American Citizens of promise.

However, it is only through the cooperation of hired helpers that such a home can be made helpful, or even possible for children. Responsibilities roll up in proportion to the need for service. But somebody must take care of the one hundred and thirty-four thousand babies born yearly in New York City alone?

We were glad to hear that the slogan of the late International Convention for Woman's Suffrage held at Washington, D. C., was: "Fewer Babies, but Better Ones." Therefore, let us start a national movement to 'annex' the big deserted houses throughout the land, and turn them into homes where all the babies can be educated.

Take the children out of the cesspools—called cities—and let the unmarried mothers love them back to health and happiness.

Our Heavenly Father has no illegitimate children.

Right Thinking Brings Big Success

WRONG THINKING LEADS TO FAILURE

You can learn how. IT'S THE POWER OF MIND. I teach you. Send 25 cents, 1 or 2 ct. Stamps for literature. Mrs. Agnes Mae Glasgow is the oldest, longest time teacher of Mental Science in the country.

AGNES MAE GLASGOW

160 Claremont Avenue

NEW YORK, N. Y.

The Gospel According to Business

By JOSEPH WHITE NORWOOD

Business Is the Exchange of Service For Service

A PAIR of shoes, a day's wages, a loaf of bread, labor expended in building a house, cultivating the ground or in doing anything else useful, represents Service. Everything bought or sold in this world, represents Service. The facilities for effecting the exchange of things, such as salesmanship, advertising, transportation, manufacture, bookkeeping, brokerage—all are parts of the machinery of Service.



Joseph White Norwood

Born in Kentucky mountains, August 23 1877. Graduate of Center College, studied and practiced law for fifteen years. At various times has been in real estate, printing and publishing business, edited small weekly and monthly magazines, installed and ran an ice and electric light plant in a mountain town. Was also once postal employe and a few other things that attracted a passing fancy, such as reporter, editor of business pages, advertising man.

Now assistant editor of the Louisville Herald, business manager of the Louisville School of Art, special correspondent of the New York World and state secretary of the Kentucky Educational League. Author of "Psychology of Business or Success Inevitable," to be off press January 1. He has done his duty; is married and has two girls.

Money is the symbol of and medium of exchange for Service.

Labor is Service.

Capital is stored up Service.

The man who works and earns a dollar is a laborer.

The man who saves a dollar is a capitalist.

He who both earns and saves is a laborer-capitalist, because he stores up and keeps in reserve for future release when needed, a part of his Service.

By natural law, humanity constitutes the dominating family or brotherhood of the world, by reason of superior intelligence to the lower families of living things. Each individual human is by nature charged with rendering a certain, definite amount of Service to the whole body of humanity, in return for the right to live and enjoy life.

These are self-evident truths.

Recognition of these natural principles and conduct of business according to natural law inevitably result in business success. Any attempted violation of these principles, either willful or through ignorance, inevitably results in business failure and disaster.

Thinking in Terms of Service for Service

COAL and rail strikes menace the national welfare.

Co-operative groups of capital and co-operative groups of labor are engaged in what each is pleased to call "a life and death struggle" over conflicting theories of business. Neither side appears to perceive its identity as related to the whole body of humanity—hence each has adopted an attitude toward business that is fundamentally wrong.

They think in terms of their individual "rights" to property, position and jobs . . . as they see those "rights." They do not think in terms of Service and the exchange of Service.

Individuals associate themselves together for the purpose of collective bargaining, which is right and natural. These associations both of capital and labor (so-called) theoretically think and work as entities. Their disagreements with each other, as well as their agreements, do not fundamentally differ in operation from those which occur between individuals.

On the side of capital, however, money is regarded as something more than a medium of exchange for Service, while on the side of labor, a job is regarded as something more than an opportunity to render Service. Money and jobs have come to be regarded as property by those who temporarily possess them. This attitude toward money and jobs is wrong. Hence the disaster that overtakes business at all too frequent intervals.

Money is an invention of ancient origin, designed to facilitate commerce. It does away with the necessity of a man who produced a suit of clothes which he did not need for himself hunting around to find another man needing the suit. Money can be stored and transported in a small space to exchange for things representing the Service of many individuals.

What Is Money?

FROM this, it will be seen that a dollar is merely stored up labor or Service.

Service is not property—it is energy, force, power.

The dollar is not power but only a symbol of power.

Labor is engaged in the business of generating this power.

Capital is engaged in the business of conserving this power and seeing that none is wasted. It collects and stores away to be used again, all the money earned by individuals, who are to improvident to save it themselves or too ignorant of its uses to provide against the rainy day by wise investment.

Experiments have been carried out to test the theories of those who maintain that the money of the world is unjustly and unequally distributed; that if all people were given an equal chance, the world would henceforth conduct itself in a happy and prosperous manner.

The results of these experiments have invariably shown that where the equal distribution of money and other alleged property and wealth was made, always and very soon, a few individuals would acquire the greater part thereof and become capitalists, while the majority as quickly became poor again and denounced the capitalists as robbers.

Human nature it seems must be taken into consideration in such experiments—a fact which the experimenters usually overlook. It is the nature of some humans to be lazy and indifferent in the matter of Service to their fellows. It is the nature of others to be greedy and desire to wield

power to their own selfish advantage.

The lazy ones are content to live from day to day on the returns earned by the least expenditure of Service. Such a thing as working overtime to acquire a surplus, or of saving that surplus earning when it is acquired, does not appeal to these lazy ones.

The greedy ones merely take advantage of the lazy ones and appropriate to themselves the waste they occasion by improvidence. Seeing this improvidence, the greedy ones adopt the attitude toward the lazy ones of treating them as beings of lower intelligence, to be given just so much of the money they earn as will enable them to live in the simplest manner, without any of the comforts the greedy ones themselves enjoy.

What Is a Fair Wage?

THIS raises the question of what a day's wages should consist of—and again the attitude of those who pay wages is equally as fallacious as that of those who receive wages, because both capital and labor refuse to think in terms of Service and insist upon thinking in terms of dollars as property.

Life, liberty and the pursuit of happiness, are said to be the inalienable rights of man. For Service given, whatever that Service may be, he is entitled to an equal amount of Service that will enable him to maintain those rights. Nature seems to have so provided that at least eight hours of every twenty-four is demanded of a man in Service for his fellows, before he can be released from his obligation to them. This division of time differs for various reasons.

Now if those who pay wages, would think of money as the symbol of exchange of Service, rather than as a thing of fixed value, there would be no difficulty in getting at the wage scale for any line of business. Individual workmen know what it costs them to live comfortably and happily and therefore they are willing to work for that definite sum as a rule.

A laborer, for example, accepts employment at \$5 per day because \$5 will buy a certain amount of food, clothing, shelter and mental enjoyment. But owing to the vagaries of human nature, inequalities soon occur in market prices and the laborer discovers in a year or two that his \$5 has fallen in purchasing power to one-half. He therefore demands \$10, believing that will solve his problem—which it may do for a short time, though certainly not for long, as the cost of living will soon fluctuate again.

IT DOES not occur to the laborer that capital which pays his wages is subject to this same rise and fall in the cost of living; or that capital is able to withstand the destructive effects of this fluctuation only because it makes a business of storing up money in "flush" times in order to throw its power into the breach in "hard" times.

Nor does it occur to capital that because of labor's improvidence, it has an obligation, self assumed, to use its money in stabilizing markets and wages rather than seeking further advantage for itself.

Now should both labor and capital face the real truth, namely, wages, paid in money represents a reward for service, they would then be able to intelligently solve all their difficulties. If \$5, at a stated period, represented a just day's wages for certain Service rendered, it did so because its purchasing power was 100 per cent.

Adopting (for the sake of illustration) \$5 as a standard day's wages for a year, the matter of periodical adjustment of that standard to fit the purchasing power of a dollar every year would be an easy matter. If the cost of living went up, wages would automatically go up. And if it went down, wages would go down.

Growing out of the ignorance of labor concerning the nature of business as an exchange of Service for Service (though this ignorance is scarcely less than that of capital) labor has come to regard the job of the individual workman as his property, just as capital looks upon the dollar.

Hence, when labor is dissatisfied with the conditions under which he executes his job, he leaves it, in order to compel capital to better the conditions—still holding that the job belongs to him.

A more absurd attitude toward the job would be difficult to imagine.

Property *belongs* to those who use it. Possession does not imply permanent ownership.

When property is deliberately thrown away, it is safe to assume that some one else will quickly appropriate it and use it, regardless of artificial restrictions. Human laws cannot override Natural Law and Human Nature.

In order to maintain individuals in possession of property of any kind, it has been found necessary in civilized countries to enact laws under which others than the possessor are barred from use of the property without the owner's consent. If the owner refuses to use it, he or the

law of the land acting for him, must keep it guarded.

In the case of the striker who surrenders his job, there is not even this artificial restraint of national or state law to prevent another person from immediately taking over the job.

Who Makes the Job?

JOBS are made by nature and not by man. Capital doesn't own the job any more than the striker. Business is organized and by the nature of its organization, jobs are made available. That is natural law—that if conditions are established, jobs become available.

To illustrate: The United States decided to build the Panama Canal. Plans were worked out requiring certain labor. The conditions established naturally necessitated certain kinds of jobs—digging chiefly. Building that canal and its locks had to be done by digging and building. It could not be done by writing poetry or keeping books or merchandising.

Right Attitude Toward Work

BUT suppose labor adopts the right attitude toward the job and regards it as merely an *opportunity for service* provided by nature rather than by man who only makes the opportunity available. What then?

He will then understand that the job is his—that it belongs to him—only while he performs it. He will cease to look upon the "boss" as the owner of the job and look upon him only as the man who is willing to pay a certain wage to have the job, connected with his business, performed.

Labor would no longer work for capital, but with it.

Capital would no longer be worked for but would recognize that it was being worked with.

It may be everyone's privilege to quit the job whenever he wants to. But if he quits all jobs he must be willing to pay the price, for nature demands it. One cannot avoid it any more than the capitalist avoids payment for his mistakes and injustice.

There is no such thing as getting something for nothing in this world. You always pay in some manner. The richest men in the world have paid for every penny of their wealth. They either paid in honest Service or else in loss of health, and happiness. And so you must pay in some way for refusing Service. You will sustain an equal loss of Service that would otherwise be rendered you.

UPON a man's attitude toward business depends his success in business.

Success is like a city toward which a traveler turns. So long as the traveler keeps on the road leading directly to that city, he has the assurance of Nature that he will get there.

But suppose the traveler gets dissatisfied with the road and takes another that looks easier but leads in the opposite direction. He has reversed his attitude and

will not arrive at his destination.

So the man whose attitude toward business is correct will succeed and he who reverses that attitude will fail. The attitude toward business herein described, is the correct one. No successful business man has ever yet succeeded without, in some manner, intuitively or knowingly, adopting that attitude. The degree of his success has been measured by the extent to which he adopted the right attitude.

Lost Motion

By R. J. STRITTMATER

THE man who conducts our factory sales contests was telling the other day of the first time he ever went out to make a sale. He was working for a publishing house, business was poor, and his employer sent him out to sell some advertising space to a bell manufacturer.

Still in his teens, he set out upon this mission with great misgivings. What he didn't know about salesmanship would have filled the Congressional Library. He would rather have given up a week's pay than to make this call.

what he could see of the interior.

Inside was a man, wearing glasses and reading the newspaper. The man, so it seemed to the salesman, looked very fierce. So he walked to the end of the block, where his courage returned, and then he started back to see the bell manufacturer again.

On the second time past the door, it occurred to him that he really shouldn't disturb the man while he was reading the newspaper. On the third time past, he didn't quite see why anyone should want



On the fourth attempt he actually summoned up enough courage to go inside.



He emerged with a \$200.00 contract in his hand.

However, his duty was plain, and so he finally arrived at the building where the manufacturer had his office. Once there, his first impulse was to run away. He didn't quite do that, but instead he sauntered past the door, glancing in to see

to advertise bells in his publication anyhow. But on the fourth attempt he actually summoned up sufficient courage to go inside. He emerged ten minutes later, with a two hundred dollar contract in his hand.

(Please turn to page 52.)

Wanted: Better Salesmen Abroad

By JULIUS KLEIN

Director, Bureau of Foreign and Domestic Commerce

(Can be profitably read by salesmen at home—ye editor)

ONE of the most vital essentials to our success in foreign business today is the selection of efficient traveling representatives of American firms for service abroad.

A comprehensive world survey of this phase of American trade development by experts of the Department of Commerce has revealed striking facts and conclusions. Several instances have recently been brought to light where unwise appointments have proved extremely costly, or even disastrous, to American manufacturers whose judgment was at fault.

This is a most serious problem, involving, as it does, not only the welfare of the offending firms but the good will and standing of American export business in general. In foreign countries the traveling representative of an American house is regarded as the spokesman of his country as well as of his company—he has the power to build up or damage the prestige of both. The banner bearers of American industry in the world markets should be the best men obtainable, and every effort should be made to secure capable "Americans" to perform the task, even at some temporary sacrifice in domestic trade.

A partially successful pill salesman, whose sole qualification for the position is knowledge of Spanish and of "the customs of the people," may not be so successful in the automobile business. This was the recent sad experience of the manufacturers of one of the highest priced makes of American automobiles in South America. The vendor of "cure alls" made the American auto company ridiculous in the eyes of scores of shrewd Latin American business executives who put the incident down as "just one more example of Yankee stupidity."

Precisely the same mistake was made by a leading revolver concern which sent out as its South American salesman an accomplished linguist, the son of a missionary, born and brought up abroad, who had spent two weeks in the factory in New England. On his first business call he took his samples apart and couldn't put them together again.

ON THE subject of nationality, many firms favor the selection of a real

American bearing the indubitable appearance of one in preference to a naturalized citizen who is selected solely because of his knowledge of the language and customs of his native land. Many foreign firms have a keen respect for American business methods and they will frequently do business with a bona fide "Yankee" who evidently lacks polish, as against a man of their own nationality who approaches them as the representative of an American house. His record, his character, his family connections in the country, and many other factors may mitigate against his success in his home country in the robes of a "Yankee salesman."

In considering a prospective traveling agent, it is undesirable to give exclusive attention to any single element or phase of his equipment. He must be suited (a) to the territory and the trade to be visited; (b) to the line of goods to be handled; and (c) to the commercial policies of his employer. He must be a trade builder in the wider sense and not a mere order-book filler. The agent should be a man of good education, thoroughly versed in the fundamental technical aspects of his field. He should possess a broad fund of information so that he can converse with foreign buyers about something besides his own line of goods. Superficial knowledge of the topics of the day frequently paves the way for profitable business, especially in Latin America. He should be able to "sell American manufacturing methods as effectively as a bill of merchandise or an individual unit of machinery, persuading a prospective foreign buyer that the American way of producing a given article is eminently efficient, or possibly, superior to others."

Personality and stability of moral character are factors whose importance can scarcely be overestimated. The habitual gambler, the drunkard, or the fast liver is a distinct liability, no matter how brilliant he may be as a salesman between the "twilight zones." The nonchalant readiness of more than one American firm to "take a chance" in these respects has cost this country large prospective business and, worse still, has distinctly damaged American reputation abroad.

IT SHOULD be made clear, however, that the warning against the unreliable traveler possessing the faults just mentioned, does not imply any prejudice against the salesman who is a "good mixer"—a mixer who blends his social activities with restraint and proper standards of living.

Tact and good manners are also essentials. The "hustler" with his American line of "bluff good-fellowship" frequently meets with disaster in South America. The Latin American is accustomed to well-phrased compliments and a strict observance of certain conventions. He dislikes the appearance of doing business in a hurry, yet, according to Director Klein, understanding of proper approach often results in actual orders almost as quickly as in the United States.

The "plugger" type is preferred to the tempermental "star" salesman, for it has

been found that the latter often suffers severe failure abroad when his customary spectacular methods cannot be adjusted to foreign conditions.

The salesman pioneering for his house and expected to select permanent agents must possess sound judgment. It is a common fault in this regard to assign agencies to dealers placing the largest orders, irrespective of the dealers' organization, stability, and capacity to render service. Equally dangerous is the selection of a house which is already handling so many more profitable classes of goods that the new line is certain to be slighted or ignored. When the agent selected happens to be a European, handling competing European goods, the error is all the more serious. The ability, therefore, to form a shrewd, just estimate of persons and situations is invaluable.

An American Salesman in Spain

By S. MEISTER

WE were the first to introduce the Spanish style of comb to American ladies and while in search of that tortoise-shell fad, I ran across a "pluck and luck" story of an American salesman that is well worth embalming in type.

Three years ago last May I was in Granada, that Spanish city of imprisoned princesses. It had been my intention to contract with a manufacturing plant there for a supply of Spanish combs but the rate of exchange plus unsettled labor conditions prevented a financial agreement so that afternoon before my departure for Cadiz, I had a chat with the genial hotel proprietor.

Anyone familiar with life in Granada might reason that our conversation would touch upon imprisoned princesses for that sunny Spanish town is the birthplace of the historic old swindle anent the beautiful and wealthy princess imprisoned in a dark, damp tower by a greedy relative anxious to garnish her fortune. I asked the posadero if many Americans fell for the crooked game played by hundreds of imposters in Granada, who continually market these fairy tales to credulous investors. He said that Americans were in the minority when it came to rescuing fair damsels in distress and he went on, with considerable gusto, to tell me the story of Russell Massey, the American

salesman who flim-flammed the flim-flammers.

Massey, at the time young and romantic, had been corresponding with a Spaniard who told the sales-coaxer that a beautiful



"You've seen that fellow hack a stick to bits with a razor, then Presto."

princess Moraymah was being held captive in a castle by the sea and as the young fellow had saved \$1,500, he made for Granada only to go bankrupt searching for the dark-eyed beauty, five hundred dollars of his bank-roll going to the swindler for pseudo-information concerning the fabulous lady.

BUT Massey was an American salesman and at one time had been a corner solicitor for a patent razor honing compound. You've seen that fellow hack a stick to bits with a razor, then presto! The magic honer rubbed over a razor strop restores the old keen edge. He then proceeds to cut hairs, etc., with it to show you how sharp the razor is, despite its rough treatment. Well, that job belonged to Russell for six months. But sometimes the crowds did not assemble fast enough so the young hustler bought a money-making machine. No doubt, you've also seen one of those wonderful contraptions. It looks like a miniature clothes-wringer and works the same way. You shove a plain white piece of paper in the back just as your mother used to push clothes through a wringer; you turn the handle and a genuine green-back crawls out the front.

Now as luck would have it, Massey had this machine with him and with the quick wit of his kind, he thought of the little mystifier, then hunted up the crook who

had defrauded him, shoved a piece of paper in the machine and behold! a twenty-peso bank-note (\$20) rolled out from between the revolving cylinders.

"Would the good senor sell the marvelous machine?" inquired the pop-eyed gancho (crook).

"Ciertamente," replied Senor Massey. "I'll sell it for \$1,500—not one cent less!"

To be brief, Massey got the \$1,500 for his machine which is just what he had when he left America on the advice of the crook. And in my opinion, he was justified in getting back his money.

In this connection, let me say that Massey had previously appealed to the local police but they only laughed at him for to them it was a common occurrence, something to be winked at anyhow. Granada's only mail-order business is done through these lost princess tales; therefore, it would be bad policy, reason the authorities, were the game to be stopped. It brings too much money to town.

And as for the tricked trickster, he didn't dare come back at the clever American because he would have been laughed to scorn even by his own people. And anything a Spaniard hates is ridicule! It hurts him worse than a knife-thrust.

I ASKED Senor Guttierrez, the hotel proprietor, if Massey had returned to America. No, he had bought a concession to sell water at bull-fights. This was a surprise indeed! Spain gives the world one seventh of its wine and yet the olive-skinned folks buy water at all public gatherings much as Americans spend their money for soda-pop.

The explanation of this mystery lies in the fact that Spaniards have never taken the trouble to refine their wine and the stuff usually tastes so bitter and is so plentiful that laborers often mix mortar with it. Every cellar in Spain has its wine-press; Volstead isn't a Spaniard; yet water is the national drink. At bull-fights they charge one centissimo (one fifth of a cent) a glass and Massey, with his first concession made enough money to branch out until he had over thirty exclusive permits to sell "agua fresca" at bull-fights, theatrical performances, cock-fights and other public gatherings. Of course, he employed about twenty-five muchachos (boys) at each place, otherwise, the dinero (money) would not have accumulated so fast.

The American prospered, sold out his concessions and today has one of the largest water distilling plants in Spain.



A 20 peso bank note rolled out from between the revolving cylinders.

Spaniards must have pure water to wash down their customary breakfast conglomeration of arguandiente (rum), thick chocolate and cebollas (onions).

Massey didn't find the princess he went to rescue but he founded a paying business in sunny Spain, so after all the crook who enticed him to Granada beckoned him to fortune and happiness. I say "happiness" because Senor Guttierrez told me at the

time that Massey was engaged to one of the belles of Granada.

This story is written from notes taken at the time and amplified during my voyage across the Mediterranean to Tunis, Africa, therefore I can vouch for its accuracy as told to me.

And it is just another verification of that truism that a clever salesman can make good any time, any place, anywhere.

The Sins of Our Business Neighbors

By RIVERS PETERSON

MOST of us spend considerably more time cataloguing the sins of our business neighbors than we do in analyzing our own shortcomings to see in what respect they may offend others. Possibly this has been a human characteristic since the beginning of time. Certainly it is responsible for the admonition, "And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own?"

We are so eager to believe ill of others that we readily accept the whispered confidences of the tale-bearer and though we fret our souls over the things we learn in this manner we do not consider them of sufficient importance to verify them.

If we but weigh what we consider the business sins of our neighbors we usually arrive at the conclusion, if we are fair-minded, that they are sins only because we have measured them by our own ideas. Dr. Holland has well advised, "Don't measure other people's corn by your own bushel."

A dealer will frequently spend much time relating the wrong things his competitor has done without realizing that the competitor is usually able to recite equally as long (and heinous?) a list of charges against the first complainant.

Opinions, like connected bodies of water, find equal levels. One dealer usually thinks of the other what the other thinks of the first. If the level of opinion is raised it must be mutual.

Storing these grievances in our mental warehouses, and hauling them out frequently for the purpose of inventorying, would merit commendation if the prac-

tice were productive of anything constructive. But in virtually all cases it merely serves to stimulate a spirit of retaliation.

"Getting even" is a common and useless trait of mortals. Men whose judgment is straight and true in other matters often allow their very natures to become warped and misshapen by the obsession that they must pay the transgressor in his own coin.

This is not productive of happiness and happiness is the ultimate goal of all effort. A vengeful spirit is one of the well-springs of hate and the waters thereof are bitter.

Hate breeds destructive thoughts. Men cannot think constructively and destructively at the same time. The smile withers before an unpleasant thought. To the extent that a man thinks destructively he eliminates the possibility of making the advancement that comes from constructive thinking and acting. This is but another way of saying that success is measured by the degree to which man can eliminate hatred from consciousness.

Dissect the lives of men who have really failed and you will find in an alarmingly high number of cases that a cancer of hate has eaten away the vitals of achievement.

We want above all things to be happy. We cannot be happy and hate. A fountain cannot send forth both bitter waters and sweet.

It is more than passing strange, then that while men delve into books of knowledge, and counsel with their fellows, that they may learn the secrets of happiness and success, they so often fail to observe the fundamental rule, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets."

Industrial Spurt Begins

By JOHN E. EDGERTON

President of the National Association of Manufacturers
(In the Industrial Digest)

INDUSTRY throughout this great land of ours will take on a real and definite spurt as soon as the brakes set upon it by the railroad and mine strikes have been completely released. By this I mean not only the return of the men to work, but an open evidence of a realization that the only way in which to put the country back on a real prosperous basis is to stop quarreling and go to work industriously and conscientiously.

"There can be no doubt in the mind of the public and of general business that the last two disruptions have put a check upon industry at the most inopportune time, at a moment when a majority of our active factories and industrial establishments were preparing to make extensions to meet an increased business that was already assured. Statisticians, official and otherwise, tell us of the hundreds of millions of dollars lost by the railroad and mine operators through the shutdown; of the hundreds of millions lost to the workers themselves through their selective idleness; but they can give no estimate of the other hundreds of millions of dollars lost to business in general by the economic setback. Had not the country been thrown into these disturbing conflicts, the factories throughout the land would today be in a position tremendously better than they were a year ago; and would be operating at a speed that we have not seen for two or three years.

Now Ready for Increase

"These statements are made advisedly and in view of recent reports received by the National Association of Manufacturers on the employment outlook for the fall and winter. These reports show that *practically every large industrial district in the country was, and undoubtedly still is, planning to make considerable extensions of its forces in the fall that would put hundreds of thousands of men back to work and add several billions of dollars to the payrolls of the country.* The two outstanding strikes not only delayed these extensions, but undoubtedly have made it impossible or impracticable for many of these industries to increase their forces to the full extent they had planned. The processes of reconstruction are much slower than the processes of

destruction and it is problematical just how much of a throwback on industry has been occasioned by labor itself.

"Governmental reports show that the production of raw products has more than come back to its own. Our farms have produced more than \$1,000,000,000 worth of produce above last year's record; wool production has increased and there are further fine reports on the production of iron. Industrial production would now be keeping up with this magnificent record had we not had the bickerings of the last few months to contend with; but even in spite of these drawbacks, *I am confident that the larger part of our industries will be found to be carrying out their program for extensions almost as fully as they had planned before, and that our industrial recovery will be speedier than some have thought.* The reports we have received on the employment situation show that about six weeks ago practically every basic industry was making arrangements to take on more men at the beginning of the late summer and fall business. The greater part of these extensions naturally were modest and meant probably the additions of 10% to 15% in the crews. But in some particular districts and particular industries, the organizations were preparing to make large additions, while some were preparing to double their forces. There were unusually promising outlooks for the iron and steel industries, building, automobiles, electrical machinery and tools, leather products, lumber products, textiles, paper and metal goods. The miscellaneous industries gave an excellent indication."

Keen Competition Coming

"I believe, with the strikes now in process of settlement, that we have come to the point where we need more than peace in our industrial fabric," Mr. Edgerton continues. "We need peace in our legislative fabric just as well—peace with Congress on our taxation problems, and on our tariff problems. The manufacturers are affected by these questions more than any one other class. Politicians, in their ignorance of the action and reaction of economic law, cannot be expected to treat these matters wisely. If the problems are left to the well-organized management

of other interests, the consequences can easily be imagined. The time, therefore, has arrived when the manufacturers must come out from their selfish isolation and through the submerging of their pride and individual opinion, when necessary to united action and through energetic co-operation, solidify themselves into a constructive working force for the solution of the complex and stupendous problems that are in the way of our progress.

"In my opinion, we are entering upon the keenest competition era in all history. The economic advantage which America now has is offset by certain other advantages possessed by our chief competitive nations. Under the discriminating tutelage of mankind's most efficient schoolmaster, misfortune, our European neighbors have learned lessons in suffering, endurance, patience, work, thrift and economy which equip them in an essential manner for a race to the goal of commercial and industrial supremacy.

"To maintain the lead which we now have in that race, we must not only increase our individual efforts, but must resolve to hold our place by a return to the same spirit of thrift, industry and determination by which our forefathers gave us this magnificent land in which to live."

Facts about our Country

ABOUT 999 people out of every 1,000 are dead certain that the state of Maine is a whole lot farther north than any other state. So cock-sure is the average American in this belief that he will cheerfully bet his last dollar or only spare tire on the proposition. But how his eyes will bulge with surprise when he opens up the old family atlas and takes a squint at the big map of the dear old U. S. A., and discovers that a little detached corner of Minnesota sticks up into Canada considerably more than the northernmost part of the Pine Tree state.

Most folks are likewise absolutely positive that Texas is a good deal farther south than Florida, which is another very common mistake. Cape Sable, the southernmost point on the mainland of Florida, is just exactly 49 miles farther south than the most southern point in Texas. The town of Key West, Florida, which is located on an island, is, of course, even farther south than Cape Sable.

Who can tell right off the reel which town in the United States is farthest east

and which is farthest west? It's funny how every person will cheerfully make a wild guess in trying to answer this question. They just naturally hate to admit they don't know. By the way, have you ever noticed how very few of us really have the courage to say "I don't know?" It's not a bad idea at all now and then to say "I don't know." It gives the person who "does know" an opportunity to tell you something worth while. Try it. The easternmost point in this country is West Quoddy Head, near Eastport, Maine. The westernmost point is Cape Alva, Wash.

If one wanted to take the shortest possible hike across the country from ocean to ocean, he would begin his trip at Charleston, S. C., and wind up at San Diego, Calif.

IF HIS feet and determination held out he would cover 2,152 miles on the trip, providing he kept a due west course and didn't wobble to the north or south. From West Quoddy head due west to the Pacific ocean the distance is 2,807 miles. From the southernmost point in Texas due north to the boundary of Canada is 1,598 miles.

The length of the Canadian boundary line from the Atlantic to the Pacific is 3,898 miles. The length of the Mexican boundary from the Gulf to the Pacific is 1,744 miles. The length of the Atlantic coast line is 5,560 miles and that of the Pacific coast line is 2,730 miles. The Gulf of Mexico borders the United States for 3,640 miles.

Would it amaze you a trifle to learn that the island of Cuba, if transposed directly north would extend from New York City to Indiana, or that Havana is farther west than Cleveland, Ohio, or that the Panama canal is due south of Pittsburgh, Pa., or that Nome, Alaska, is farther west than Hawaii?

The gross area of the United States is 3,026,789 square miles. The land area amounts to 2,973,774 square miles, and the water area—exclusive of the area in the Great Lakes, the Atlantic, the Pacific and the Gulf of Mexico within the three-mile limit—amounts to 53,015 square miles.

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E. V. GAHAN

Suite 709 Lankershim Bldg., LOS ANGELES, CALIF

Balancing the Composite Type

Seventh article in the series on the "Science of Morphological Character Analysis"

By H. D. APPLEBY

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IF WE were all extreme types it would be no trouble to classify each individual at sight. But each one of us shows more than one basic type predominant, and it is somewhat puzzling to the beginner in character analysis to recognize the particular types in a subject and to determine their resultant characteristics. The purpose of this article is to show how to solve the composite type.

To be practical, the method of solution must not be complicated, but must be capable to being easily and quickly applied to either an exhaustive or an instantaneous analysis. The writer has worked out a simple method, which for all practical purposes gives us the correct answer. We will first show how it can be used in making a careful and exhaustive analysis.



CONSIDER first the Digestive Type, illustrated in Fig. 1. Referring back to the description of this type, you find his principal physical characteristics are "round head,

large girth around abdomen and hips, limbs round and plump, hands and feet plump with dimples in place of knuckles." Here are four principal physi-

cal peculiarities by means of which he may be recognized.

Of these four which is the most prominent or characteristic? Which is the one that would indicate the presence of this type if the other three were missing? This type is called the Digestive because he digests and assimilates his food better than any other type, which covers him with fat. This fat shows first around his abdomen. If there is any Digestive in the subject under observation, we would expect to find the evidence around his waist, if it did not show anywhere else.

Therefore let us give this characteristic a value of 40% and each of the others a value of 20%, making a total of 100% for the type. We would then have a table like this:

DIGESTIVE TYPE:

- 40%—Large girth around hips and waist.
- 20%—Head oval. In extreme types, pear shaped with large end down.
- 20%—Limbs round and plump.
- 20%—Hands and feet plump, with dimples in place of knuckles.

100%—Total.

If the subject has a round head and large girth around hips and waist, but legs and arms are small, then he shows only 60%

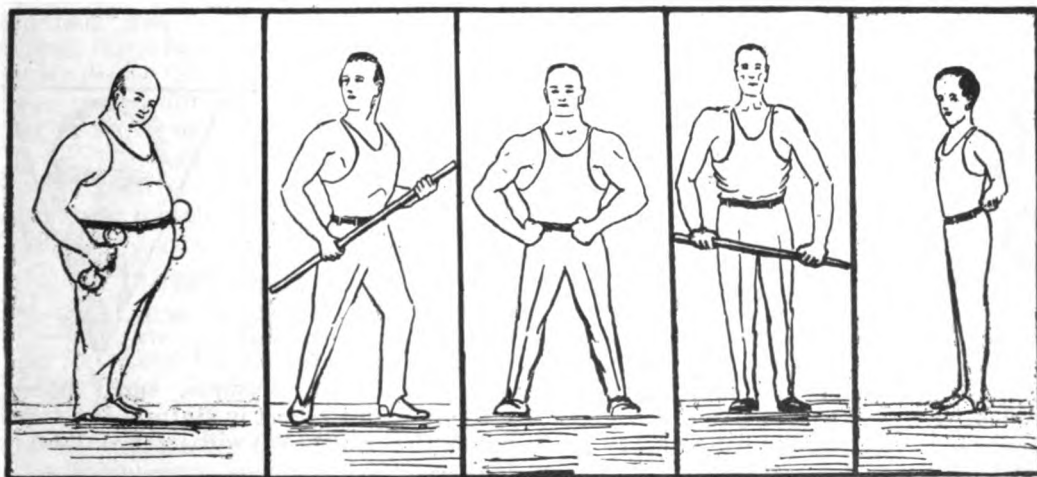


Fig. 1
THE DIGESTIVE

Fig. 2
THE RESPIRATORY

Fig. 3
THE MUSCULAR

Fig. 4
THE OSSEOUS

Fig. 5
THE CEREBRAL

of the Digestive. If he has all the above characteristics, then he shows 100% of this type. Now this does not mean that the subject is a pure Digestive, or this type only. He may also have all the physical characteristics of the Muscular, in which case he would also show 100% of the Muscular. Suppose these two are the only prominent types and each shows up 100% strong, then the subject would be equally balanced between these two types and we would say that he was 50% Digestive and 50% Muscular, although each type would be 100% strong.



NEXT take the Respiratory Type, which is shown in Fig. 2. Referring back to the description of this type, you find his principal physical characteristics are "hexagonal head, widest at cheek bones, convex upper profile of face, large chest development, wide, deep or both, and a ruddy or florid complexion." Again we have four principal characteristics.

Which is the most prominent one? This type is called the Respiratory because his circulatory system is better developed than in any other type. Consequently we expect to find an abundant and rich blood supply as his chief distinguishing feature. Giving this a value of 40% and each of the others a value of 20%, we have the following table:

RESPIRATORY TYPE:

- 40%—Florid complexion.
- 20%—Hexagonal head, widest at cheek bones.
- 20%—Convex upper profile.
- 20%—Large and roomy chest.

100%—Total.



NOW consider the Muscular Type, illustrated in Fig. 3. Referring back to the description of this type, we find his principal physical characteristics are "square head and large, square jaws, features prominent and well defined, but not angular, square skeleton, medium high to short, square hands that are muscular, and well developed muscles in the extreme type." These likewise can be arranged in four groups.

Now the Muscular Type is so called because his muscular system is better

developed than in any other type. Since this is his distinguishing physical characteristic, we will give it a value of 40% and each of the others a value of 20%, which gives the following table:

MUSCULAR TYPE:

- 40%—Well developed muscles.
- 20%—Square head and jaws. Features bold but not angular.
- 20%—Square skeleton, medium high to short.
- 20%—Square muscular hands.

100%—Total.

NEXT we have the Osseous Type, which is shown in Fig. 4. Referring back to the description of this type, we find his principal physical characteristics are "Rectangular head and angular jaws, features prominent and angular, tall and square shouldered, large hands and feet, large thick bones with prominent joints." These can be arranged in four groups.

The chief characteristic of this type is his large bony structure, which is more pronounced than in any of the other types. This is why he is called the Osseous Type. Therefore we will follow the same system by giving a value of 40% to his large bones and 20% to each of his other principal characteristics, with the following result:

OSSEOUS TYPE:

- 40%—Large bones. Prominent wrist and ankle bones.
- 20%—Rectangular head and square jaw. Features bold and angular.
- 20%—Tall and square shouldered.
- 20%—Large feet and hands.

100%—Total.



FINALLY we have the Cerebral Type, illustrated in Fig. 5. Referring back to the description of this type, we find his principal physical characteristics are "Triangular head, apex at the bottom, delicate features, small pointed chin, jaws not prominent, frail physique, small bones, medium high to short in stature, and small hands and feet." We will arrange these in four groups.

The most prominent feature of the Cere-

bral is his large brain. This is his distinguishing characteristic, for which he is named. In any given subject, this feature alone without any others would indicate a large percentage of the Cerebral. Consequently we should give this characteristic a value of 40% and to the others a value of 20% each. Then the following table will result:

CEREBRAL TYPE:

- 40%—Large brain.
- 20%—Triangular head, apex at the bottom.
Delicate features.
- 20%—Small bones and frail physique.
- 20%—Small hands and feet.

100%—Total.

HAVING established these tables of relative values, let us now see how they can be used in balancing the composite type. To do this we will analyze briefly an individual with the following physical characteristics.

Given a man who is 5 feet and 8 inches tall, weighs about 190 pounds, who has a round, full face with a pale complexion, whose head is medium long, wide above the ears and very high, with a convex upper and a convex lower profile, shoulders that are not broad but are sloping and rounded, a medium wide but very deep chest, stout around the waist and hips, legs and arms plump, hands and feet medium large but not excessively fat, muscles small and not well developed, small ankles and wrists, bones small in diameter and joints not prominent. Question: What basic types are prominent and what are their relative proportions?

His muscles are not well developed, he is not the short, stocky type with square head and jaws, and he is not the tall, angular, large boned type. Therefore we can eliminate the Muscular and Osseous Types and confine our attention to the other three types.

In the Digestive Type he has all the characteristics except "hands and feet plump, with dimples in place of knuckles." Therefore we have:—

DIGESTIVE TYPE:

- 40%—Large girth around hips and waist.
- 20%—Head oval.
- 20%—Limbs round and plump.

80%—Total.

In the Respiratory Type he has not a ruddy complexion and his face is not hexagonal in shape. Therefore we have:—

RESPIRATORY TYPE:

- 20%—Convex upper profile.
- 20%—Large and roomy chest.

40%—Total.

In the Cerebral Type he shows only two characteristics, a large brain and small bones. While his head is wide above the ears, his face is round and not triangular. Although he weighs 190 pounds, his bones and muscles are small and hence his physique should be classified as frail. Fat does not indicate vigor, endurance or strength. Therefore we have:—

CEREBRAL TYPE:

- 40%—Large brain.
- 20%—Small bones and frail physique.

60%—Total.

These show the percentages of the types that are prominent. We will now combine these percentages to determine their relative values. Adding these individual percentages and dividing each by the total sum, we get:—

- 80%—Digestive.
- 40%—Respiratory
- 60%—Cerebral

180%—Total.

$\frac{80\%}{180\%} = 0.44$, or practically 45% Digestive.

$\frac{40\%}{180\%} = 0.22$, or practically 20% Respiratory.

$\frac{60\%}{180\%} = 0.34$, or practically 35% Cerebral.

100% Total.

Therefore this subject is 45% Digestive 20% Respiratory and 35% Cerebral. It is admitted that this is a purely empirical method, but it is claimed that it is sufficiently accurate for all practical purposes and it is simple and easy of application. In analyzing so complex a thing as human character, a variation of one or two percent in the above relations makes no practical difference. In this method no measurements are necessary and no questions need be asked. All that is required is simply an inspection of the subject.

THE next question that naturally arises is: Having found these percentages, how can we translate them into mental traits so as to determine the resultant characteristics of this composite type? For the purpose of illustration, it will be sufficient to consider the principal charac-

teristics only. All other details are worked out in the same way. Keeping in mind these relative proportions, we proceed as follows:

The Mental Keynotes of these three types are:
Digestive—Physical enjoyment.
Respiratory—Responsiveness and love of variety.
Cerebral—Sensitiveness and love of solitude.

The Strongest Traits of these three types are:
Digestive—Geniality and optimism.
Respiratory—Quick response and charming personality.

Cerebral—A thinker and leader in ideas.

The Weakest Traits of these three types are:
Digestive—Indolence and self-indulgence.
Respiratory—Instability and excessively emotional.

Cerebral—Impracticability and sensitiveness to criticism.

Physical Enjoyment. There is nothing in the other types to interfere with a desire for physical enjoyment, except that the Cerebral, being a thinker, would control this desire to the extent that it would not be indulged to excess.

Responsiveness and Love of Variety. Sensitiveness and geniality reinforce responsiveness. As to love of variety, the indolence of the Digestive would counteract the desire for physical variety because that requires too much effort. This would leave a desire for mental variety only, and this would not be a strong desire because the Respiratory has only a 20% value.

Sensitiveness and Love of Solitude. Indolence detracts from sensitiveness, but responsiveness reinforces it. Since we have 55% of Respiratory and Cerebral as against 45% of Digestive, we will decide he is sensitive. Physical enjoyment, geniality, optimism and a charming personality all counteract a love of solitude. Since we have 65% of Digestive and Respiratory as against 35% of Cerebral, we will eliminate love of solitude.

Geniality and Optimism. Sensitiveness and love of solitude are the only counter irritants. But he is only 35% Cerebral. Therefore the subject is genial and optimistic.

Quick Response and Charming Personality. Indolence would interfere with quick response physically, because of the physical effort required, but sensitiveness would reinforce quick mental response, and the Digestive indolence is in the minority. Love of solitude would reduce the number of opportunities to display quick response without destroying the capacity and the Cerebral's sensitiveness would reinforce this capacity. Therefore the

subject is quickly responsive mentally, but not physically. Also sensitiveness to criticism would cause some restraint in the manifestation of this trait, but would not destroy it. As to a charming personality, a love of solitude and sensitiveness to criticism would detract from it. But the Cerebral represents only 35% of the subject, so we would say he had a fairly good personality. We would avoid superlatives in describing this trait.

A Thinker and Leader in Ideas. There is nothing to interfere with him being a thinker. Being strongly Cerebral, his Digestive Type indicates physical but not mental indolence. Therefore he could be a leader in ideas by delegating the details and the physical effort involved to others.

Indolence and Self-Indulgence. His 45% Digestive would make him physically indolent, but his 55% Respiratory and Cerebral would prevent him from becoming mentally indolent. His good self-control that goes with his strong Cerebral Type and his high head would prevent excessive indulgence in physical enjoyment. Therefore we would not call him self-indulgent.

Instability and Excessively Emotional. These traits belong to his Respiratory Type, which is only 20% in evidence. All of his other traits counteract these except indolence, which reinforces instability in a negative way. Hence, for all practical purposes, we can neglect these two traits.

Impracticability and Sensitiveness to Criticism. The Digestive and Respiratory Types are both very practical types and combined they represent 65% of the subject. As a Cerebral he is somewhat of a dreamer, but the other types will cause him to dream along practical lines, so that we can neglect this trait. As to his sensitiveness to criticism, the love of physical enjoyment, geniality and optimism of his 45% Digestive would modify but not destroy this sensitiveness of his 35% Cerebral. Therefore we would say that he is somewhat sensitive to criticism.

WE can now sum up this particular subject as follows:

MENTAL KEYNOTE:—Physical enjoyment, responsiveness, sensitiveness, and some desire for mental variety.

STRONGEST TRAITS:—Geniality, optimism, quick response mentally, a fairly good personality, a thinker, and a leader in ideas.

WEAKEST TRAITS:—Physical indolence and somewhat sensitive to criticism.

(Please turn to page 62.)

Why I Read Advertisements

By T. SHARPER KNOWLSON

ONE man said: "I never read advertisements."

Said the other: "I always do."

Which of these two men is likely to know more, to gain more and to do more—the man who never reads the ads or the man who does? It will not take you long to answer that question. Your common sense tells you that the advantage is not with the "never" fellow, but with the "always." Knowledge is power—and advertising knowledge is no exception. In what sphere is business ignorance a benefit? I cannot think of one. This lofty superiority towards advertisements is pure snobbery.

BUT even the "never" fellow would read the advertisements in an old newspaper I have in my possession. It is called *The Kentish Gazette* and was published in Canterbury, England, on June 25, 1774. One reads:

This day is published
THE AGE OF LEWIS XV

By M. de Voltaire
2 Vols. 6—

How's that for interest?

Here's another from the issue of May 9, 1777: "Wanted immediately, a man that is used to windmills."

I should like to add: "Apply Tilting, c-o Don Quixote." Again, I read the following:

WANTED

In a Gentleman's Family

A sober young Man (not married) who understands the hunting and breaking pointers, and who can work in a Garden, as it is expected he should be employed under the Gardener, when he is not wanted to attend upon his Dogs. If he behaves well, it may be a means of his having a Deputation. He must produce a good character. Enquire of the Printers of this Paper.

The possible association of married life with a lack of sobriety was evidently not a new notion even in those far off days. The other columns of the paper are interesting. There is a long address from the inhab-

itants of Newport to Hugh, Earl Percy, Lieut.-General commanding His Majesty's forces on Rhode Island. And a very fine address it is. Evidently there were some men from the other side who knew how to walk circumspectly and yet be faithful to duty.

BUT why do I read advertisements? Well, first, *because a whole lot of money is spent in buying the space they occupy.* Anything from \$1.00 to \$5,000.00 is spent on announcing business propositions, or articles, for sale; and I reason that no man in his sense would spend money in large or small amounts unless he had something worth while to offer. I, therefore, want to know what that something is. It interests me. And if he goes on advertising; and on, and on, and on, I sit back and reflect. I say to myself: That man has got a fact. He knows he has. He is spending a mint of money in telling the world about it. I then seek to know what that fact is, and the chances are I learn a good deal which is useful to me in other ways.

I READ advertisements *because I want to know what is going on.* It is usual to divide a newspaper or a journal into two parts: The text and the advertisements. You are supposed to get your news from the text alone. You get it there, but you also get it from the ads—if you know how. You must not merely look at an advertisement and know it on the surface; you must look *into* it. Do the same with all the advertisements of a publication, and you will have a little budget of news to think about. Every monthly journal appeals to a special audience, and the advertisements appearing in its columns tell the story of that appeal—not in one issue, of course, but in a series. A little methodical investigation of this kind would show that a monthly like *THE BUSINESS PHILOSOPHER* has a clientele of value to advertisers who have not yet persuaded themselves of the fact.

I once knew a teacher of languages in London who studied a journal in this way and it paid him handsomely. He is dead now and I am not bound to his secret. He got his highest yield from a paper which did not boast of big figures. *But it circulated among business men and bankers.*

I READ advertisements because they offer personal advantages which I cannot afford to miss. I do not refer specifically and solely to sales of clothing and haberdashery, although, of course, these are included in the word personal. Moreover, I see no reason why, if bargains for men are on the market, I should not participate. And if, like the "never" fellow, I never read advertisements, how am I to know when I can get a dollar article for fifty cents. Shops? I have known times when I never saw shops at all. I lived in taxis. . . .

But let me expand the idea a little more. (Men get nervous and shy when they talk about their clothes. They "rag" women too often to feel comfortable.) Personal advantages may mean education, opportunity, social progress, business openings—everything. I am, for instance, interested in books, and I want to know what new books are published; also what is said about them. The other day I saw a book advertisement which quoted adverse as well as good opinions about it. Excellent advertising, too. But it was not new. When one of Herbert Spencer's books went into its seventh edition he put out an advertisement and quoted two "savage" reviews by way of moral support—also as a means of poking fun at the critics whose strictures were thus derided by heavy sales.

AGAIN, I do not want to miss opportunities of buying or selling. Most of us have a little of the trading instinct, and if I can pick up a first edition of R. L. Stevenson for 50 cents, and sell it to a collector for \$5.00, I have a natural feeling of satisfaction, just as a friend of mine had recently when, after seeing a sale of real estate advertised he went in quickly and bought it at the price offered—half its real value. But if he and I "never" read advertisements, we should miss many of the best opportunities. We don't mean to miss any.

FINALLY, I read advertisements because I want to get ideas for my own work. I don't mean that I simply read educational advertisements to cull ideas for my own publicity campaign. Every educational scheme has its own atmosphere, and the phraseology suitable to one can never be used for another; or, if it is, it proves to be harmful. The appeal is from a different angle. No, I read all kinds of advertisements because they throw a searchlight on human nature. For in-

stance, if you were asked whether a course of lessons for women on the art of snaring men—in the better sense—would "go," what would your answer be? I confess mine would be, "No; they need no training at all. They are adepts; they"—(censored by Editor)*. But what are the facts? The facts are that somebody has brought out such a course, and that full pages are taken to advertise it. . . . We—you and I—being surprised, begin to think. Is it that a woman, fully conscious of her prowess, is resolved to educate herself up to the highest pitch of perfection? Is it that she believes such a course might improve the killing power of the eye and the fetch of a neat figure? It may be so. As Mr. Sheldon's story has it, much is done by the "come-hither-in-the-eye."

We—you and I—conclude our thinkings with this idea: that if women, natural adepts in the arts of attraction, will undergo a course of directive reading to increase their proficiency, there must be in the world a deep desire for improvement of all kinds. We, therefore, start out on an investigation, and it produces some very interesting disclosures. We learn why the universities are crowded to overflowing. We trace the cause of the new correspondence courses instituted by Columbia. We discover many other things, but, of course, we don't tell everybody, at any rate not until the costs of research have been met!

But if we had been like the fellow who never reads advertisements we should have lost heavily. Some most excellent ideas would have escaped us. And you can never assess the full value of an idea. It may be paying you royalties twenty years hence, in cash, in influence, or in other methods of repayment.

SO IF YOU are prepared to listen to the words of one who has been an observer of life in two continents for a good many years, I urge you not only to read advertisements but to study them. It is one thing to see that Jones has a page here and another there; simple addition carries you no distance at all. Go below. Discover the reason why. Advertising is called a science. Yes, but it is also a mystery—as yet. A piece of "copy" which has been pronounced perfect has often failed. Another piece—condemned—has proved successful. *Human Nature as Revealed by Advertising* is a book which has still to be written.

*Mr. Knowlson inserted this himself. For once, words of admiration failed him.—[Editor, BUSINESS PHILOSOPHER.]

Character Building

Part X of the Series on The Fundamentals of True Success

By HENRY THOMAS HAMBLIN

(Copyright, 1922, by H. T. Hamblin, in U. S. A. and Great Britain)

THE only thing that really matters, in this life, is character. If, at the end of this brief journey we are conscious that our besetting weaknesses have been overcome, then we can die happy, not otherwise. The only thing that we can take with us, when we leave this "training school," is character and nothing but character. Therefore, one who, at the end of his days, has built up and strengthened his character, who has put up a good fight in the battle of life, is truly successful. He may not be successful according to popular ideas: he may not have amassed wealth or achieved fame, but, if he has built up his character, he has achieved the highest success, for he has won for himself imperishable riches which can never be taken from him.

Whatever is added to a person's character is added permanently. Character is eternal. In order to add to his character, it may be necessary for an individual to meet and overcome tremendous difficulties: to endure patiently grievous losses and disappointments; to experience poignant griefs and sorrows; but the results are worth all the trial and travail, for the value of character is beyond computation; it endures forever while the sufferings and strivings which produced it are forgotten. Further, if the lessons have been well learnt, the experiences never have to be gone through again. There are, of course, countless experiences for the soul to pass through, for progression is endless, but the experiences which produce character in this life will never have to be gone through again. Character having been added makes repetition unnecessary.

Many people complain that their life is simply a succession of troubles. They are no sooner out of one than they are into another. This is not as it should be, for if the soul is progressing normally, learning its lessons as they appear, suffering and happiness should about balance one another. A constant succession of troubles is due to the fact that the lessons of life have not been learnt. Until a certain lesson has been learnt, or, to put it another way, until a certain weakness of character has been overcome, the difficulty or trouble

repeats and persists. This is not due, as was once believed, to someone exterior to the world, plaguing or tormenting man; it is simply the working of the great law of cause and effect. Until this law is recognized, man perpetuates trouble for himself.

MAN, the inward man or character, is "cause," and his life, circumstances and experiences, are "effect." Whatever weakness of character an individual may have, is reflected in his life, experience and circumstances. A man looking at his reflection in a mirror is a good illustration of cause and effect. The man is "cause," his reflection is "effect." If the man is dissatisfied with what he sees in the mirror it is obvious that he himself must change. It is useless for him to complain that the figure he sees is dirty, unshaven and ill-dressed. It is also useless for him to hit the mirror; the only thing to do is to learn the lesson the mirror has to teach him and change himself. Let him shave, wash and clothe himself properly and the figure in the mirror will become correspondingly transformed. It is obvious that if the man thought that the fault lay in the mirror or in the reflection itself, no improvement could take place. The unpleasant reflection would still be seen. Also if he broke the mirror, he would still see the same unpleasant reflection in other mirrors; it would persist until he learnt his lesson and himself became changed.

It is precisely the same with life. The outward life, circumstances and experiences are a reflection of the character of the individual, and until he alters in character the unpleasant experiences will persist.

Many people perpetuate their troubles by refusing to learn life's lessons, or, in other words, to build up their character. They cannot see that the fault is in themselves. They cannot see that their character is reflected in all their work, and in all their dealings with their fellow men. What they put into life, comes back, either in the form of harmony or in trouble and discord, according to the kind of character

expressed. By altering his character a man becomes changed. Through being changed his work and dealings with his fellow men become correspondingly altered, and this, in turn, transforms his life. In order, then, to change the conditions of his life and thus replace disharmony with harmony, it is necessary for man to build up his character.

IT MUST not be thought by any reader, that, because things are not going well with him, that he has done something wrong or wicked. All that it means is that his character needs rounding off and strengthening. The difficulties and troubles which beset him are splendid opportunities for the strengthening of character. By the overcoming of difficulty he learns to be strong and self-reliant. By keeping his mind one pointed on the goal of his ambition, not allowing either pleasure or trouble to distract his attention, he learns the value of purpose—he becomes purposeful, and therefore one of those who succeed and achieve.

When confronted by difficulty, remember that, in overcoming it, you are becoming strengthened in character. Look upon difficulty as a splendid opportunity for development. The athlete develops his body and strength by hard work. As he becomes stronger, he increases the weight of his bar bells and the strength of his exercisers. Look upon life's difficulties in the same light and you will find no difficulty that cannot be overcome, and in the overcoming of which you do not become a stronger and better character.

A GAIN, when faced by disaster, not only stand firm, believing that you are sustained by all the power of the Infinite, but examine yourself, trying to discover what lesson it is that you have to learn. On no account pity yourself. Do not blame fate; do not look upon the disaster as evil, for it is only your highest good. Stand firm; learn the lesson which the painful experience has to teach, and you will never have to pass through the same trouble again. When once the character has been built up and strengthened to such an extent that you do not care whether the trouble comes again or not, you are free. "Unto him that hath (who develops and strengthens his character) shall be given and he shall have more abundance; but whosoever hath not (who will not develop and strengthen his char-

acter) from him shall be taken away even that he hath (his character will weaken and depreciate)."

(To be continued.)

NIAGARA

A reproduction of the center spread, "Niagara" which appeared in the October issue, will be mailed to subscribers who send twenty-five cents in postage to cover the cost of reproduction and mailing.

The size of the spread is nine and one-half inches by thirteen inches and is suitable for framing. It is reproduced on the best quality of white enameled paper. It will be mailed in a tube to insure good condition on arrival.

The poem is considered by many to be A. F. Sheldon's masterpiece in poetry. The photograph of Niagara not only beautifies but also adds to the message of the poem.

The spread gives expression to the Sheldon philosophy of service. Many will wish to frame it and hang it. 'Twould make an appropriate Christmas gift.

The pleasures we enjoy the most are those we share with others.

Soul Songs

By Grace M. Brown

Here is a dainty little holiday gift that anyone who loves poetry will appreciate.

There are twenty-one poems inside the covers, which are in boards, with gilt imprint—Every verse a gem.

Postpaid 50 cents.

THE BOOK BUYERS' BUREAU

(of The Business Philosopher)
Memphis, Tenn.

The Magic of a Pleasing Personality

By *ORISON SWETT MARDEN*

(Copyright, 1922, by Orison Swett Marden)

A SHORT time ago a friend of mine lost his position, an important one, for which he had seemed to have an unusual fitness, in appearance, training, and education. Everything was in his favor except one thing—his inability to make and to hold friends. Wherever this young man has worked, his employers and associates have acknowledged his superior ability and training, but he cannot get along with others; he is egotistical, overbearing, and his fellow-workers never like him. He is not a good mixer, and gives the impression that he is superior to those about him. Because of this, even with all his wonderful qualifications, his ability and education, he has failed to hold a good position.

Multitudes of people are held back in their careers because they cannot seem to get along amicably with others. They are bad mixers; they antagonize everyone with whom they come in contact. They lack the friendly spirit and are full of prejudices, peculiarities, and idiosyncrasies. Often these people sour on life because they think that others are holding them down, when the trouble lies in themselves. They do not realize what a tremendous part good will, kindness, an attractive manner, play in life.

NEVER before has there been such a demand for persons with fine personality as at present. It doubles and quadruples the value of one's ability, because it makes the ability agreeable, attractive, and that is what shrewd business men are ever in search of. A man's business worth is not gauged by his ability alone, but by his persuasive force, his power to please people, to interest them, and to make them believe in him.

When one of our great financiers was asked how he picked men for his big enterprises, he said: "A winning personality is the first thing I look for in a man." In other words, the personality of an employee means so much to him, that when he finds this quality in a man who has a good business head, a man who is honest and dead-in-earnest, he feels that he has a valuable asset, indeed.

"Of course," said a Chicago merchant prince, "no one for a moment believes that a prepossessing personality alone will carry one through to success in any business, but it will accomplish this. It will give a man a chance to show what he can do. And people of experience know that in this age of keen competition this opportunity is of great value, and must be striven for long and earnestly. A gracious personality is therefore an immense initial advantage to the aspirant for favor in the business world.

I am reminded of a salesman who has such an attractive personality, who is so cordial and sweet in his nature, so genial, so whole-souled, that he does not need to make very special effort to sell. I have often bought things of him that I did not really want, simply because I could not very well help myself. There was no forcing about it. I bought the things because I liked the seller. He is so interesting and attractive that customers like to trade with him. Instead of ham-



mering away as so many salesmen do, trying to break through the ice, to make a good impression, and then pounding argu-

ments into a prospect, this man simply radiates sunshine. He reminds one of the fable of the sun and the wind in their efforts to get his cloak from the traveler. The wind blew terrifically in its attempt to wrench it from his body, but the man only wrapped it tighter about him. Then came the sun radiating its soft, warm beams, making the traveler warmer and warmer, until he had to remove his cloak. There was no noise, no blustering. The sun merely shown upon him, and it did what the wind with all its terrific effort and bluster could not do.

A young man whom I know is very much discouraged because, he says, he cannot seem to make a good impression upon others, cannot attract people to him; he has no magnetism, and he has asked me to tell him how to cultivate it. I told him to study magnetic people and notice what qualities he admired in them.

This young man is extremely ambitious, but his ambition is of the selfish sort. He is studious; he is anxious to shine, ambitious to get all he can from others, to absorb,



but he does not give out anything. He is like a sponge—takes in everything. Now, magnetic people are just the opposite of this. They give out a great deal. Selfish, narrow, stingy natures, and especially envious, jealous people, are never magnetic. The qualities that attract are lovable qualities, and until the young man in question cultivates these qualities, he will not succeed in making himself magnetic.

PEOPLE who are poverty-stricken in their sympathies, who are cold, selfish and inconsiderate of others, little realize that what they send out creates counter-currents which are constantly coming back to them, forming their characters in accordance with the outflow. There must be a strong outward flow of good will, good cheer, tolerance, magnanimity, sympathy, kindness, before we can get a counter-current or inflow of magnetism and of good will.

If you would develop a winning personality, one that will attract desirable people and things to you, you must weed out of your nature all the disagreeable, repellent qualities, and cultivate the heart qualities, helpful and encouraging qualities. You must send out the friendly thought-current, the helpful current, the kindly, loving current of human fellowship. As you give, so will you receive, and the more generously you give of love and kindness and service the more generously will the current that returns bear them back to you.

It would pay young men and young women who are eager to succeed frequently to make inventories of their personal assets, to examine themselves carefully and impartially, as if they were studying the merits and demerits of some one else, in order to find whether their progress is barred, and their whole future jeopardized by some unfortunate habit or peculiarity which is patent to everyone but themselves. If this examination should result in the discovery of a weakness or fault, which it is in their power to correct, they will have none but themselves to blame if, in middle life or later, they find themselves in the ranks of the "might-have-beens."

IT IS an everyday occurrence to see young men of ability, well-educated, and in robust health, held back by some objectionable peculiarity. In many instances even ability and strength cannot force a position without the entrance wedge of a pleasing personality. Prejudices are easily conceived, but are combated or removed only with great difficulty. It takes a long time to overcome a first unfavorable impression, and sometimes it is never quite conquered. We frequently see a one-talent person with a fine manner and a gracious personality edging his way into a good position, and advancing rapidly, while a ten-talent youth with a gruff manner and a coarse personality must stand back and be outdistanced in the race.

(Please turn to page 60.)

A Business Philosopher

By WALTER T. WILLIAMS

NOT long ago I made the acquaintance of a man who is, perhaps without being conscious of it, a true business philosopher. He is a dry goods merchant, and he is a successful one, too—shall I say in spite of being a philosopher, or because of it? He is unique in one respect at least; that is, he does not put the almighty dollar first. In the course of our conversation he said:

"Our policy makes our business profitable; and it does more than that—it makes it a pleasure." The use of the word "our" brings out some more of his philosophy. Although he is sole owner of the business, he looks on his clerks as associates and partners. His store is located in a suburban district of a large city and he likes to call it a community store. He cultivates the acquaintance of the neighborhood, not intensively, but carefully, which, as he sees it, is quite a different thing.

"It takes a long time to grow a grove of oaks," he said, "and one should not have too many on an acre of ground. But when one does grow a grove of oaks, he has something that will last and be a pleasure for a long time. It is the same with good will, friends for the business.

"If one wants to grow an oak grove, he must cultivate the sprouts. We have brought about the growth of this business, so to speak, by cultivating the human sprouts, the infants. They have grown up with the business and around it. The process is slow, but it is sure."

MOST of the popular business literature of today—shall I say fiction?—is filled up with accounts of "live wires." The popular conception of a business man is a sort of human engine, full of pep and pull and push, rushing here and there. A switch engine does all of that—but it is an old, neglected machine that never can be trusted two miles from the repair shop, so it never gets any place. These "live wires," as idealized, have massive undershot jaws like those of a bulldog, and they fight like one. But what does a bulldog get out of life? It has neither friends nor associates; it is absolutely without good will.

This merchant does not resemble the dynamic, battling business man of current literature. He is a mild-mannered man, a likable man—one might say lovable.

He moves deliberately and he speaks in low tones. It even seems that he addresses his clerks with diffidence. However, it is clearly manifest that they both esteem and respect their employer.

I have said that he cultivates the human sprouts—the children. I wonder why it is that other business men do not do this. Perhaps it is because the plan is slow and unsuited to "live wire" methods. Maybe it is because the "live wire" is so "jazzed up" with electricity that he cannot quietly sit down once in a while and ponder matters. The child-cultivation plan is very simple, and perhaps that is why it has been overlooked. Here is a sketchy account of it:

As soon as a child is born in this merchant's community, he sends it a present, and at the same time he congratulates the parents. The names are easily secured at the health office, where all births are recorded. On an average, there are about thirty births a month in his neighborhood.

The present to the infant is a handsome and well-bound "baby book"—the familiar kind, with spaces for recording respectively the date of birth, the appearance of the first tooth, the first step, and so on. There is a table which shows the average weight and size at different periods, and this is an important feature.

THE parents are invited to bring baby to the store each week, to be weighed and measured. "Bring the book with you," says the invitation, "and each week we will weigh and measure baby and make the entries, and thus you will have a complete record." The store has what is called a "baby annex," in which are displayed things for infants, and here the children are weighed and measured by a skillful and careful woman.

There is no advertising visible in all of this, but it is there just the same. The baby annex contains many things for the fond parents to buy—and so does the rest of the store. "I came, I saw, I conquered," says Caesar. "They came, they saw, they bought," paraphrases the merchant. Be it noted that I do not refer to him as shrewd, like the merchant of literature. He is wise, which is quite a different thing.

He knows human nature. He knows that his "Old Dr. Stork plan," as he calls it, gets him the friendship of each baby's

parents, and also that of its grandparents, uncles, aunts and cousins, to say nothing of the friends and neighbors. He knows nearly every person who enters his store, and likewise nearly every person knows him.

Good merchandise and fair dealing is another part of this merchant's philosophy. He always offers good goods and his prices are always attractive; but he never seems to dwell on price. He does not offer bargains as a bait to the credulous. "How is baby?" is asked in this store more frequently than "What can I show you?" Intensive salesmanship and live-wire methods, so warmly advocated by some, do not prevent visitors from chatting among themselves, or even with the clerks, all of whom are neighborhood people, too. Nevertheless, the volume of sales is entirely satisfactory.

THE merchant took me into his office and showed me a card index cabinet, in which his mailing list is filed. A part of this mailing list consists of about twenty-five hundred cards containing the names and addresses of children, all filled out when the infant was born.

The baby book and the weighing and the measuring are only a preliminary step. It is one thing to get acquainted and another to keep up the acquaintance and bring about friendship. Each birthday the child receives from this merchant a handsome birthday card, and in nearly every case he receives either from the parents or from the child itself a letter of thanks. Usually, when the child reaches the age of six it does its own writing, and also it does some of its own shopping, along with a parent, and this store never is forgotten.

"Some of these children are old enough now to make purchases," he stated, "and they buy more than one would think. The index is now ten years old, so in a few more years a second generation will come along. In the natural course of events, Dr. Stork will visit my former babies, and other visits will follow. It will be interesting to be a sort of adopted grandfather to this second generation. I am enjoying this child-cultivation, and the pleasure increases every year. It may be that I have reached the stage where I think more of the pleasure-profit than I do of the money-profit."

I wonder how many business men think at all of the thing which this business philosopher calls "pleasure-profit." At

any rate, he has shown that one does not have to fight like a bulldog to get business and keep it. Is it not the dispassionate, deliberate, well-poised brain that functions best? Is it not business philosophy we need, more than "pep" and brainstorm and get-rich-quick methods? Do beat-the-other-fellow tactics win any business battles?

YOUR FUTURE Depends on Your Thoughts

and these thoughts control your entire destiny. Think success and you'll meet success. The old, slow, expensive, uncertain method of combining costly experience with more or less years of searching and reading now unnecessary to acquire the knack "The NEW EDUCATIONAL WAY" drives home the principle in an inexpensive, unfailing, interesting way. Not a book but a system in the form of a fascinating game. Patent granted. Sent postpaid with full directions for only 75 cents, but may be worth thousands of dollars to you. Money back if not satisfied.

E. L. LOESER, Publisher

Dept. 50

Watertown, Wis.

*A Book That Helps Fit
Men and Women For Leadership*

Personal Power

By Keith J. Thomas

Here is a book that clearly points out ways to develop will-power, mental concentration, and winning personality. A careful reading of it will immensely increase the capacity for achieving bigger financial and intellectual success. There are practical directions for strengthening the faculty for reading men and understanding human nature, and the basic impulses that move men to definite action.

Judge Elbert H. Gary says: "This is a well written, strongly expressed book, and will have a good influence upon all who read it, particularly young men. More books like it should be published and read."

Published by Funk & Wagnalls, New York
Cloth. Over 300 Pages.

\$1.75 net; average carriage charges 12c

Send orders to
THE BUSINESS PHILOSOPHER
140-142 Monroe Avenue - Memphis, Tenn.

CONCENTRATION THE ROAD TO SUCCESS

By HENRY HARRISON BROWN

The most practical Psychology Book extant. Price 50c. 108 pages. I will send you this book and a 3 months' current subscription to NOW magazine for 50c.

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This well-known magazine was established by Henry Harrison Brown in 1900. It is devoted to Mental Science, Practical Psychology, Psychometry, Meta-physical Healing and Business Success.

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Send a dime for a sample copy. \$1.50 the year. 15 cents per copy. Address:

SAM E. FOULDS,
589-B Haight St., San Francisco.

The Public Demands Quality

By CHAS. T. HULL

A GANG of workmen are pulling down a stately old colonial home here in my home city, an ancient manse that stood on a hill where its owner looked out over the city.

That was a splendid structure, built of white oak; put together with wooden pins; built to stand for ages. To me that house is a symbol of the work and character of the men of the day in which it was built.

Our grandfathers lived by the rule, "A thing that is worth doing at all is worth doing right but things done by halves are never done right." That is a lesson that modern business must learn before it can grow up.

A friend of mine, to illustrate, has a set of splendid copper spouting on her home. It has been there for years and is still in good condition. A neighbor saw it and tried to get an up-to-date tinner to do a similar job for her. What was the result? Why, he tried to sell her the idea that copper was too expensive and that tin would do just as well.

Thank goodness all tanners are not like that but there are too many men in modern business who are just as near-sighted as that. They think so much about "repeat orders," "return customers," and "satisfied trade" that they spend rather more energy coaxing their satisfied customers to "come again" than they do in trying to make them feel satisfied.

The clothes we have on (they seldom really wear), the shoes we walk in (ditto), the houses we buy, the furniture we put in them, all seem at least in too many cases to be made to sell and to be replaced. They are made to outlast their guarantee. After that the sooner they follow the "One-Hoss Shay," the better.

But that is not "the better" since the collapse of war-time and pre-war prosperity. The public is beginning to look very sharply for a different type of goods. We want stuff that will last. Silk shirts are a thing of the past and we razz the laundry if it plays fast and loose with our buttons. We are tired of jobs that are only half done. We do not intend to spend these dearly-made dollars that we have created in the heat and weariness of toil for things that are only worth ninety-eight cents.

IT follows then that the men and corporations who will capture trade in the near future are those who are ready to create, render, or secure for us every iota of service that can be gotten for the price we pay. For today the customer who has to "come again" goes elsewhere. The shoes may have outlasted the season but he feels they should have done more. The tire may have outworn its guarantee but the man who paid for it feels that tires ought to be doing better than they do on the average. To be just we must add that there are many corporations and men who are exceptions to these conditions. But there are still too many in the field who have not learnt the lesson. Therefore, back in Mr. Customer's mind there is a feeling that suits ought to last longer, shoes stand more, cigars be better made. Beeveedees get less mending, and services in general be more courteously and carefully given. That is another reason why there is commercial unrest and so much trade migration. That is why cut prices, anniversary sales, special offers, and expert salesmanship avail nothing against the drifting tide of "Pikers."

We who constitute that great dumb beast, The Piking Public, have an instinct that works slowly but surely and never misses. Clever salesmanship may hoodwink us all for a time, but not all of the time. In fact, that time is up for "Good Enough" products. The buying public is on the hunt for a thing that it will surely find—a product that has in it not merely one hundred cents worth but all the worth that can be put there for one hundred cents.

Mr. M. B. Mann has been too busy pulling down old dwellings to put up finer. He needs to learn how to build better buildings and products than the ones he would replace. He must learn to render a better service in a better way than that ever has been before. He must discover how to do it at the same old price. When he does Mr. Customer will stabilize and come to anchor, not before.

I never could see how anyone expects to prosper when they don't want to work. There is joy in working. And if everybody would work, things would hum in the old U. S. A.—[B. M. Musser.

Do You Know How to Write?

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By AL BROWN
In "How to Sell and What"

YOU wrote for something and you didn't get it. It may have been catalogues or details or samples or merchandise. Let's call it a book. You wrote again indignantly and then you received two books.

Do you know why? Maybe you wrote on a postal card and covered the whole card with your wants so that you squeezed your name down in one wee corner, squeezed it so that the mail clerk couldn't decipher it. She tried it with an S, and an L, an F, and a Z. She handed your card to the girl at the next desk who, also failed to make out your signature. Then the office force resolved themselves into a committee of the whole in an endeavor to see that your request was granted; but their joint decision was incorrect and the package came back to the office unclaimed.

The next time you wrote, probably you made your signature and address more distinct and you received a book in response to that request; then some one tried it again with that first request and succeeded in evolving a name near enough so that you received a book in response to that request also, the office not knowing that the requests came from the same person.

Again you wrote and you covered four pages with the history of your life and why you wanted the stuff you were requesting, and you forgot to sign your name.

SOMETIMES a man tortures his signature till it writhes in convulsions, and if it were not for a kindly, beneficent letterhead, the clerk would indulge in like convulsions. But after making a try at the signature, her experienced eye flies to the top of the page whereon occasionally said signature appears in the printed list of officers or directors. Oftener it does not, and the poor clerk is in for a bad quarter of an hour, next week, when the boss confronts her with the applicant's complaint.

I don't exactly mean to convey that the clerks carry home some of the weird signatures they receive to use for crochet or embroidery patterns, but some of them would make dandy stencils or knitting patterns.

The company knows just what peculiar agony you experience when you receive letters or packages with your name misspelled in the address. But, who is to blame nine times out of ten? You, no one but you.

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If ever the people who write in for things could put in a few weeks handling mail-order letters and trying to check up signatures, they'd begin to appreciate the reason for so many employers advertising for clerks or stenographers who can write a plain, legible hand. And they'd wonder, not that occasional blunders and repetitions occur, but that so many thousand letters and parcels are sent correctly.

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The Cure of Disease

By *EUGENE DEL MAR*

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IT is a curious and interesting fact that contained within every discord is that which may efface it or restore normal harmony. The inevitable tendency of Life is toward the ideal, and practically all inharmonies would correct themselves were they permitted to do so, and the natural processes accorded free play.

It is also a fact that in order to dispose of an effect or result, it is necessary to influence or change its cause, which may be done effectually only on the plane of cause. Otherwise there is no relationship, no contact, no coming together of the discord with that which heals. If the physical is the realm of cause, physical discords should be treated entirely on that plane; but if the physical is not the realm of cause, physical agencies will not suffice to effectually relieve physical inharmonies.

As related to the physical the mental is the realm of cause, and the physical that of effect or result. There is not a single physical activity, symptom or expression that is not preceded by a mental activity, conscious or subconscious, of which the physical manifestation is the result. All physical inharmonies are essentially mental in character, and therefore their healing must come from the mental plane.

It is true, of course, that one may make summary disposition of a physical symptom of disorder or the physical appearance of disease; that is, one may effectually destroy a particular physical evidence of his mental disorder. It may be unpleasant to see or feel the physical evidence of one's violation of Divine Law, and unpleasant things are more readily dismissed from one's thoughts if there is no evidence that compels attention.

One may meet physical results on the physical plane and in this manner remove or eliminate the existing physical result of a mental cause; but it is manifest that if the cause continues to be operative, other similar results will evidence themselves, and that only a temporary cure or the removal of particular symptoms has been effected.

HUMANITY has been satisfied generally with the removal of symptoms, not knowing that the cause was deeper than the physical plane, and not appreciating the fact that what has been re-

garded generally as separate and unconnected disorders were often if not usually the varying successive evidences of the same cause, aggravated, extended or enlarged by the physical treatments to which the preceding results had been subjected.

Psycho-analysis has demonstrated clearly that inhibition and prohibition do not eliminate or destroy causes, and that the pushing back into the system thoughts that seek expression merely stuns them into temporary submission, while it adds to their power of destruction when they eventually express themselves. It is so likewise with inhibitions of physical symptoms, and it must be so if the mental and physical are merely the two sides of the same fact.

If mental causes are denied the physical expression essential or necessary to their adjustment to normality, or if the natural line of least resistance taken by them for harmonious adjustment is closed artificially, Life will find some other and less advantageous avenue whereby to discard that which is detrimental to its best interests. The appearance of this new symptom will be classed as another disease, and usually it is of a more serious character than its predecessor.

It is beyond question that inhibition by physical cure of symptoms often pushes back into the physical system that which it seeks to eject, and is responsible for much of the disease and many of the diseases of humanity. The correspondence of mental and physical indicates that it could hardly be otherwise, nor can it be any different as long as the elimination of physical symptoms is the desire of the individual and the purpose of the healer.

IT were wise to avoid the occasion or seeming necessity for unwise inhibitions through the adoption of affirmative and constructive thoughts that will enable one to escape from physical inharmonies. This may best be accomplished through the constant suggestion, as one's dominant thought, of the conceptions of Truth that are productive only of affirmative and constructive results. The earlier in life one commences to do this the better. However, it is never too late; but increasing effort is required as one's inharmonies become more crystallized, and the greater

the effort required the less likely is one to exert it.

The cause of disease being mental, the healing or complete removal of the cause must also be mental. Mentally, disease is false thinking, and physically it is the evidence of false thinking; its cure is necessarily the elimination of the cause and the substitution in its place of Truth thinking. As one cannot entertain contrary or opposing thoughts at the same time, if he be filled with the thoughts of Truth, those of falsity cannot be entertained. Therefore, it is necessary only to think Truth constantly in order to heal disease; and as, in this event, there will be no false thinking, no physical disease will result.

However, as the problem of healing is the disposition of the false thinking that actually exists, this cannot be overlooked entirely. Nor can it be denied without incidental recognition. It must be contrasted with Truth, and the greater advantage of the latter be comprehended or understood. If one believes that the result of false thinking is physical disease, little should be required to convince him of the advantage of changing his thinking, even if he is not quite certain of the more advantageous result of thinking Truth.

False thinking is thinking which is at variance with the fundamentals of the Universe, in contravention of Divine Law, or out of tune with the Infinite Harmony. It is thinking based on falsehood, or that which exists only in the thoughts of those who entertain them, being unsupported other than by the mistaken belief, opinion or judgment of the individual. It is thinking that has no basis in that which is permanent or eternal, but is founded in a false interpretation of sensation or appearance. It is thinking that is contrary to Truth or Principle.

In order that man may not destroy himself unknowingly, he is given physical notice of every mental mistake. If he declines to accept a gentle hint, a more vigorous reminder is made necessary, and unless he takes notice in time and ceases his transgressions against himself, he is finally accorded a long vacation during which to reconsider the matter and perhaps prepare for another trial. The ignorant usually require many reminders of constantly increasing violence before they take a hint. It is a matter of wisdom to quickly recognize a gentle hint, and then find the better way as soon as possible. Even better than cure is prevention, and

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that which will heal an inharmony could have acted as its preventive.

The fundamental Truth, from which all lesser truths originate, is that God is One, All and Good, or that this Universe is a Unity that is loving and beneficent toward all of its aspects and parts. Not only that everything works together for Good, not only that God is Good in a future Heaven, but God is Good here and now, in every circumstance and experience, in the life of each and every person. There is the same one condition attached to this as there is to all of God's gifts—recognition! One is free to think as he pleases, and he can at any time abandon and transcend his previously self-imposed limitations; he can turn from the false to the Truth whenever he desires to do so.

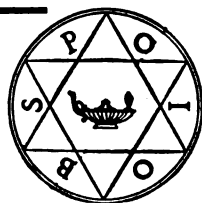
Truth thinking is thought that is in tune with the Infinite. It is based on that which is permanent and eternal; it is affirmative, constructive and creative. It is a product of conviction and deliberate choice; and it may be so effective that in an instant it could shatter the error structure of a lifetime. One may turn away from the darkness of error and falsehood and face the light of Truth; when he will find his pathway illumined, with the

shadows all behind him and expunged from his consciousness.

Man is the creator of his own conditions of disease, and he may alter, change, modify or destroy these conditions. He may cease to energize them by withholding their sustenance of error or falsehood. He may withdraw his support of misinterpretation, and let them fade away as their cause evaporates. They are but precipitations of thought forms and aggregations of invisibilities, and they may be permitted to return to their native haunts and dissolve into apparent nothingness.

Man withdraws his support from disease when he substitutes knowledge of Principle in the place of his previous erroneous opinions regarding appearance and sensation; and he eliminates the remnants of discord as he clarifies his understanding by substituting in the place of his belief in Duality the realization of Unity. There is no error in Truth; there is no destruction in Principle. That which causes discord, inharmony and disease must represent error and falsehood. These are unrelated to Truth or Principle, the realization of which will inevitably be expressed by complete harmony and perfect health.

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The Power of Thought

By HORATIO W. DRESSER

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IN contrast with ideas regarding the power of thought which prevail in the schools, it is interesting to put ourselves back in the early days of the mental healing movement and note how the newer emphasis came to be put upon thought in the form of suggestion and auto-suggestion.

Preliminary studies in mesmerism, as it was then called, had made it clear that when a person is subject to mesmeric influence, that is, hypnotic suggestion as we would now say, the world is more or less changed for him. White could not only appear to be black, heat cold, and a friend an enemy, but a person could actually be made to feel whatever it pleased an operator to suggest to his subject. It was but one step more to induce pleasant feelings in place of painful, and to bring actual benefits in the case of unhappiness and sickness. The next step was to dispense with hypnotism and make helpful suggestions as one might talk to an interested and receptive listener. Such efforts showed that an idea which a person accepts and acts upon, entering into it with vividness and imagination, is for him as real and as effective as life itself. In fact, this in its way is life, since life is for us what we believe it to be.

The application of this principle to the question of disease is an easy step. If a man feels a slight pain which appears to be localized about the liver, the stomach, or heart, in such a way as to suggest that he has liver complaint, stomach trouble or heart-disease, and if he yields to the idea that he has caught the disease which he has heard about he attaches the idea to his pain and proceeds to accept it as a real bodily condition. Describing what he takes to be his symptoms to others, he tends to develop his painful sensations according to what he has heard about the disease. A wrong construction put upon his symptoms is as true for the time being as a right one would be. It does not matter what the original sensation was. What signifies is the interpretation put upon it which grows from more to more, until what the man describes to another is not what he feels *but what he believes he feels*. Thus he may be a sufferer by his own consent

without being aware that he has adopted one interpretation when he might have developed another which would have led him away from his pain.

IF this man had understood the power of thought and turned his attention in another direction when the first painful sensation arose, he would have regarded that sensation as purely incidental, would not have attached a name or fear to it, would have relaxed and rested, and thrown off the slight disturbance in the easiest and shortest way. The cardinal mistake was in turning in the wrong direction of mind.

The truth which sets the sufferer free must bring him to the point sooner or later where he will see his mistake and will learn how much depends upon an initial interpretation put upon sensation. It will show him that the human mind is highly impressionable, that we greatly influence one another through mutual beliefs and mental atmospheres, and that it is necessary for each man to see how he has created his trouble, and how he may prepare the way for happiness and freedom. He will then not only be careful what interpretation he puts upon sensations which might be developed into disease, but mindful of what account he gives others, since people are likely to help him into trouble if he gives them opportunity. It does not follow that all trouble is generated as readily as this. What does follow is that for better or worse, whatever the provocation, much turns on the idea associated with an experience in its beginnings, when we have so much more power over our mental states.

A PERSON might, for instance, be lacking in confidence to get up out of bed or to walk, after an illness or accident, and so a person perfectly capable of helping himself might lie apparently helpless, so long as he accepted this idea. The French psychologist, Coué, has been demonstrating afresh by the aid of suggestion that many people can be cured by simply persuading them to make the effort. That is to say, the illness, if there ever was any, has run itself out as incidental after a period of rest, but *the idea* of sickness has persisted

through lack of effort to disprove it. Hence Coue very wisely teaches people how to cure themselves by encouraging them to make the initial effort. Everything turns upon *getting the idea*. But if by getting the idea at last a man rises from his bed and finds that he can walk, he might if he had had the idea done this long before. If so he might have begun still further back and either avoided his illness altogether or overcome it in the easiest way through relaxation, rest and wise suggestion. But why stop there? Why not penetrate still farther back and use suggestion in a preventive way? Why not use the power of thought to increase health?

To understand what stage a person has reached in the growth of suggestions for better or worse, we need to acquire a new sort of discernment, that is, intuitive understanding of a person's mental state as disclosed by his "mental atmosphere." This atmosphere as interpreted by mental healers is said to emanate from the whole personality, not from what is called "consciousness" alone. What signifies for the healer is any clue found by means of this atmosphere which indicates the inner nature of a person's trouble, real or imaginary, and this clue is likely to lead to the subconscious mind, that is, to a study of the mental conditions which the man himself is not aware of. For there may be repressions, inner conflicts, fears, of which the man is totally ignorant, despite the fact that he indulged in the misinterpretations or took conscious attitudes which led to repressions or other mental states from which he is now suffering.

A person's whole attitude toward life may be involved in such a disclosure. Or there may have been a shock or fright which was associated with haunting mental pictures or memories of an emotional upheaval now disclosing itself in painful after-effects. Suppressed grief might have been the original condition. The healer may not find it necessary to analyze the whole emotional complex. What he apprehends intuitively is the essence or prime result of the trouble, the patient's present attitude, and the conditions or states which need most to be changed. For this shows him the initial error or unfortunate suggestion which developed the first shock or emotion in the direction of disease when it might have been met very differently. He may not find it necessary to talk with the patient con-

cerning his present states. What he does do is to take the patient back in reconstructive imagination that he may meet the first experience as it might have been met, with wisdom, with the minimum amount of suffering, or none at all. Every emotion, for example, grief, anger, or jealousy might have been wisely expressed and turned into good deeds for others. So the complete cure for unfortunate directions of mind is found through learning not only what might have been but what may be.

IT is the healer's province to begin this new work by substituting a different group of mental pictures for those that have haunted a patient's mind, a different set of associations in place of those which held the mind in its trouble. According to the method now so well known and widely practised, the healer accomplishes this by picturing the patient, not as he appears outwardly today, or as he is mentally in so far as he is subject to trouble-making associations, or even as he is subconsciously through bondage to repressions or fears; but as he ideally exists in the perfect image and likeness in which he was created. Therefore the therapist adopts as nearly as possible the divine point of view, thinking first of the infinite peace, the perfect love and wisdom which fill the mind of God; then applying this idealizing thought to the human personality in outward form, in the complete physical organism, and to the mind and soul of the patient, also seen in the light of the perfect ideal.

Since the human spirit or soul is thought of as untouched at heart, as existing eternally in its perfection as a child of God, this ideal is made central. From the spirit as centre the whole mind is thought of as imbued with the perfect life of the divine love and wisdom. Consequently the physical organism should be in very fact the "temple of the Holy Spirit." If the body does not appear to be so in fact, it is thought of as steadily becoming healthy and sound in every respect, with the thought that the resident healing force is accomplishing this work.

THE healer endeavors to make his realization of this ideal so strong and affirmative that it shall drive out every thought of imperfection. He believes that this idealizing process carried on vividly will so impress the inner mind

of the patient that it will begin to have immediate subconscious effect, even though the patient is unaware of any result at first, and although the change may not be outwardly apparent for some time. He observes differences in the response from one silent sitting to another. He proceeds according to the responses produced, seeking more light when there is need, or proceeding more affirmatively on occasion.

When the process has advanced far enough so that the patient is ready to receive what he has to say, he talks for a while at the close of each silent sitting, making clear what the real or inner situation of the patient is, as disclosed by the changing mental atmosphere; hence showing what changes should be made in the conscious attitude of the patient in order to overcome all old associations and repressions binding him to his trouble. Thus the silent work gradually changes from the healing of disease to re-education in behalf of character. The patient is put in touch with his own deeper self by means of the insights which the silent work has disclosed. He is shown how to acquire that inner control or thoughtfulness which will enable him to make right interpretations, to overcome incipient ills at the very beginning. Thus gradually he is put in possession of powers which he has unwittingly used to his discomfort and sorrow when he might have used them to build up health and freedom. The enlightened healer does not claim all this for the mere power of individual thought, since he holds that thought co-operates with resident healing power; but he does maintain that everything depends upon the understanding and use of the powers which man possesses.

THE silent work affords both spiritual and psychological clues. It throws light on the mode of life a person lives, and on the mental causes of his illness or trouble. The implied theory of human ills and their causes is most likely to seem plausible to us if we always bear in mind what we have learned about our subconsciousness and the power of thought.

If we agree, for example, that very much depends upon the first association attached to symptoms of pain, in terms of such a name as liver-complaint or heart-disease, we also admit the power of a different set of associations which might have been connected with these symptoms had one been able to interpret

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The stars to some bring solemn thoughts
Of God and things on high;
To others they are just—oh, well—
Say, measles on the sky.

—Tramp Starr.

them in a wholly different way. For with the association goes attention, thought one's whole belief concerning such matters. With it goes also whatever subconscious after-effects may be brought into action by this association.

Thus the soft answer which "turneth away wrath" or the perfect love which "casteth out fear" is an assemblage of uplifting influences which affect a person's consciousness. So-called non-resistance as understood in the inner life is not passive, is not mere acceptance, but implies the expression of greater power. When we catch ourselves in time and make the wise answer which overcomes the impending anger, when we shift our emotion from hate to love, from fear to trust, we change the centre of active consciousness and the results are of like nature. Since thought emphasizes what it dwells upon or gives heed to, the great need is that we shall note what is in process soon enough to catch every negative thought in time to shift to its opposite. The mind thus enlists power which would have developed trouble in such a way that benefit results from its expression. Our attitudes grow out of our thoughts. Our attitudes lead to our modes of life. Thus the crucial consideration is the mode of life we are living, not in mere externals, but in the inner life of thought, where so much turns upon what we love most.

SINCE thought has so much influence upon us, it is important to note that it has a focal power. By concentrating upon the spiritual ideal of health, in silent meditation, enlisting the best mental imagery, bringing the highest feelings into play, the specialist in this process increases his ability to realize the presence of God. He does not enter into this realization with the mere faith that one set of mental pictures will efface another, so that a patient will be cured by this substitution alone, although this change may be the turning-point. He does not hold that one idea, that is, the thought of health, will necessarily drive out its opposite, so that suggestion will at once offset error, although here again the substitution is part of the process. The affirmation or suggestion is instrumental in focussing the thought. It may or may not awaken associated thoughts so as to be effective. For it may at first be offset by mental states in the patient which have not been brought to the surface, such as experiences which the patient

has brooded over, fears which have never been faced. These unexpressed states may act as counter-suggestions. Nor can it be claimed that the mere transfer of thought from one mind to another is the whole process. But whatever the obstacles and however many the elements of the process, the main point is setting free the latent healing energy. The healer believes there is remarkable therapeutic power in spiritual truth spoken with authority. Hence his appeal is to "the mind of Christ" whose word cleanses and renews. He holds that this mind is latent in every human soul. Therefore it can be appealed to and aroused. Hence it is that so much emphasis is placed on spiritual realization. It is this which sets free the power of thought at its best. And the healers believe that by persistence in such realizations all off-setting mental states will be brought to light.

All Roads That Lead to God Are Good

All roads that lead to God are good;
What matters it, your faith or mine?
Both center at the goal divine
Of love's eternal brotherhood.

The kindly life in house or street;
The life of prayer, the mystic rite;
The student's search for truth and light;
These paths at one great function meet.

What matters that one found his Christ
In rising sun or burning fire,
If faith within him did not tire?
His longing for the truth sufficed.

A thousand creeds have come and gone;
But what is that to you or me?
Creeds are but branches of a tree—
The root of love lives on and on.

Though branch by branch proves withered
wood,
The root is warm with precious wine;
Then keep your faith and leave me mine;
All roads that lead to God are good.

—[Ella Wheeler Wilcox.]

Success is nothing but doing your full duty to the very best of your ability. Whatever rewards come are only trimmings.

What Is Psychology?

By G. R. McDOWELL

"For What Man Knoweth the Things of a Man Save the Spirit of Man Which Is In Him?"

Mr. McDowell offers a discussion of definitions and theories. The advanced student of psychology will be interested in the capable discussions of various hypotheses.

BIOLGY, the science of life, or more properly the Science of matter in a living state, fails to say what life is or whence it comes. It finds that matter may contain structural forces. But, as to what gives to the primordial cell the power to adapt itself to its environment, biology confesses complete ignorance.

Physics, the science of the properties of dead matter, is limited to an investigation into the phenomena of mass. Chemistry, the science of atomic weights, valences and combinations, gives no answer to the problems of consciousness.

Ultimate problems of the mystery of matter, and of its transcendental character must be left to metaphysics, and the phenomena of life to that branch of metaphysics called psychology.

The essential phenomena of life are psychological phenomena, and present themselves in the very lowest order of beings. They are inherent in protoplasm.

The phenomena that characterize life do not appear in inorganic or dead matter. The atom of mercury, for example, is an individual persisting in its own might as against all the world, but it does not manifest psychical phenomena. It does not hold the principle of life. Between the material atom and the simplest cellule, there is a hiatus not spanned by human experience and wholly inexplicable on any mechanically conceived theory of the universe. This gap which separates the lowest forms of life from the inorganic world has widened with the modern study of the cell. A mechanically conceived world will not work. It cannot account for psychological phenomena. It does not even explain all physiological phenomena.

Vital phenomena cannot be founded on mechanics. Nor can they be accounted for by the terms and the laws of the physical sciences. The very history of physiology disproves the assumption. When endosmosis was discovered, it was thought that the principle of life had been found. We now know that the walls of the intes-

tines do not act at all like the dead membrane used in the laboratory. There is an intelligence at work in the epithelial cells which cover the intestines and in the lymphatic cells, which, leaving their adenoid covering, journey to the surface of the intestines, there seize the particles of fatty matter present, and, laden with their prey, return to the lymphatics."

The power to seize food and to exercise a choice in the selection of food are attributes of living beings. They are essentially psychological phenomena.

CERTAIN expounders of the development theory, notably Romanes and his disciples, have erroneously suggested that psychological phenomena are absent in the lower class of beings, and are superimposed as the organism grows more complex. "Superimposed" presents difficulties. It implies a power acting from without and from above. It is not necessary for us to resort to metaphysics. Physiology again upsets the biologist by showing that psychological phenomena are previously present in non-differentiated cells.

Moebius, like other students of unicellular organisms, recognizes that psychological phenomena begin with living protoplasm; and the highest aim of zoology is to establish the psychical unity of all living beings.

According to the modern theory of evolution, the human body is an association of almost countless colonies of protozoans. Every cell comprising this body retains its primitive life properties, but gains a higher degree of perfection and expertness in performing its function by selection and division of labor. As higher centers are developed, they assume new functions and control the lower centers; and the cells of the brain have become peculiarly perfected for manifestation of the highest psychical phenomena.

The power of choice is taken as the criterion of psychical faculties; and these pertain only to cells endowed with

life or that embody the vital principle.

In every living thing there is a power which selects, modifies, unifies, controls and uses matter for its own well-defined purposes. This power is not perceived by the senses, but its existence is a necessary inference from the observed phenomena. By this power the plant overcomes gravity, grows away from the center of the earth, and stands erect to the plane of its horizon. By this power inertia is overcome in the animal which originates motion. By this power the chemical and electrical forces are transcended in man whose soul resists change and decay, preserves its unity, and recognizes its identity through the ceaseless metabolism of its physical sensorium.

This power in man is loosely referred to as psychic, mental, thought power, and will. This way lies confusion, for these terms are not synonymous.

Will is the power to choose, to convert decision into action, and to repeat the action ad libitum.

Thought, or the ability to form judgments by comparing percepts, receipts and concepts, is one of the cognitive powers, by which, when properly conducted, we are able to gain new knowledge and to generate feelings which may or may not result in action.

Mental power is the ability to perceive relations, to compare, to reflect, to abstract, to combine, to retain, to recall, and recombine the contents of a conscious center.

Psychic power is the power of the soul, which includes all of the so-called mental powers, powers of thought, of will, and of feeling. The soul is that by virtue of which a living being is what it is. The human soul is that by virtue of which a man is a man.

There is not the slightest doubt about the existence of the soul. We might just as well doubt the existence of the primary colors in the ray of white light. But, whence the soul comes, how it comes, whither it goes, and how long it will last, are largely questions of belief or opinion. But that it exists here and now in connection with a living body is a necessary inference from the facts of consciousness and the facts of the subconscious life.

AS TO the origin of the soul, there are many opinions, some of which are:

- (a) The soul is pre-existent to the body, and eternal in duration.
- (b) The soul is a special creation prepared for each body.

- (c) The soul is inherited like the body from parents.
- (d) The psychic agent and the principle of life are one and the same.
- (e) The soul is the result of the psychic life of the cells forming the body.
- (f) The soul and the body are one and the same.
- (g) The soul is a spark of the divine essence, individualized in man.

Aristotle placed three souls in man—the vegetative, the oretic, or appetitive, and the noetic, or rational. The Schoolmen followed Aristotle and retained his division. The Rosacruzians described man as a seven-fold being of three souls and three bodies, with the mind as the connecting link. The philosophers who accepted or followed the dualism of Descartes gave to the soul only the powers apprehended by consciousness.

Then come the experimental psychologists of the later days who find no soul, no unity of the ego or self, but only a co-ordination "which oscillates between two extremes, at each of which it ceases to exist—absolute unity and absolute incoherence." This school maintains that the problem of the unity of the ego is a problem of biology.

Having dispensed with the soul, they are still confronted with the self-knowing, feeling, thinking, acting agent, called mind, which asserts itself, claims to know its own states, and that these are its own, and psychology becomes narrowed to the science of mental reactions.

Now comes the ultramaterialist—the physiological psychologist, who identifies the soul with the body and undertakes to make his mechanically conceived world work. He tells us that psychology is the science of behavior. The behaviorist urges that all thinking is first, last and always for the sake of doing. By doing is here meant motor reaction on stimulus, cognition being incomplete until discharged in act. The trouble with this theory is it is contrary to fact. There is a vast amount of thinking that results in no action at all. What motor event, or species of behavior completes my grasp of Kant's Critique, or of Hegel's Theory of God. I do not think simply to initiate changes or to act, but to realize a sound judgment.

Behavior, what men do and why they act, are instructive and illuminative of purpose and character, but behavior is not psychology any more than hypnotism is psychology. They are simply aids to its study.

PSYCHOLOGY is the science of the soul. It is peculiarly the science of the phenomena of life. The soul manifests divers powers. Some of these rise into the field of consciousness. Many of them operate below the threshold of ordinary consciousness. The chief powers rising above the threshold of consciousness manifest as the cognitive powers, the feelings and the will, and these, and not the body, are the cause of behavior.

The conscious and the subconscious life of man are all activities of the soul, hence psychology is a much broader subject than the study of the mind or of the motor activities of the body.

In the latter part of the nineteenth century the scientific study of the three states of hypnotism revealed the subliminal life of man as a field of most interesting study. The work of Freud and his followers has also revealed much of the mystery of the subconscious life.

It was F. W. H. Myers, however, who first injected into the science of psychology the study of the subconscious or subliminal self, thus broadening and deepening the subject and giving a new impetus to the study of sleep, natural and artificial, disintegration of personalities, genius, sensory automatism, etc.

The materialists, the behaviorists, the experimental psychologists, having abandoned the soul, but still being alive to the existence of the mind, now found it necessary to invent two minds, one of which they call the conscious and the other the subconscious, and the world has thus been led into the darkness of confusion by the effort to investigate and explain the sub-or nonconscious states of consciousness. Munsterberg saw clearly the confusion, and states that the story of the subconscious mind can be told in three words—"There is none." Mind is properly the general name for all activities which are above the threshold of consciousness.

The work of the hypnotist, the psychoanalyst, and of the followers of Mr. Myers, have accentuated the importance of such questions as the relation of the soul to matter, the relation of the soul to life and living beings, and the relation of the soul to the mind. But it has not done away with what is sometimes referred to as the old psychology, which means a thorough examination of consciousness, natural and reflective, of sense perception and acquired perception, of the products of perception, of memory, and the laws of association, of the phantasy or imagining

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There is no failure except in no longer trying. There is no defeat except from within, no really insurmountable barrier save our own inherent weakness of purpose.—*Elbert Hubbard.*

No man is born into the world whose work is not born with him. There is always work, and tools to work withal, for those who will. And blessed are the horny hands of toil.—*Lowell.*

If you work for a man, in heaven's name work for him. If he pays wages that supply your bread and butter, work for him, speak well of him, think well of him stand by him.—*Elbert Hubbard.*

power, of the creative imagination, the formation of the concept, the judgment, reasoning, intuitions, causation and the idea of cause, substance and attribute, the conditioned and the absolute.

PHYIOLOGICAL psychologists attempt to explain mental phenomena on a physical basis; that is, on the basis of a mechanically conceived universe. It is a fact that, accompanying states of consciousness, there are brain changes or molecular motions in the brain, and thinking is attended by the burning of phosphorus in the brain, but no knowledge of one set of facts throws the slightest light upon the other. Which is cause, and which is effect, cannot be determined by the physiologist, the chemist, or the surgeon.

"The physical explanation cannot be substituted for the mental one, because it applies to a different category of facts. For all that is known the two sets of facts may not be related as cause and effect. They may be merely diverse aspects of the same essential fact, but for practical purposes they must be considered as distinct and treated separately."

The turning of the searchlight of inquiry upon the realm of the subconscious, or what Myers calls the subliminal consciousness through the study of hypnotic trance, psycho-analysis and behavior, has revitalized the study of psychology; and the application of the psychological laws to the affairs of everyday life, as in advertising and the selling of goods, has shown the plain man something of the value of this study expressed in dollars.

IT IS perhaps not too much to say that no school of psychologists has all the truth, and apparently the behaviorist, the least of all. For, while they have doubtless contributed something of interest to the subject, they fail as safe and satisfactory guides, because of their mechanically conceived universe, and because there is so much of thought and feeling that has no purpose but the gratification of the philosophical consciousness, and never result in any bodily action whatever.

The physiological psychologist and the behaviorist are not safe guides because they accept the fundamental error of materialism, that "The universe is matter in motion." They are consequently compelled to explain conscious experience as a special mode of motion. The explanation fails to explain. Grief, joy, hope,

faith, are not special modes of motion, but states of the soul.

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The Story of the Christmas Seal

(Published for the National Tuberculosis Association)

CHRISTMAS Seals have come to be as closely associated with that holiday season of the year as Santa Claus, mistletoe and plum pudding. Packages that are wrapped with holly and red ribbon do not seem complete now without the little Christmas stickers. And why?

Because every Health Seal that appears on letters, cards or bundles shows that its purchaser has given a helpful thought to somebody less fortunate. And Christmas is the season when everybody *feels* the spirit of doing for others.

The tiny seals are sold in order that



everybody who buys may become a working partner in the great campaign to stamp out tuberculosis. Such a stupendous amount of good has been brought about through these yearly sales that every seal bears a message of vast accomplishment and undaunted courage. Each seal tells the story of a woman and her followers who had sufficient faith in their convictions to carry on a nationwide crusade against the disease, tuberculosis. That their work has been successful cannot be doubted when it is realized that in these years of selling seals the death rate in this country has been cut in half. The message of such a seemingly impossible feat is surely worth while spreading.

FIFTEEN years ago a woman with a vision, Miss Emily P. Bissell, of Wilmington, Delaware, conceived the idea of raising funds to help in the anti-tuberculosis work of her state. She had read in the Outlook magazine an article by Jacob Riis on the Christmas stamp sold in Denmark for the support of a children's hospital.

At the time Miss Bissell was secretary of the Delaware Red Cross Chapter. With but \$40.00 secured from two friends, as her capital, she obtained the official consent of her chapter and of the post office authorities to put a few thousand seals into circulation. Stores, newspapers and women's clubs all supported her with great enthusiasm from the first. Through such generous and united effort, three hundred thousand, to her a number beyond all her dreams, were sold that first year and \$1,000 was paid on the site of the first tuberculosis sanatorium in Delaware, known as Hope Farm.

From the beginning, all those interested in the movement realized that their task should be to spread a knowledge of the disease, to teach the public that it might be prevented and thereby decrease its enormous death toll. From the very start then, the campaign to fight tuberculosis has been an Educational Campaign.

AS a result of Miss Bissell's demonstration and earnest pleading, the American Red Cross decided to take up the enterprise on a nation-wide scale the next year, 1908. The parent organization was handicapped by lack of funds and again Miss Bissell found the necessary backers who shared her faith. She personally undertook the task of writing to 4,000 newspaper editors throughout the country, asking them to publish the fact that orders for seals should be sent to national

headquarters. The result was a veritable flood of orders.

THE seal design varies from year to year. The first year was a simple holly wreath surrounding a red cross with the greeting "Merry Christmas," done in red on a white background. The 1919 seal was the first to carry the Double-Barred Cross, which specifically symbolized the fight against tuberculosis and is the emblem of the National Tuberculosis Association and their 1,200 state and local agencies.

This year's seal with the mother and child, is symbolic of the helpful guardianship of this cross over the children of our country. Mr. T. M. Cleland, artist of the seal, says, "To me this design means the sentiment and impressions of the protective function of the Tuberculosis Crusade. The protective love of the mother and the cross are symbols indicative of this general impression."

TO attempt to account for the great accomplishments that have been realized through Miss Bissell's initiative would be impossible. The tuberculosis death rate sixteen years ago was 200 per 100,000 in the Registration Area and it is now but 100 per 100,000. This means the saving of 100,000 lives annually. From the economic standpoint, this means the saving of \$10,000,000 a year to the nation.

Over \$20,000,000 has been raised from the Christmas Seal to spread information regarding tuberculosis and the most effective ways to combat the disease. Sanatoria and other institutions have been built, and today there are about 60,000 beds for tuberculosis patients. Estimating the original cost of a bed at \$1,500 these sanatoria are worth ninety million dollars.

Yet there are at the present time over one million active cases of tuberculosis in this country. It is estimated, moreover, that there are that number of inactive cases. And yet, tuberculosis is a preventable disease. If everybody can be taught to lead healthy lives through plenty of rest, fresh air, nourishing food and through watchfulness over the physical condition by having periodic physical examinations there can be a still greater decrease.

Over one billion Christmas Seals will be in circulation this year in December. A chance is given everybody then to help carry on the work of Miss Bissell and share in making the dream of tuberculosis workers come true. Their efforts will not cease until they have conquered completely this unnecessary disease.

Laughter a Tangible Asset

Twelfth in the Series of "Little Journeys into Success"

By AGNES MAE GLASGOW

(Copyrighted by Mrs. Agnes Mae Glasgow)

IT is difficult sometimes to know just where and how to begin a story, especially as there is so much to be said in a few words and when you have promised to write once again about a certain rusty stove, George and Mary Gilmore, their hopes, expectations, disappointments and success, etc. Then you remember that you have told the people who are going to read the story that this one about George and Mary will go away over the top of anything else that you have said about them or most likely about anyone else in these Little Journeys. Well, suh, it's a big undertaking but I can do it just because all I have to do is put down the real facts just as they happened and make an effort to show you that although at the time Mary and George and the other persons mentioned didn't know that what they were doing was using the finest and most practical psychology in the world, nevertheless that was just what they did and you will see that this is so as you read.

Some one has said that "Truth is stranger than fiction and a lot more satisfying." Maybe that is the reason that the Little Journeys have met with such hearty applause from our readers. It is not my literary style. It's just the truth and as Truth has a language of its own you feel that you are reading of actual occurrences and as wedding bells have a sweeter sound when you hear them ringing for a loved friend, than when you read about them in some well-known novelist's fiction stories, so, too, do my words ring sweeter to you just because you know they are reality.

A long preface to the story of how laughter made a manly conquest and was the first move in building up a home of happiness and a house of plenty. You read of how George and Mary Gilmore wrote their book during the long Alaska winter nights while that rusty stove glowed red, warming the cabin and sending its glowing light far out into the night, a glorious Light House to guide many a wanderer into the right snow-covered path.

THIS story begins about six years after George and Mary had written

that first best seller. Part of this time they had lived in New York where I was happy to meet them now and then and listen to some of their experiences. Then all of a sudden the "call of the wild" began whispering its alluring promises in their ears, and away they went, back again to their own wonderful Northland, the dear old cabin and darling rusty stove. Sanche, the Indian woman and Wilful (so named because of his stubborn ways), the Indian man, were still there in the cabin waiting that day when the white friends should return. But alas, Sanche and Wilful were not alone. During the absence of the Gilmores, a glowering old Scott, by name McRea, had pre-empted the cabin and its comforts, where he proceeded to make things rather uncomfortable for the two Indians by indulging too freely in "fire water," and teaching Wilful to do the same.

Angus McRea was a skilled mining engineer and metallurgist but having, as he confessed, loved but once in his life and having lost that love he felt that he had not much to live for. His days and most of his nights were spent either in gaining what comfort he could by recalling all his miseries and hugging them tight to his breast or in drinking himself into a stupor in order to forget these same miseries.

Angus was not only a good mining engineer gone wrong but he was a powerfully built man, a veritable Hercules in bone, brawn and muscle, which as yet whisky had not had time to destroy. When in his cups he was a demon no cool-headed man, however brave, cared to face. Ten days before the time appointed for the Gilmore's arrival at the cabin, the postmaster at Thane called Wilful to him and read a letter from George, instructing Wilful to gather up all the available firewood and to lay in a goodly supply of coal, promising in the letter that if Wilful and Sanche were good and had the cabin clean and comfortable for Mrs. Gilmore's coming, that, sure as could be, he and Wilful should track down a certain too familiar grey wolf, whom they strongly suspected of having at one time known man's friendship—much as Jack London's White Fang

did—and that he and Wilful would then write a book about this same grey creature of the wild. Wilful was delighted with the letter for he longed to be a help to his dear Master Gilmore in getting hold of book material, and besides he thought it would be a wonderful thing to be one of the people in the book. He knew a lot of his copper-colored friends living along the salmon river who would be as jealous as could be when he was able to point to one of Mrs. Gilmore's illustrations and say "That me. See I got grey wolf for Massah Gilmore and he put me in he book."

YES, the Indian loves to make others envy him and he will boast and strut before an envious audience on the smallest pretext. So Wilful was glad when the postmaster read George's letter of instruction to him. But alas, his joy was short-lived for on his return to the cabin, Sanche met him with finger to lips cautioning silence. "Softly, softly," she said. "The McRea he done drink himself into bad temper and he break he stove and he take ax to he table on which Missa Gilmore make the big picture for he book. Oh McRea, he bad angel!



Sanche and Wilful were still in the cabin waiting that day when the white friends should return.

Very much bad angel, like what Missah make for the horns and hoofs! Hah, me say he one debil man and he throw stick at me and make me run and run. Me most sorry Missah and Missy Gilmore come back! No stove, no lamp, no table, and Missah Gilmore one liddle man. McRea he big, strong. Pretty much soon break neck for Missah."

Now what was Wilful to do? One peep in the crack of the doorway and he knew right away that McRea was in no reasoning mood and as Sanche had said—McRea was big, strong. He might, if

he took such a notion in his head, proceed to break the neck of Wilful. McRea must be gotten out of the cabin before Wilful could mend the stove or begin cleaning up for the homecoming of his white friends. So Wilful decided that tomorrow was another day and just to keep from having to think about what that day might bring forth—well, McRea was not a stingy man with his bottle. He would have a drink out of the black bottle and thus try to keep the Scott in a good humor until such a time as he should be sober enough to hear the news about



McRea had felled Wilful with a well-aimed blow of his cudgel and had George in a bear-like grip.

the Gilmore's wanting the cabin for themselves. Oh, oh, oh! Wilful knew that when McRea heard this, he was going to become just about the worst "debilitating man" that ever was, and so Wilful, needing fresh courage, took another drink from the black bottle, and then another; and so when poor Sanche came in to whisper softly that some supper was waiting his pleasure, she found both men in a drunken stupor, and to ease her wounded feelings made up her mind that she would do like lots of white women she had heard about and would go away—right away from Wilful's cabin and stay away, too, until he wanted her good and strong enough to come begging her to return with him and cook some more supper. So Sanche packed up her bundle, tied it in a red, blue and white striped blanket, and trudged away over the hills toward Thane town. But as you know, there is One who watches over the goings and comings of all who try to do right and just will not allow them to go very far in the wrong direction at any time. So, all unknowingly, Sanche was prompted to take one more look at a fox trap she had set only that morning before daylight. Who knows, she might catch the finest silver tip that was ever trapped and sell it in Thane for ever and ever so much gold money and then Wilful would be sorry that she ran away. Arrived at the trap, sure enough, there was a fox in the trap—not a beautiful silver tip but a week old baby brownish grey fox that fought like a tiger cat when she unfastened the catch on the trap and took it out in her hands. "Oh, oh, oh! How Missy Mary Gilmore would love um baby fox! Um, I guess me go back cabin, make place for baby fox live, so missy like him for her pet. Oh, oh, oh! Me like very much make Missy Gilmore some present baby fox."

SO, forgetting all about how fast and far she was running away from home, the love of making a friend happy with a much-prized baby fox for a pet, won out, and our Sanche hurried back to the cabin and was soon hard at work making a pen and sleeping place in which to keep the young fox.

Thus the ten days soon went by with Wilful now sober and much worried because he had not been able to get McRea to leave the cabin, nor had he succeeded in getting the wood and coal in for the winter's fires. McRea was in one of

his ugliest moods and spoke often of throwing out the "bally book-writing beggars" whenever they arrived. Said he, "I'm in possession, and anyway whose cabin is this? Yours, Wilful. I know it. And see here! If you try to put me out for them bally book-writing beggars, I'll not only throw the beggars out when they come but I'll tear you in twain, so I will. I'll make a pen and put you in it and then I'll herd a pack of them hungry wolves you hear howling about o' night and I'll turn 'em into the pen with you." Saying this, he took another drink from a black bottle and sat down with a length of wood in his hands to await the coming of the Gilmores.

"Oh, oh, oh! What will we do? That debil man, he tear you and Missah like wolf tear kid and Missy be widow woman then," cried Sanche.

"You maybe keep Missy far away while me an Missah make over power that debil man," advised Wilful.

"Maybe so, me do. Show um baby fox, maybe so she no go in there 'til debil man over power," assented Sanche.

And then they came. Before Mary could realize what was happening Sanche had taken her by the arms and, whispering, "Softly, softly! You come see me got baby fox you," guided her safely to rear of cabin to where the young fox gazed with cunning eye through the interstices of a pen made of small limbs of the fir tree.

THE overpowering of McRea did not prove to be as easily accomplished as Wilful had hoped it would be. Before two steps were taken inside that cabin door, McRea had felled Wilful with a well-aimed blow of his wooden cudgel and was hugging George in a bear-like, breath-taking squeeze. If ever a man looked death straight in the face, George Gilmore was doing so now. McRea was beside himself with drunken rage. George was helpless in those giant arms. Strong at all times, an insane frenzy had doubled the strength of the killer and unless a miracle happened, George would surely die without being able to make a sound or a move to help himself. Then that baby fox, after staring Mary in the face with cunning eye and laugh-like, drawn lips, seized the piece of meat she threw to him, raced across his pen, placed one paw upon the meat gift and turned and laughed a barking laugh at the giver. Mary thought him the dearest and cutest thing in all the world and, throwing back

her head, laughed as only a happy woman can laugh, a ringing, bell-like note which penetrated into that darkened cabin where death stood with one foot upon the portal ready to enter. McRea's crushing embrace relaxed. George breathed again. "What was that? Gad, man, was it angel or pixy?" asked McRea and fell to the floor in a dead swoon.

DAYS and days, with the kindest and tenderest care, the Gilmores nursed poor Angus McRea back to life. During this time they had heard something of his story and he of theirs. How he was a first class mining engineer. Knew that very moment where one of the best veins was to be located. Had never filed upon it or tried to work it because he had ceased to desire either wealth or honor. Now, that he knew all about George's and Mary's books and how, after the war, George, being an Englishman born, had gone to the front at the first call and how Mary had striven against heavy odds to keep things going, had failed because—alas—they had not written a war story and no other kind were selling then, and once again they were about as poor as Job's turkey. Well, then, McRea had a remedy for all that. He and George would file upon that claim and he would show George how to work it, he himself doing all the engineering needed.

As I have said, this story was written six years after their first best seller, but all of what I now write is as yet not quite four years old. The mine is running, paying well; but my friends are none of them multimillionaires. George has written another book or two. One of his books does tell you a wonderful story about a—not a grey wolf, but a cunning grey fox. Wilful is in the book and so is Sanche and a whole company of Northland folk, both two and four-legged, gentlemen and ladies.

LOST MOTION

(Continued from page 14)

THIS order was just as good as if he had tackled the manufacturer in the first place. But the three trips past the office door represented fifteen minutes of lost motion.

Every man who has graduated successfully from the timid days of early salesmanship will nod his head in a knowing way, and say that he has had similar

experiences. Few men, however, will admit that during every day of their lives they indulge in lost motion to an alarming degree. Few men seem to realize that they could make each day's work doubly profitable if they would eliminate from their routine a number of time-killing details which are not of the slightest value.

A manufacturer who has hundreds of salesmen on the road compiled, not long ago, a series of six questions for his salesmen to answer. Any salesmen might well take these questions to heart and answer them for their own enlightenment.

1. Do you show up promptly in the morning?

2. Do you get into the field without loss of time?

3. Do you lose time in the office when you should be outside?

4. Do you concentrate on your work, your efforts, and your time?

5. Do you make your calls as short as possible, still retaining their efficiency?

6. Do you check yourself up every night on your lost motion during the day?

This manufacturer claims that if a salesman will so conduct himself as to answer these questions satisfactorily he will save from 25% to 75% on lost motion.

Perhaps you will say that all this is "theoretical." But it isn't. In our factory we employ "time study" to see that every piece of mechanism that goes into the appliances you sell is done efficiently, yet at the same time with the least loss of motion. Our most skilled workers, realizing the value of this, have so cut down their work that they can turn out their various tasks with half the effort that an unthinking workman requires. And this same system unquestionably can be applied to salesmanship.

No one can tell you where your lost motion exists. You alone know, you alone can correct it. You may be losing valuable hours by skipping from one street to another, instead of working every home on a single street. You may be losing time in allowing yourself to chat with your prospects on matters which will not help you to close your orders. You may be committing any one of a dozen time-killing errors. These things you alone are in a position to analyze accurately.

This basic message, however, deserves your thought. If you will eliminate lost motion in your daily business it will help that bank-roll of yours immensely. Why not think it over?

Exercises to Self-Control

By *NICHOLAS TSUKALAS*

Editor of Self-Expression

START the day right. One-half hour to an hour should be given over to preparing the mind for the day's work. Nor should you neglect the body. The body must be filled with vitality that the mind may function with ease and poise.

As soon as you awaken, bathe the body in cold water. A towel dipped in cold water, and applied to all parts of the body, will serve the purpose. Rub the body vigorously afterwards to bring the blood to the body surface, and to quicken circulation. A few general exercises, either before or after the cold bath, will do wonders in awakening all the functions.

As soon as you feel life throbbing within you, offer a prayer. Have no set prayers. Prayer should be uttered in gratitude for the fullness of life felt within us. Offer thanks to the Source of all life for the joy given you. Make your prayers simple. Talk to God, who is within you, as you would talk to your father or mother. Be filled with thanks and love, with meekness and humility. Words may fail to shape themselves, but that matters little. Your prayer that is in your heart has been heard, although the words failed to reach the lips. The Infinite hears what you are unable to utter.

The Lord's prayer, uttered reverently and feelingly, in a child like attitude, will awaken a spiritual consciousness. When your inner self is asleep everything you do will be limited in power; when the inner self is awakened, however, you will be filled with superior wisdom, power, and intuition.

Do not sleep late mornings. No matter how late you retire, make it a habit to rise early. You may experience a lethargy at first. Your mortal mind will try to convince you that you must have more sleep. Your senses may refuse to be awakened, but pay no attention to such feelings. In a few days they will cease to demand their way.

Early rising will do more to awaken the poetic sense than all other means combined. There is grandeur, peace, power, love, and romance in the atmosphere at dawn. The songs of the birds are more eloquent at early dawn than at any other period of the day. The flowers and the fields look their brightest. The woods are filled with a

scent that has potency to clear the senses and elevate the feelings.

EAT your meals in joy and reverence. Eat as if to God. Let not the desire for food dominate you. Partake of all things that are pure and wholesome. Don't be a crank—eat what is set before you. If certain foods or drinks do not agree with you, say nothing about it. Your physical make up may be different from that of others. What agrees with you may not be suitable for others differently constituted. There are people so engrossed in what they should eat, and what they should not, that half of their lives is spent in watching the effect of every morsel of food swallowed. They become worshipers of their stomachs. To them food and diet is of the greatest importance. To miss a meal, or a favorite dish, or drink, is to them a matter of some consequence.

Be a slave to nothing. Do not let wrong habits rob you of the joy and happiness that is yours at every moment of the day. To study and apply the chemistry of foods is good for those who through some violation of the physical laws of life, have lost their normality. To the normal person the unmistakable desire for certain things reveals what to seek and what to avoid. The violation of any law will produce abnormal conditions and desires. The right course to pursue, therefore, is to seek to live in accordance with the law, be it physical, mental, or spiritual.

Maintain normality throughout your being. This is accomplished by giving the principal thought and attention to your inner self. The soul should be the ruling factor.

When you are about to start something of importance, tune your mind so as to get direct inspiration from the within. When your mind is out of tune with the inner source of ideas, the result will be mediocre; but when it is tuned to receive inner guidance the results obtained will be superior by far.

Avoid idle talking. Aimless conversation is of the surface. The only time a multitude of words is permissible is when "atmosphere" is to be created. At such times the imagination of our hearers should be filled with pictures and ideas that suggest the mental attitude we desire

them to enter. In the sick room an atmosphere of hope, cheerfulness, love and peace should be created. At such places our talk should be worded as to produce in the patient's mind conditions of hope, vitality, joy, and love. In like manner, wherever you are, talk only as the occasion demands.

Are you standing so still, that in the light reflected from a brilliant 1920, you cast a shadow upon 1921? Last year is collecting dust in one of the corners of antiquity. Consign last year's methods to the same place. Substitute vision for retrospect, and let the light from your enthusiasm annihilate the shadows.—*Kellygram.*

Business dispatched is business well done, but business hurried is business ill done.—*Lyllon.*



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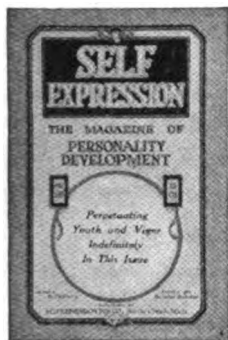
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THE MAGIC OF A PLEASING PERSONALITY

(Continued from page 30.)

Your appearance and manner, your habits and dress, are regarded as the show-windows which advertise what you have inside. It is not what you have in the bank, in your home, in houses and lands, but what shows up in yourself that influences ninety-nine hundredths of the people with whom you come in contact. Only the very small per cent ever know the secrets of your inner life, or your real merits. You may be an uncut diamond to those who know you best. They may know that there is a brilliancy there, a genuineness and true worth that far outweigh all minor blemishes—but the world looks upon an uncut diamond very much as it does upon an ordinary pebble. It is what shows on the surface that makes the first impression. A very inferior diamond, if cut and polished so that all the light and brilliancy there is in it may show to the best advantage, will pass with all, except experts in precious stones, as infinitely more valuable than a gem of purest water, flawless, white, and brilliant in possibility, in a rough, unpolished state, which shows on its surface none of its intrinsic value.

A YOUNG man who has risen, unaided, and very rapidly to an important position in the commercial world, remarked to me recently that one of the greatest hindrances to the advancement of young men is their carelessness in regard to dress and cleanliness, and to all the other details of an attractive personality. He says he has known both men and women who, at great expense of tact and time and energy, secured audiences with prominent people who are very difficult of approach, and then have so offended their good taste by some fault in dress or manner, or personality, as to sweep away in an instant the advantage of the introduction they had gained. Many a man, he says, has "queered" the object

of his interview by a greasy necktie, an old, battered hat, an unshaven face, or dirty teeth.

"These are little things," you urge, "and should not influence or prejudice a man of good judgment against a fellowman. He ought to see the real man through even far greater defects than these." Very true, but the fact remains that the average man or woman is influenced by them, and we have to deal with things as they are, not as they should be. A man who was arrested and locked up for the night for an alleged offence sent for his lawyer and told him his story. After hearing what the prisoner had done the lawyer exclaimed, "Why, they cannot put you in jail for such a thing as that!" "Yes, but I am in jail," was the dry reply.

It does not help anyone in the least to say that it is silly or superficial, or unjust to estimate a man by his necktie, his collar, his finger nails, his teeth, or his boots; the only thing that will help him is to recognize existing conditions, and live up to them. The young man quoted above owes a great deal of his success to a fine appearance. No matter where or under what conditions you meet him, he is always as immaculate in his person, as neat and well "groomed" as if he were going to make a call on the President at the White House, or on some other important personage.

Personality plays a tremendous part in the business world, as it does in the social world, and whether yours is a pleasing, attractive one or the opposite, a personality which arouses antagonism and dislike in those with whom you deal, may make all the difference between your success and your failure.

There is magic in an agreeable personality. It often has an influence out of all proportion to a man's ability or position. Salaries are based on it, partnerships are founded on it, fortunes are accumulated largely because of it.

America MUST win! To win yacht races, tennis championships and International Olympic Games is a matter of national pride. But we must beat the whole world on the production and quality of American-made goods, if we are to keep our Prosperity out of the "also ran" class. Dive into your part of the Big Game and help Uncle Sam win.—*Ethelda M. Bleibtrey—who is Champion Woman Swimmer of the World, holding ten world's swimming records. Winner of the 100-meter and 300-meter events in the Antwerp Olympics and member of victorious 400-meter relay team. Miss Bleibtrey individually made more points for America than any other member of the Olympic team.*

Love

"**L**OVE is the only bow on life's dark cloud. It is the morning and the evening star. It shines upon the babe, and sheds its radiance on the quiet tomb. It is the mother of art, inspirer of poet, patriot and philosopher. It is the air and light to tired souls—builder of every home, kindler of every fire on every hearth. It was the first to dream of immortality. It fills the world with melody—for music is the voice of love. Love is the magician, the enchanter that changed worthless things to joy, and makes right royal kings and queens of common clay. It is the perfume of that wondrous flower, the heart, and without that sacred passion, that divine swoon, we are less than the beasts; but with it, earth is heaven and we are gods."—*R. G. Ingersoll.*

*Parts of One Great Soul*By *MRS. ANNA JOSLYNN*

AS a rose is the Soul in its bud and bloom,
Unfolding its beauty through sunshine
and gloom,
Scattering its petals, and fragrance sweet,
Brightening the path for somebody's feet.

It may be a man that has never known
The Sacred joys of love and home,
Or, it may be a woman whose life has been
shorn
Of the sweetness of virtue, left dying
alone.

Or, it may be the childish prattle sweet
With its joyous laughter guiding our feet,
Yet, be it one, or all, 'tis part of the whole,
Roses and petals, of the One Great Soul.

*Those Who Wait*By *ANNA HOTCHKISS GILLESPIE*

(Copyrighted, 1922, by Anna Hotchkiss Gillespie)

SAY not that all things come to those
who wait;
The beggar sits beside the temple gate
And in his filthy palm a farthing falls
That satisfies his inert soul to wait.

While from the fields of life, ambition calls
To every soul to scale opposing walls
And face and fight and conquer every foe—
To win a place within success's halls.

Say not that all things come to those who
wait!
Fail not nor falter now beside the gate
That opportunity throws ever wide,
But enter there before it is too late.

Tomorrow

(Author Unknown.)

TOMORROW, he promised his conscience,
Tomorrow, I mean to be good,
Tomorrow, I'll think as I ought to,
Tomorrow, I'll do as I should.
Tomorrow, I'll conquer that habit
That holds me from Heaven away;
But even his conscience repeated,
One word, and one only, "today."

Tomorrow, Tomorrow, Tomorrow!
Thus day after day it went on,
Tomorrow, Tomorrow, Tomorrow!
'Till wealth like a vision was gone;
'Till age in passing had written,
A message of fate on his brow,
And forth from his shadow came Death
With the bitterest syllable—N O W!

NIAGARA

A reproduction of the center spread "Niagara" which appeared in the October issue, will be mailed to subscribers who send twenty-five cents in postage to cover the cost of reproduction and mailing.

The size of the spread is nine and one-half inches by thirteen inches and is suitable for framing. It is reproduced on the best quality of white enameled paper. It will be mailed in a tube to insure good condition on arrival.

The poem is considered by many to be A. F. Sheldon's masterpiece in poetry. The photograph of Niagara not only beautifies but also adds to the message of the poem.

The spread gives expression to the Sheldon philosophy of service. Many will wish to frame it and hang it. 'Twould make an appropriate Christmas gift.

BALANCING THE COMPOSITE TYPE

(Continued from page 24.)

In this way we balance the composite type. In the following articles we will show how to determine the modifying influence of the special characteristics. The first step is to work out the resultant basic type, as above. All the traits in detail of each type can be listed under each type, and, as in the case above, the lists under Digestive, Respiratory and Cerebral can be placed side by side, and the resultant of each trait can be noted for the subject under observation. These lists should be so arranged that the various traits are listed in the same order. Then, with the final percentages in mind, we can read right across the lists involved and determine the resultant for each trait. Practice makes perfect, and it will be found that, in time, this can be done rapidly and accurately. The power to analyze and accuracy of judgment develop with experience.

Next, how can this method be applied in making an instantaneous, face-to-face analysis? This is a practical problem for people in all walks of life. You meet a man or a woman for the first time, and you want their cooperation. To make the proper approach, to avoid all antagonism and secure their cooperation, it becomes vitally necessary to understand them, to know their mode of thought, their likes and dislikes and their strong traits and weak traits. You have not the time to calculate percentages, so what can you do? Let us see.

As an example, take the man we have just been analyzing. One glance at him and you see that he is strongly Digestive. Also, his large head indicates that there is a large percentage of the Cerebral. The Respiratory is not so obvious and can be neglected for the moment. To approach him properly you are interested in his two most prominent types, and at a glance you would estimate him at about 60% Digestive and 40% Cerebral. For your purpose this would be sufficiently accurate. This you can do at a glance as you walk across the office floor to meet him, or as you approach him on the sidewalk. As you talk to him, you can analyze him more carefully, if you find it advisable to do so.

ASSUMING that you are familiar with the keynotes, strongest traits and weakest traits of the five basic types, then at a glance you know the following. He enjoys physical comfort and physical

pleasures, he is genial and optimistic he is more or less lazy physically but not mentally, he is a thinker and is somewhat sensitive to criticism. You will be shown in later articles how in the same glance you will know from his profile whether he is a quick thinker or a slow thinker, practical or theoretical, a keen observer or a poor observer, impulsive or conservative, and from his texture you will know whether he is refined or coarse. With practice all this can be learned in five seconds of observation.

With the subject, which you wish to present, clearly in mind together with all the information that Character Analysis will give you, I think you can see how the use of your imagination and ingenuity will enable you to properly present your subject and secure the other's favorable decision. This is of course on the assumption that your motive is all right and your objective is mutual service.

With this article we complete our discussion of the five basic types, and in the following articles we will take up special characteristics and their modifying influences.

(Note:—Back issues of the Business Philosopher, beginning with the June number, contain the analyses of the five basic types mentioned in this article. These back numbers can be furnished at 25 cents a copy, postpaid.)



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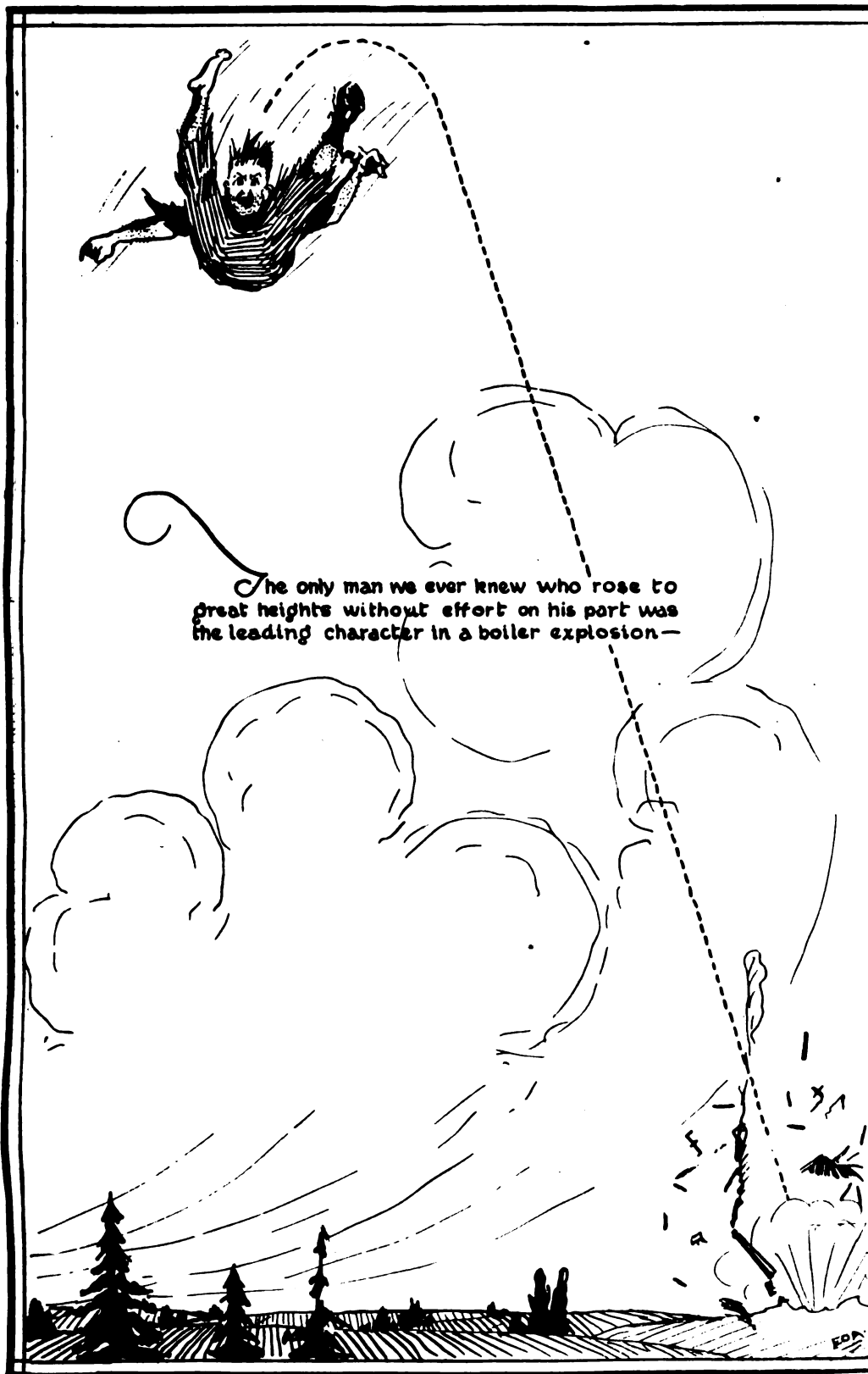
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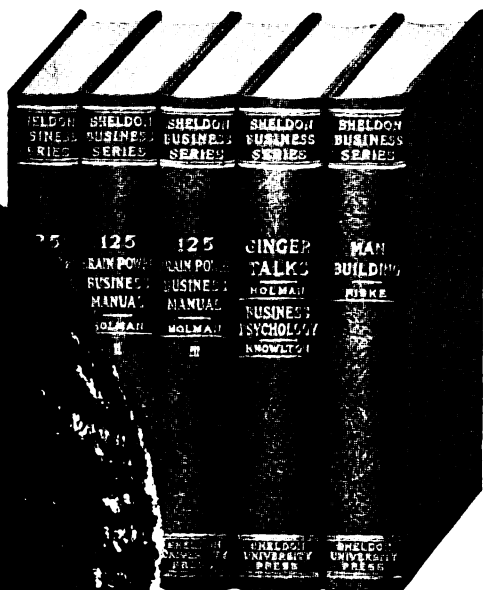
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Volume XIX

DECEMBER, 1922

Number 12

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Editorial by A. F. Sheldon

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Derrick S. Hartshorn, Industrial Engineer

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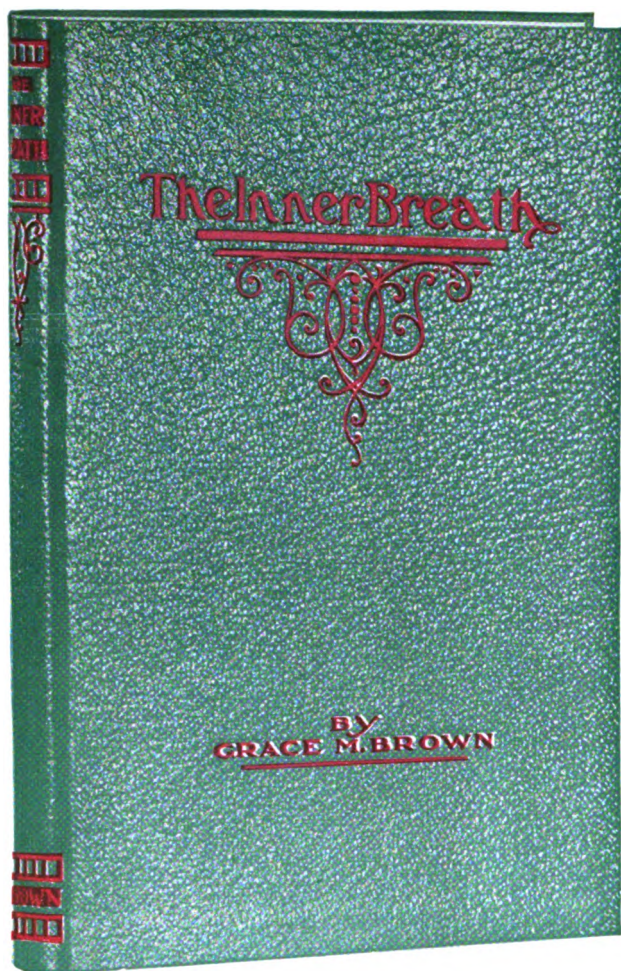
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Associate Editor

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Managing Editor

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A. F. SHELDON

A Christmas Carol

Long years ago (some nineteen twenty-one)
A maiden, Mary, gave the world a son.
The wise men came to see him from afar;
Led to the cradle-manger by the star
Which shone in Heaven, pointing them the way
To where The Christ, our brother and Earth's
Savior lay.

Humble the Mother, humble the birthplace there.
Humble His presence then and everywhere,
Since, through the vale of years, each day, each hour,
That life has filled the world with lasting power.
What is this power Christ brought us from above?
It is the mighty power of simple Truth and Love;
And time shall tell that story o'er and o'er,
Till man, within the bounds of every shore,
Shall heed the message from Jehovah's Son,
And righteousness shall have the battle won.

—A. F. Sheldon

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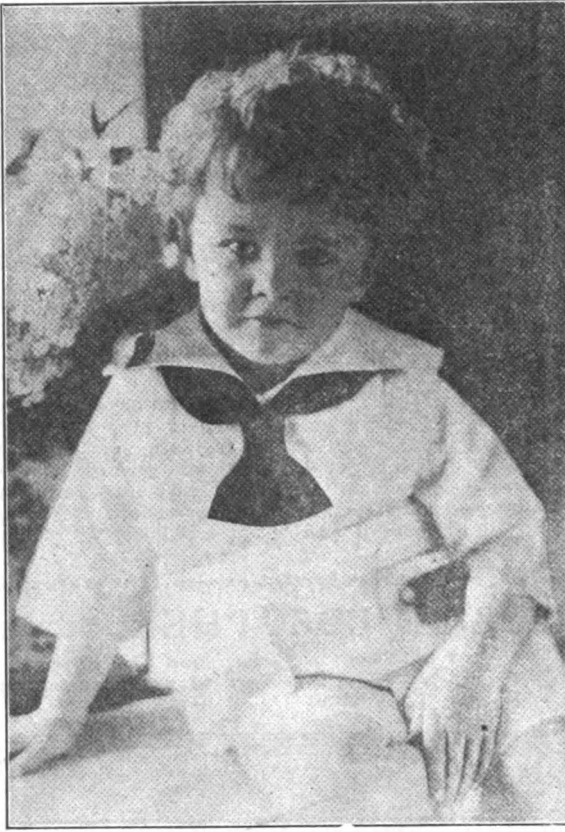


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lonesome.



MY WISH FOR YOU

* * *

What could I wish you more, dear friend,
Upon this bright new morn,
Than that within your heart each day
The Christ of Love be born?

That you may walk with courage strong,
Though clouds hide heaven's blue,
And reach a hand to those less brave,
Their courage to renew.

That wheresoe'er your footsteps lead,
The flowers of hope may spring;
And in the hour when flesh seems weak
Hear God's strong angels sing.

That you may be a light to all,
One whom God's light shines through;
Then all Love's kingdom shall be thine:
THIS is my wish for YOU.

—Henry Victor Morgan

—Ella M. Cheekins

"On Earth"

Editorial by A. F. SHELDON

AS "I take my pen in hand" to write this editorial, the first faint breath of the coming Christmas is in the air.

It has been my custom to make my Christmas editorial a tribute to the master mind whose birthday we celebrate on December 25 of each year.

I can see no good reason for departing from the custom this particular year.

The day is coming when many millions more than all the many millions who now profess his name will both preach and practice what Jesus advocated.

When that day comes an already good world will be made much better.

A few seem to think that **THE BUSINESS PHILOSOPHER** is becoming too religious, especially for a business journal.

That is impossible. Religion is that which brings one back to God and that's just what we need more than anything else today. It is what business, in the supposedly sordid sense of commerce and industry, needs.

Applied religion is the answer to all the evils of the day.

OUR Father, who art in Heaven,
Hallowed be Thy Name.

Thy Kingdom Come!

Thy will be done, **ON EARTH.**

Put a period right there—just for a change. Christ must have believed that very thing was possible else why did he ask God to bring it about.

Let's get "Down to Earth"—we need more **RELIGION in BUSINESS** and we need more **BUSINESS in RELIGION.**

We need more education in both.

Useful knowledge when **APPLIED** is power.

The most useful of knowledge, until it is applied, is never more than static power.

To be made dynamic, converted into usefulness or service, it must be applied.

This is true even of religion.

If we ever are to make the first part of Christ's prayer come true, the religion which he founded must be practiced.

The religion of Confucius will not do that.

The religion of Jesus will.

Boiled down to its essence the religion of Confucius consists of refraining from doing evil.

"Do not unto others that which you would not have them do unto you."

That is what Confucius said.

Some of his followers follow that so literally that they will not kill a fly or a bed-bug.

Result? Witness the filth and indolence of people dominated by that Philosophy of Life.

The Philosophy of Jesus is a positive instead of a negative one.

It is an active rather than a passive religion.

He who follows it refrains from doing wrong, but he doesn't stop there. He gets busy and **DOES** things. He does right as well as refraining from doing wrong.

One can refrain from lying and stealing and all the other bad things enumerated by Moses and still not be of any real Service.

He can follow the Confucian rule and never amount to anything.

He won't make any serious mistakes, but he won't make **ANYTHING ELSE.**

"All Things"

ALL things whatsoever ye would that men **SHOULD** do unto you do ye also unto them."

Thus spoke the man in whose honor I write these lines.

Yes, I know that's a big program—but it is a very profitable one, and it's the only way to make the Lord's Prayer come true.

One man said to me, "But it is so hard." Why should it be hard to do that which it pays big dividends to do? No, I am not speaking of cost dividends alone. It is the only way to get and keep a maximum of friends and a clear conscience. But it does not exclude material profits. On the contrary it vastly enhances them.

The men engaged in commerce and industry who most literally practice the religion of Jesus make the most money.

Nash of Cincinnati tried everything else and was going broke.

He then tried the Golden Rule and immediately began to get rich.

The Benjamin Electric Company of Chicago tried it from the start and never were in any danger of going broke. On the contrary they prospered from the start.

They once invited me to speak at a banquet given to their foremen and heads of departments.

Mr. Benjamin opened the banquet with prayer.

His prayer was one of the most basic to which I ever listened.

One sentence was this—"Oh God, make us unselfish in all our relationships with our customers and with our employees."

When he had finished, I said to the toastmaster, "That was a very basic prayer."

"Everything Mr. Benjamin says is basic," was his answer.

"Little unusual to open a business banquet with prayer, especially in Chicago," said I.

"Not unusual with us," he said, "we begin our directors' meetings with prayer. And there is a vacant chair in our directors' room which is never occupied by a human being. It is for the invisible presence—The Silent Partner—Jesus Christ is a member of our board of directors."

And then he told me that they never passed a resolution or adopted any policy, unless they believed that Jesus Christ would approve of it and vote yes for it if there in person.

I asked him how the policy was working from a business standpoint and he answered as follows:

"The history of this company reads like the story of Aladdin's lamp. We have been wonderfully prosperous from the very beginning."

The company started by Mr. Benjamin making something he had invented.

He was all alone and made it in the basement of his house.

Pretty soon one man joined him. They soon outgrew the basement, and rented a shop. The business continued to grow.

Today they have a large plant in a suburb of Chicago. They employ many hundreds of people and send their goods all over the world.

They have but one rule, viz., always do unto the other fellow what he should do unto you if the position were reversed.

The real Christian doesn't want the other fellow to do something for him that he really shouldn't do.

The reason why many are "gun-shy" at the one best rule for prosperity is that they think it's just a system for laying up treasures in Heaven and are afraid if they really try it they will go broke here.

No, Christianity hasn't failed. It simply hasn't been tried by enough people—and one of the basic reasons why they have not tried it is the one just indicated. Its application would cure all the evil tendencies of humanity and soon correct

and eliminate all the great difficulties.

Boiled down to its final essence the Christian religion is the philosophy of one thing.

Just one, not two. That one thing is the greatest thing in the world.

That one thing is LOVE.

And love is so much better than hate.

Better for everybody.

Better for the one who loves, as well as for the one loved.

It pays to love and to love to live.

It's expensive to hate.

No one can afford to hate.

Why?

WHY is love of God and man the greatest thing in the world?

Because "on these two commandments hang all of the law—not PART of it, but ALL." At least he whose birthday we are about to honor so said and he should know. He founded the Christian religion.

And it is the greatest thing in the world because it lightens the loads of life; it lights the paths which otherwise are dark; because it warms and cheers and banishes the chilling blasts of doubts and fears; because it strengthens and sustains the weary soul, and gives it power to press onward to its goal; because it listens to the fallen one and tries to help him find a way to rise; because it ultimates in service, usefulness to human-kind; because it cheers the sick, sustains the halt and blind; because it multiplies itself whenever given and lights the path of him who gives and him who takes of love, to Heaven—

The Heaven born of harmony here, the opposite of discord born of hate and fear.

"ON EARTH."

Thy Kingdom come ON EARTH.

Love is the path to it.

I

I AM. I always was and I shall be forever.

I am everywhere.

I am up and down, and in and out and all about.

And yet there seem to be some souls that do not seem to sense my presence.

I have the power to settle strikes and lockouts and to banish wars.

I can transform hopeless homes from hell on earth to Heaven in the here and now. I am the Cause of Service, which in turn becomes the cause of all deserved reward.

I conquer hate and jealousy and fear.

I am both light and warmth and these are life. Hence I am life itself, the conqueror of death.

MY NAME IS LOVE.

The Principle of Service in Action

*A Young Alumnus Who Heads Trustees of a Fifty Million Dollar University—
H. H. Swift also Vice-President of Big Packing Concern and
Interested in Many Civic Affairs*

By J. V. NASH

TO many, probably, the inconspicuous paragraph in the papers the other day, announcing that Harold H. Swift had been elected President of the University of Chicago Board of Trustees, meant little more than an impersonal item in the daily grind of news.



HAROLD H. SWIFT

Vice-President, Swift & Company, President of Board of Trustees, University of Chicago

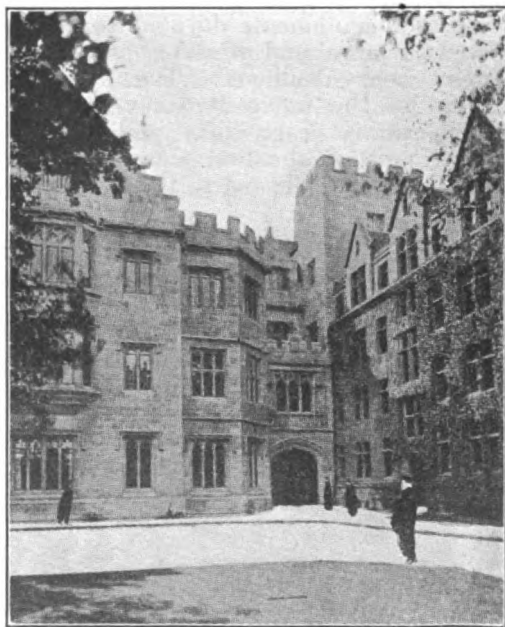
Back of the formal official announcement, there lies a story of compelling human interest which should be a source of inspiration to the rising generation.

At the early age of thirty-seven, Mr. Swift assumes the chief administrative responsibility of one of the great universities of the world, an institution whose annual enrollment of students is now far above the 10,000 mark and whose faculty numbers nearly 400.

Professor Albert Bushnell Hart, of Harvard, in a recent survey of American colleges, numbers Chicago among the six universities which are of national rank. A national university he describes

as one which "draws its lifeblood from all parts of the Union and sends that impulse springing back through a thousand arteries to the remotest States." The other five are Harvard, Yale, Columbia, Cornell, and Michigan. Speaking of Chicago, Professor Hart adds the interesting comment: "It is the only northern university that has a strong hold on the South." Last year the Southern States were represented at the university by over 1,200 students. Chicago is thus becoming a great unifying force between North and South. It is still the youngest of our well-known colleges, having just celebrated its thirtieth anniversary.

As President of the Board of Trustees, Mr. Swift will perform, without charge, a great and arduous public service demanding a heavy expenditure of time and the keenest business acumen.



In the Graduate Quadrangle

The finances of the University of Chicago, which the trustees, under the leadership of their President, administer, equal in magnitude those of our largest corporations. The productive funds of the

university, which are invested in scores of different enterprises, ranging all the way from railroads to downtown office buildings, amount to approximately thirty millions of dollars. The judicious investment of these funds, so as to insure both safety and the largest possible return, is a task which requires unusual business sagacity, for it is upon the dividends from these investments that the university depends for the payment of the salaries of faculty and employes and the prosecution of its vast educational and scientific research work. It speaks well for the businesslike management of the university that one of the leading professors, who has been connected with it since its establishment thirty years ago, informed the writer recently that in all these years, notwithstanding the many periods of financial stress throughout the country, the salary checks of the faculty have arrived monthly with absolute punctuality.

THE net income of the university, derived mainly from its investments, last year totaled more than three million dollars. In addition to its thirty millions of liquid assets, the fixed capital of the university, represented by its land, buildings, and equipment, devoted to educational purposes, and other resources, total some twenty millions. The aggregate capital of the university may therefore be placed at nearly fifty millions.

Mr. Swift is the first alumnus of the university to be elected to the Presidency

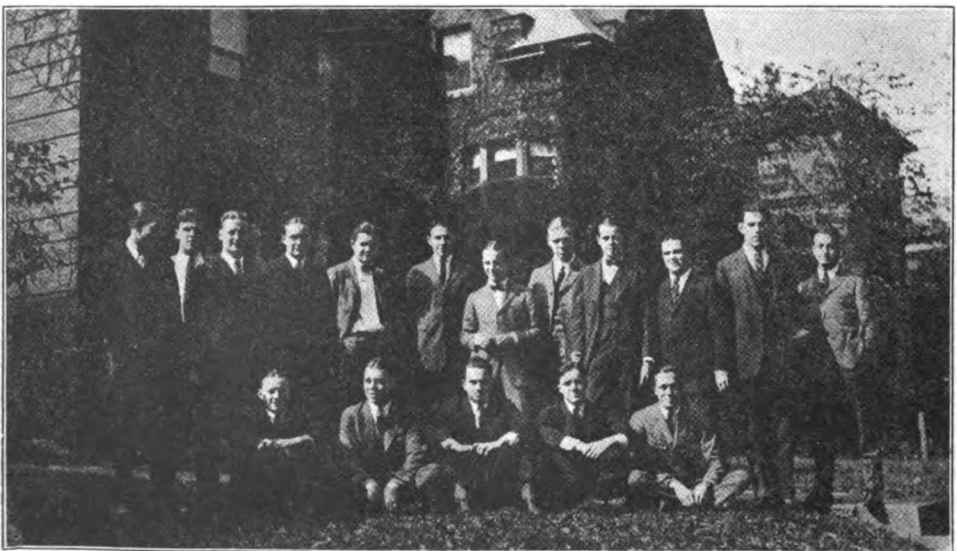
of the Board of Trustees. He had already served some eight years as a member of the Board, to which he was elected while yet in his "twenties," being the first alumnus member of the Board.

Harold Swift is a Chicagoan in every sense of the word. He was born there on January 24, 1885, the youngest in the large family of Gustavus F. Swift, the founder of the great packing house of Swift & Co.

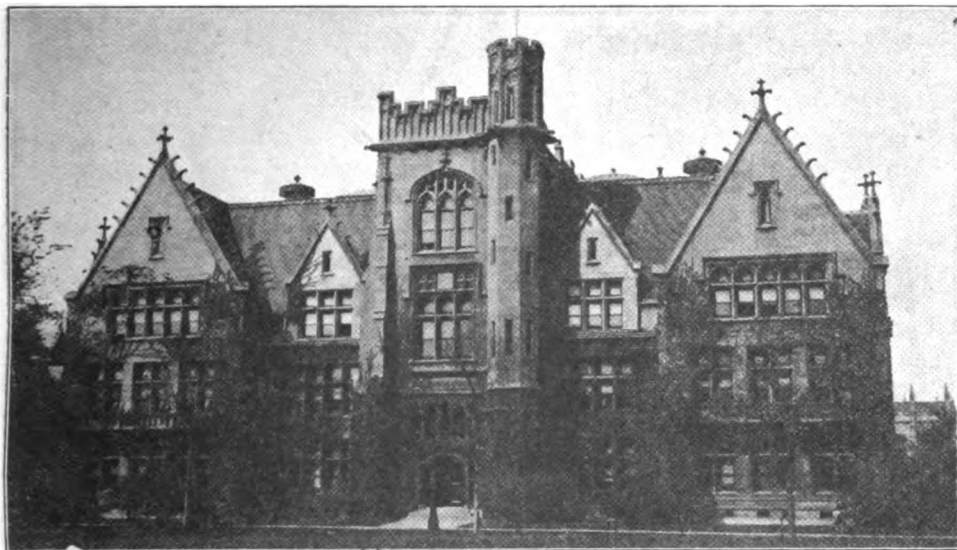
Mr. and Mrs. Swift brought with them from New England the fine old American tradition of democracy, and so instead of sending young Harold off to some fancy private school maintained for the pampered offspring of new-made millionnaires, they willed that he should undergo the democratic discipline of the public schools, rubbing elbows with the sons of bricklayers and workers at the yards.

So Harold Swift entered the public school, working his way upward, grade by grade, holding his own on a man to man basis with the other boys of his age, accepting and being accepted by his classmates on a footing of perfect equality and good fellowship.

IN 1903 he was graduated with honors from the Hyde Park High School and entered the University of Chicago. Although the scion of one of the wealthiest families in Chicago and an heir to millions, he continued at the university to mingle with his classmates in every way as one of themselves, without the slightest suggestion of exclusiveness or of the spirit of snobbishness which unfortunately are only



Boys of Delta Kappa Epsilon, Leading Fraternity, Ready for Opening of College, October, 1922.



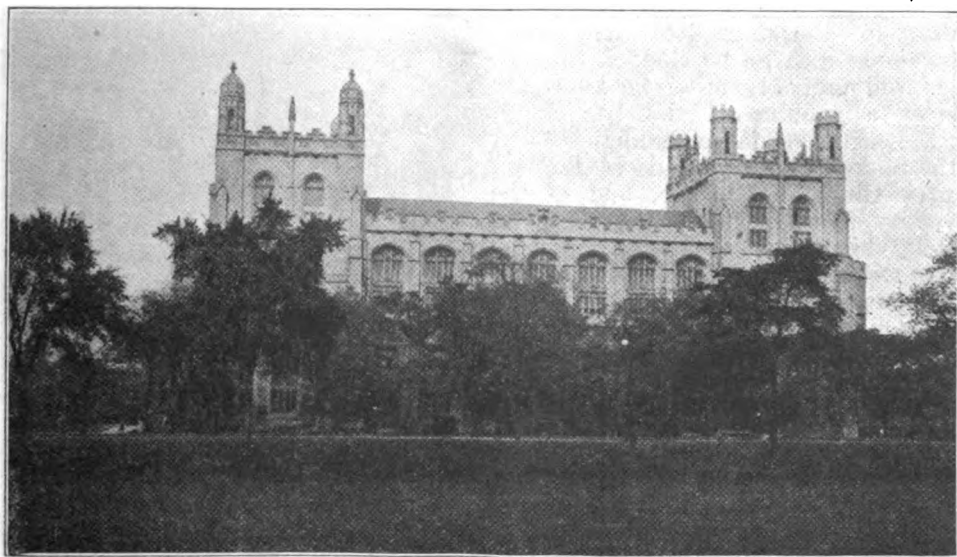
Ryerson Physics Laboratory

too often apparent in the attitude of the sons of wealthy families attending our great universities.

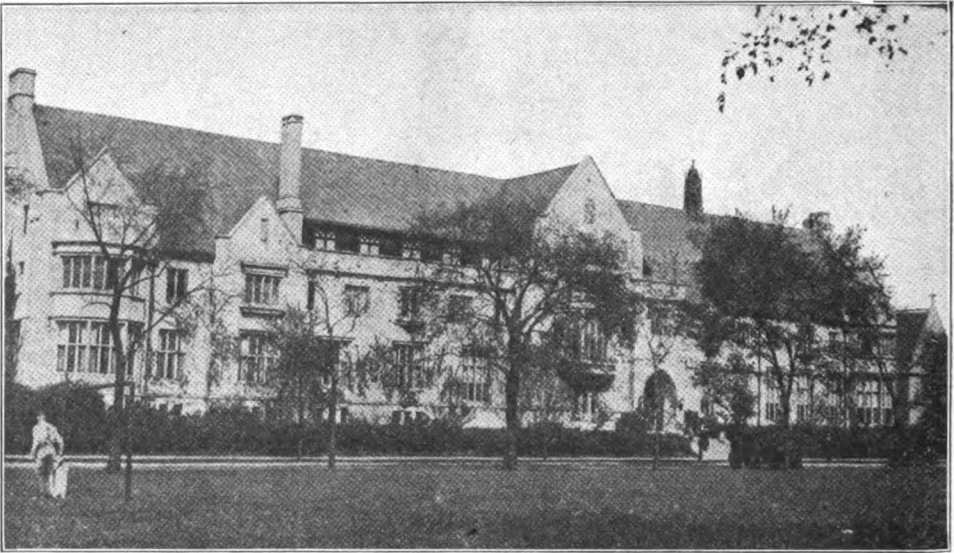
Harold Swift was a leader in every phase of student activity at the university, co-operating on boards and committees with youths from the humblest homes, many of whom were working their way through the university by means of outside work such as tending furnaces and shoveling snow. He thus gained an intimate knowledge of and sympathy with humankind in general which have been of inestimable value to him since in the great world of business and as an employer.

His popularity among his classmates was immense; by unanimous vote he was elected President of his class, and at the annual reunions out on the Midway he is always to be seen among the old grads of '07, leading in the merrymaking.

UPON graduation from the university, young Swift entered the employ of Swift & Co. at the stock-yards, beginning at the bottom of the ladder and working his way up to a position of executive responsibility. His title is now Vice-President and he is a member of the Board of Directors. He is also a



Harper Memorial Library, Erected in 1910-12 at Cost of \$1,000,000



Ida Noyes Hall, Women's Recreation Building. Given by LaVerne Noyes in 1916

director of the Harris Trust & Savings Bank and of the United Charities of Chicago.

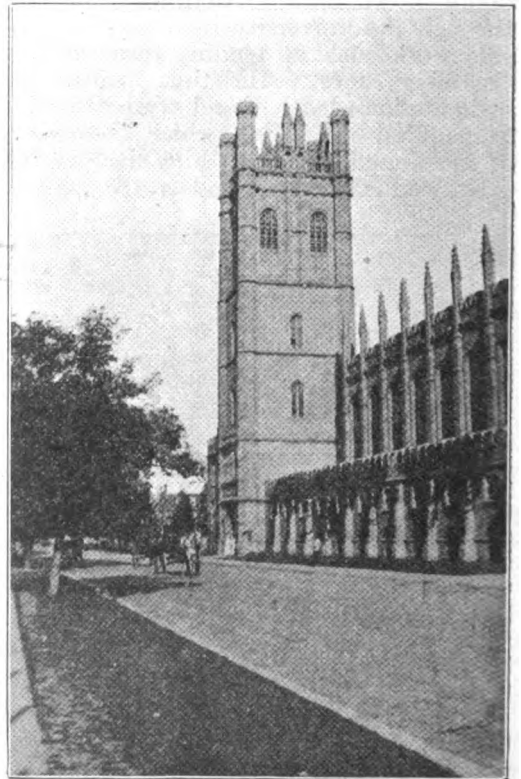
On the outbreak of the war, when Mr. Swift had barely turned thirty, he was appointed a member of the Mission to Russia with the title of Major. On his return he went into training as a rookie at Fort Sheridan, won a captaincy, and in 1918 was assigned to the Adjutant General's Department, with which he remained until the Armistice.

Harold Swift is keenly interested in everything that contributes to the commercial, civic, educational, athletic, and artistic progress of Chicago, and is a frequent though usually anonymous contributor to divers good causes. How many young men he has helped through college will probably never be known.

He is a member of the University, Union League, Chicago Athletic, City, South Shore Country and Midlothian Country Clubs in Chicago, and of the University and Bankers' Clubs in New York. While in college he was elected to the Delta Kappa Epsilon fraternity, and wherever "Dekes" are gathered together you are pretty sure to find Harold Swift, though his characteristic modesty and unassuming manner disguise him as "one of the least of the brethren."

MR. SWIFT is publicity shy to an unusual degree. Several years ago, when editing a magazine, the writer as a fellow alumnus of the university approached Mr. Swift on the subject of a write-up. "I think it would be

better to wait until I have really arrived," he smiled. It is a safe guess that Harold Swift will be constantly "arriving" at newer and greater heights of service as long as he lives. He is living the Golden Rule—and he has proved that it pays!



Mitchell Tower

Industrial Peace

*How Profit Sharing Is Applied to the Solution of the Labor Problem—
Methods used by the National Cash Register Company—an Institution
Which Serves Its Employees*

By H. W. KARR

OF all of America's splendid industrial institutions, no one of them has been ranked by public opinion as more progressive than The National Cash Register Company, of Dayton, Ohio. This reputation is based largely upon its record as a pioneer in industrial welfare work; upon its outstanding success in applying principles of intensive salesmanship; upon the unfailing willingness of its executives to meet unusual conditions in new and unusual ways; and upon its magnificent plant in Dayton, which attracts 25,000 visitors every year, and which has been often called the world's model factory.

It is a setback, then, to those who are pessimistic enough to read in the current industrial disputes the introduction to the ultimate downfall of our institutions, to know that in the National Cash Register Company, as well as in many other large, progressive industries there is no spirit but that "big family" spirit which all right-minded employers strive to cultivate. It is to an equal degree assuring to those who pin their faith and hope to the principles upon which American institutions were founded, to know that in these great organizations the flowers of loyalty and co-operation are ever blooming more abundantly. These outstanding examples show that it is not impossible under the present industrial system for capital and labor to work harmoniously together for the common good. They point the way for all industry to the happy solution of the capital-labor problem, which is possible through wise and unselfish management.

One of the principal reasons for the wholesome spirit of co-operation existing among the employees of The National Cash Register Company is its liberal profit-sharing plan. It must be remembered that the company, since the inception of its welfare policies nearly thirty years ago, has maintained the best possible working conditions for its employees; furthermore

that the company pays the highest prevailing wages in that part of the country. The profit-sharing plan, then, is not an industrial "soothing syrup" to take the place of good wages or working conditions, but an additional reward and incentive which the owners of the company feel is 'but due to those who assist in the manufacture of its product.

A Fifty-Fifty Plan

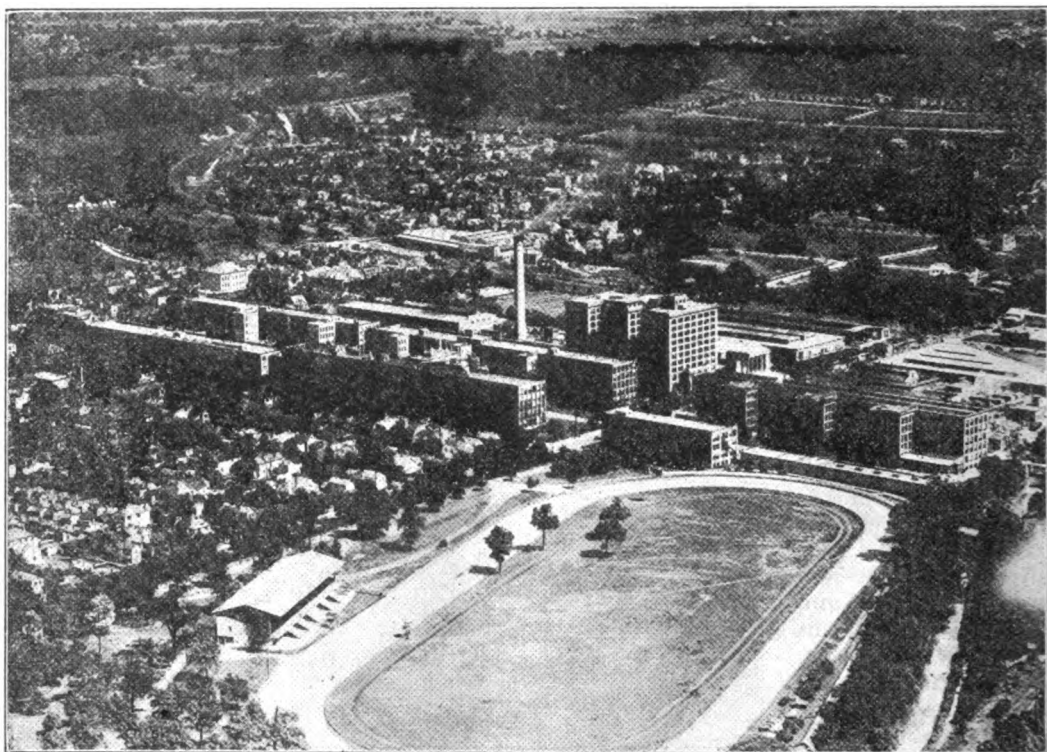
BRIEFLY summarized, the N. C. R. profit-sharing plan provides that, after deducting from the year's profits a sum equal to six per cent interest on the

money invested, the remainder is divided equally between the company and the employees. The half that goes to the company is used for buying additional land, buildings, machinery, inventions, and similar expenditures necessary in an expanding business. The company takes all the risk; the employees take none; but every increase of efficiency or elimination of waste on the part of an employee is reflected in the amount of the profits in which he shares.

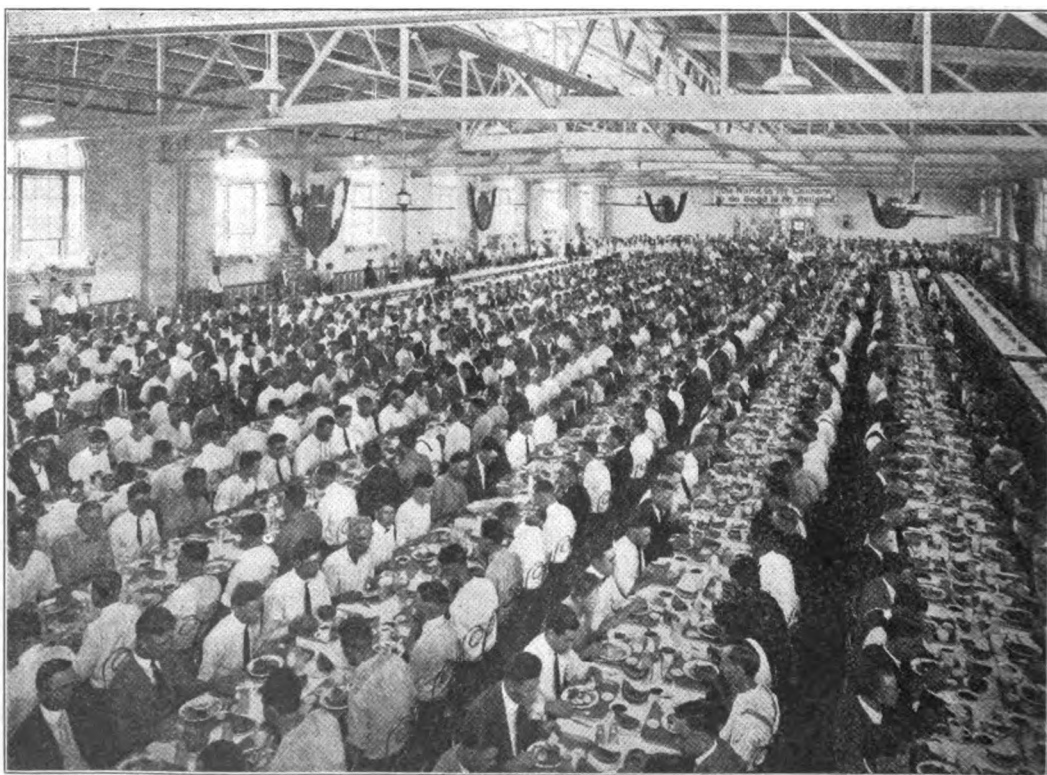
The amount invested by the company is determined by deducting all indebtedness from the valuation of buildings, land, equipment, stock, outstanding accounts,



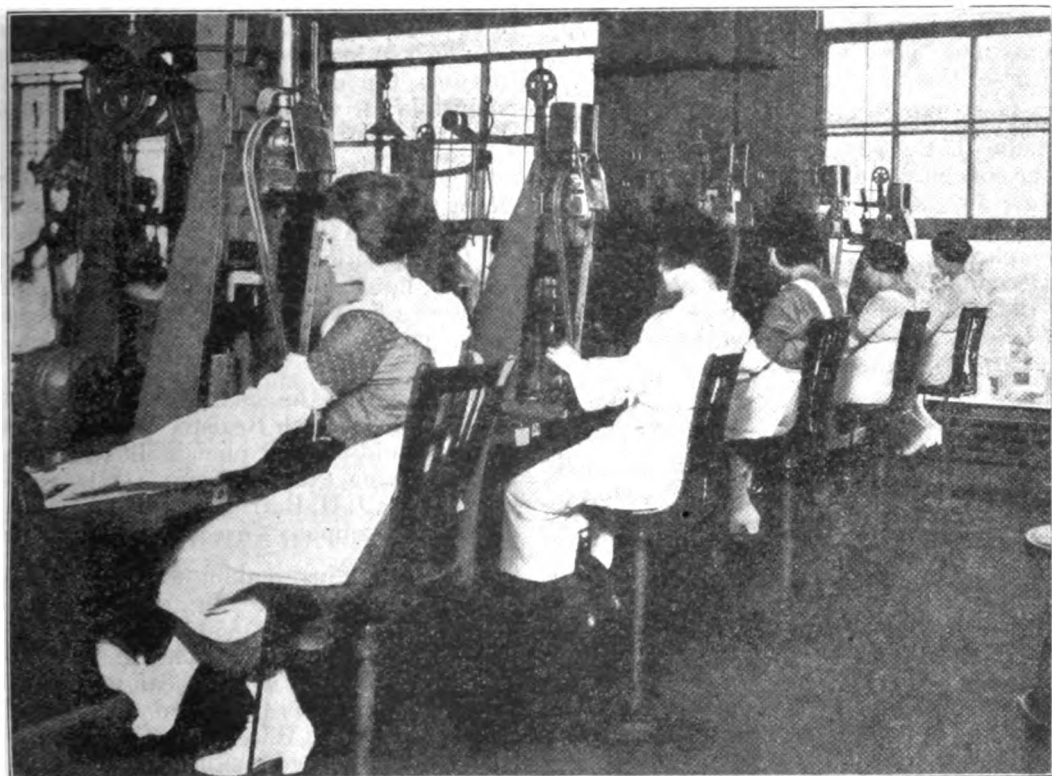
FREDERICK B. PATTERSON
President of the National Cash Register Company



Airplane view of the Dayton factory of The National Cash Register Company, and its surroundings.



Substantial, well-cooked lunches are served in the big N. C. R. Employees' Dining Hall daily to 1,500 employees, at the low price of 35 cents.



All women employees in the N. C. R. factory are provided with comfortable, high-backed chairs, with footrests. There are convenient rest-rooms to which they may retire when indisposed, and they are allowed two ten-minute recesses daily on company time.



The N. C. R. Library, containing more than 7,000 technical and educational books, and up-to-date files of many of the best newspapers and magazines. Books and magazines are loaned out free to any employee.

etc. Thousands of dollars' worth of patents and "good will" are not included as part of the investment.

Three distributions of the profits are made to the employees each year. Upon the conclusion of the first six months of the year a conservative estimate of the profits is made and the money distributed to the employees. This is repeated on the last of December. After the actual profit for the year has been determined by an outside firm of accountants, distribution is made of whatever profits remain.

Incentive to Advance

THE profits are not distributed equally to employees regardless of the importance of their positions. One-half of the employees' share, or 25 per cent of the total profits, is given to the managing employees, including executives, department heads, and their assistants, of which there are approximately 500. The remaining 25 per cent is divided between all other employees in the office and factory, with the exception of those who have been employed less than 30 days.

In other words, the employees are divided into four groups. Group A, containing 35 or more executives, receives 12 per cent of the profits. Group B, containing 100 or more department heads and foremen, receives 5 per cent of the profits. Group C, containing 400 or more assistants to department heads and job-foremen, receives 8 per cent of the profits. Group D, containing 5,000 or more employees not holding positions of authority, receives 25 per cent of the profits. Group E consists of new employees, who do not receive any profits until they have been in the employ of the company for thirty days. All profits distributed among employees of any group are in proportion to the wages or salaries received for the six-months' period.

This dividing of employees into groups is done, of course, on the theory that those who contribute the most to the making of the profits are entitled to the largest share in them. The group D employee, being responsible for his own work alone,

does not have it in his power to contribute as much in increased efficiency and economy as the department head who is responsible for the work of from fifty to a hundred men.

Under this plan, not only do all employees, from the General Manager to the messenger boy, have the incentive to do their best in their positions and thereby earn more profits; but the employees in the B, C, and D groups have the added incentive to advance into a higher group.

THE faith the management of the National Cash Register Company has in the profit-sharing plan is illustrated in the following excerpts from a talk made recently by J. H. Barringer, General Manager, to the company's executive committee:

"If we were just making wages we would know at the end of the week that we were going to get, say, \$50. But there isn't a man in this business who knows how much he made last week; because we don't know what our profits were. We won't know until next March. When we know that our fixed wage is sufficient to care for all our current needs and permit us to save a little, and that what we will get in addition to that all depends upon our efforts, we will have a factory where there is less waste and more efficiency than in any other factory in this country.

"We want to try to get into the minds of every man and woman working for The National Cash Register Company that they are working for their own business. Every business is operated for profit. We are assured so much salary and are operating for profit. The more profit we make the more the company is going to make. If we distributed \$10,000,000 to the men and women on the benches, there would be \$10,000,000 for the company.

"Every man and woman in our factory should realize that through the profit-sharing plan this is their business. There are no jokers in it. This business becomes their business without investing any capital. The only thing they have got to invest in this business is BRAIN."

A Christmas Gift

that will bring many hours of reading pleasure and lasting satisfaction to your friends who love to read. Send a year's subscription. Your personal card may be attached to the first number. **THE BUSINESS PHILOSOPHER**, 140-144 Monroe Ave., Memphis, Tenn. (See page 42.)

Scientific Wage Determination

By DERICK S. HARTSHORN

EDITORIAL NOTE—The following article by Mr. Derick S. Hartshorn, Industrial Engineer, is well worth while. Mr. Hartshorn is an engineer of extensive experience and is just now identified with the Darling Valve Company of Williamsport, Pa. Mr. Thorne, head of this company, is one of the most progressive and most practicable men in his line of work. A great many employers are seeking ways and means of solving the problem of just compensation for services rendered. Mr. Hartshorn's article is a real contribution on this vital theme.—[A. F. Sheldon.]

SINCE the introduction of the wage system, employers of labor have never had a method of recompensing their employees in proportion to their real value. Piece work and the various premium systems have been an endeavor in the right direction, but as a rule have only recognized one, that is, the production factor. Some workers have actually been charged for spoiled work but this has been in the nature of a penalty for actual damage done. In few instances a premium has been paid for good attendance but the writer has yet to learn of a case where the factors entering in the actual value have all been given due consideration.

Few men will do their best unless they are reasonably sure of recognition, and unless they do make an honest effort, both employee and employer suffer. The employee suffers more than the employer, not so much in loss of wages as in loss of initiative, honesty and those things that go to make up character. Few large employers can be personally acquainted with all of their men, consequently advances must be left very largely to foremen, who through lack of records, and knowledge and often through favoritism and poor judgment do not make recommendations for advances in proportion

to the man's true value. While there may be many contributing causes such as initiative, health, strength, mechanical ability, etc., the results of a man's work may be measured by the degree of attainment in the following factors:

1. Quantity.
2. Quality.
3. Attendance.
4. Seniority.
5. Personality.

Quantity is ordinarily the criterion by which the value of a workman is judged. Where, on account of its nature, the quality of the work is of little importance it is obvious that the amount produced is the important factor. Or of like quantity (provided the work is acceptable), the man who can produce the most work is the most valuable man.



DERICK S. HARTSHORN

Derick S. Hartshorn is a graduate of Massachusetts Institute of Technology. He has served the Fisk Rubber Company as efficiency engineer, Gilbert and Barker Manufacturing Company as production superintendent and is now conducting a service as mechanical engineer for The Darling Valve Company, Williamsport, Pa.

IN MANY industries, however, the quality factor is the most important. In other cases the quality factor ranges from almost no importance to supreme importance in the same industry.

A well known firm had the sign up in various places in the factory "Our first consideration is quality in both product and men." They recognized the need of quality but kept no record to determine a man's attainment in that important factor.

If he produced quality his recognition was only of a general character. When the value of work spoiled is equal to the value added to the product by the man, he is of no value to his employer. Where the value of material wasted by a poor workman exceeds the value wasted by a good workman by the amount of the difference in wages, the poor workman is the more expensive, provided both turn out the same quantity. Small waste in the cutting of materials, where the raw product is expensive is frequently of more importance than large production, because the value of the material wasted would pay the wages of several workmen. The slogan frequently appearing in advertisements, "The quality is remembered long after the price is forgotten," is suggestive of the value of quality in its far-reaching effects. In many instances we may rightfully conclude that quality is of more value than quantity.

Without attendance neither quantity nor quality have any meaning. A man cannot produce if he is not on the job. One of the important factors in electric bills is the service charge; the charge goes right along whether the current is being used or not. Every manufacturer knows that the overhead goes right along with but little reduction whether or not the workman is on the job. The overhead is often equal to the man's wages sometimes two or three times as much. In addition to the lost use of equipment, of supervision, heat, light, etc., there is the loss in profit on the work the man would have produced if there and sometimes loss of orders on account of poor delivery.

Seniority here means length of service, rather than the order in which the employees were hired. As a usual thing even the experienced mechanic needs to be broken in on the new job and the green man requires months and even years before he is competent. Labor turnover is one of the banes of the employer and recognition of a substantial kind should be made for long service.

Personality includes lack of habits of a kind that interfere with a man's usefulness, his ability to get along well with his fellow, cheerfulness, and orderliness and those little indefinable things that may be felt rather than described.

Most of these qualities however are reflected in the other four factors. If a man possesses a good personality he does more and better work, he is on the job more regularly and he sticks at least a reason-

able length of time to one job. On account of the complexity of this factor and on account of its being reflected to such a degree in the other factors, it will usually be wise to take it only into consideration in setting the man's minimum and 100% wage.

IT IS expected that the reader has agreed that the first four factors are fundamental and appreciates the desirability of paying the employee in proportion to his true value, providing means for evaluating the factors may be found. While mathematical accuracy in determining the factors is not possible, a satisfactory working value may be obtained.

In a plant manufacturing wooden boxes 40% was used as the quantity or production factor. 40% as the quality factor, or the factor representing small waste. 10% was allowed for attendance and punctuality and 10% for seniority. In this case the loss from a poor man's work would have made it worth while to cut down on the production and install more cutting machines to maintain the output. It was evident that the value of the quantity factor and the quality factor were about equal. The attendance factor was made large enough to insure good attendance and the seniority factor would make a man hesitate to leave after he had been with the company over a year unless something considerably better were offered him.

In a foundry the schedule was the same for attendance and seniority, but for the molders the value of the quantity factor was 50% and quality 30% while for the coremakers the value of the quantity factor 60% and the quality factor 20%. For other work in the same plant the quantity factor was 0. It will be observed then that the factors may be changed as desired. It will also be shown how little a change complicates the actual figuring of rates. While the quality factor in the instance of molding is less than the quantity factor, a study of the example given will show that a lost piece cost the molder more than if it hadn't been put up at all. This is as it should be, as the company lost the cost of melting the iron and the cores used in the casting.

IN USING this system of wage payment, there are two kinds of standards. They may be called: I. Production standards; II. Factor standards.

Production standards are simply those standards of attainment whereby a man's

production may be measured. Enough has been written about them, the importance of their being correct and the manner of determining them.

Factor standards is an expression used first in connection with this method and is defined as the range to which the factor applies. The factor standard for production or quantity is always 100, in other words it ranges over the whole quantity produced. The factor standard for quality or "quality range" varies with the work and its difficulty and the likelihood of doing defective work. In the foundry previously referred to the factor was taken as 15% for molding and 5% for core-making. The factor standard for attendance was 10%. The seniority factor standard was not expressed in percentage because the maximum employment period could not be determined, but the range was over a period of five years.

As an example of the factor standard for quality or quality range—suppose a molder lost 15% of his work; he would be considered so poor that he would not be entitled to any credit for quality. If he were out 10% of his time he would be to no credit for attendance; in other words, the value of his attendance factor would be zero. Actually a half day was considered as a 10% loss of his attendance factor and 10 minutes late equivalent to the same thing. The scale adopted for seniority was as follows: 30% of the factor was allowed after the employee had been with the company six months, 50% at the end of a year, 70% at the end of two years, 80% at the end of three years, 90% at the end of four years and 100% at the end of five years. The purpose of this distribution was to give the comparatively new man something to lose, should he be tempted to change his job and also to give the new man something to look forward to. Should he leave and start in again he must, of course, start in again with his seniority factor at zero.

THIS system of payment is very flexible on account of the fact that the factors and factor standards may be changed to suit any case or combination of cases imaginable. The quantity, attendance and seniority standards offer no particular difficulty in application. The quality factor, however, is more difficult to apply. When the principle is understood a means for determining quality is usually forthcoming, however.

Referring again to the woodworking

plan previously mentioned where the job was to cut from rough boards pieces of proper length to make shook for the boxes on order, the cutter had a choice of five or six lengths, so by using the proper combination an exceptionally good cutter could make as little as 1% waste from the end of the board. An average cutter would make 2 1/2% and a poor cutter as much as 5% waste. From investigation it was found that a clipping of about 1 1/4" long, besides that necessary to square the board was equivalent to about 1% waste. If a workman cut seven thousand board feet for a day's work and if the lumber was worth \$30 per thousand the value of the lumber that he would but in the day would be \$210. 1% of this would be \$2.10 and 5% \$10.50. From this it is readily seen how much more value the good man is than the poor man even though the poor man produced as much as the good man. In this case the quality range was 5%, the man being entitled to no credit for quality if he made 5% waste. The percentage of waste was determined by inspection of the workman's waste pile at frequent intervals and when he least expected it. A hundred or so pieces were inspected at a time and the length jotted down on a form specially prepared for the purpose. Should it be found that the average length on the pieces was 2 1/2" the waste would be 2%. The man then would have attained a quality efficiency of $\frac{5-2}{5} = 60\%$.

In the foundry mentioned it was found that 5% of lost castings was high, with the repaired or reclaimed castings running somewhat less. The records of defective cores while not so accurately kept, showed less than 2% of defective work. After a study of the molders' records it was decided that the standard for quality range should be 15%. Castings lost would be charged wholly against the molder and castings that could be reclaimed considered as half lost. For the coremakers the quality range standard was made 5% and all defective work was counted as lost.

The standard hours required to make one piece was entered on the job card and by multiplying this by quantity produced, lost or defective, the total standard hours produced, lost or defective for the job were found. Cards were retained in the foundries until the job was complete or until the end of the week, when the information relative to the hours worked, standard hours produced, standard hours

lost and standard hours defective was entered on a weekly payroll proof sheet. Once a week the information was taken from the proof sheet and entered on the form reproduced herewith. At the top of the form will be noticed a record of the man's employment, showing date employed and changes in his minimum and 100% wage.

TO SHOW the use of the form the following example is given: The man worked in the period ending June 30, 250 hours. He produced 200 standard hours of work. His per cent of standard was 80. The quantity factor being 50, his per cent of wage for quantity is $80 \times 50 = 40$. He spoiled 4 standard hours and had 2 standard hours defective. This means that the defective was equivalent to 2 hours spoiled or actually 4 hours defective. As his quality range for molding was 150%, and 15% of 150 = 30, the man's percentage of quality was $30 - 6 = 80$, which would appear under% of maximum. His quality factor is 30. The per cent of wage for quality $80 \times 30 = 24$. In this period the man had been late one and absent one-half day. Each of these being equal to 10% of his attendance factor, his per cent of maximum is 80. The factor in the case is 10. Per cent of wage is 80×10 . From the last employment date it is seen that the man has been with the company over two years, which entitles him to 7% for seniority. Now adding up the total percentage of wage it is found to be 79.5. The 100% wage is 80c per hour and the rate earned .79 times 80 or 63.2 per hour. This rate may run for any desired period and only need to be calculated once for that period. The clerical work required if calculated once a month is comparatively little. If the man has more than a month to wait, the incentive is put too far off. The workman determines his rate of pay one month for the next.

IN CONNECTION with attendance, it is considered only fair that the workman should be allowed two weeks off during the year, to be taken at any time he desires, providing he makes the proper arrangement with his superior. This brings up the matter of sickness. The sick man is worth less to his employer than a well man, and ordinarily if out more than two weeks in a year would be penalized for poor attendance. If conditions justify it, however, this rule may be sus-

pended in special cases. As the wage is determined by attendance for a period only, no allowance should be made for absence from work after the man has recovered from his sickness and used up his allowed time.

The foregoing discussion refers to the workman, but the same principles may be applied to gang bosses, assistant foremen, foremen and superintendents; in fact to anybody who has men under his control. For positions of minor responsibility, such as gang bosses and set-up men, their quantity and quality may be the same as the average of the men under their control, their seniority and attendance dependent upon their own individual record.

Foremen, and in some instances assistant foremen, besides being responsible for the production of the department, both as to quality and quantity, are also responsible for many of the items of burden. Production itself may be considered as being dependent upon two factors:

1. The most efficient use of machines and methods in operation.
2. The introduction of new methods to produce the product more rapidly and better than by the methods previously in vogue.

The foreman's rating then may depend upon five factors:

1. The average percentage of men in his department.
2. The savings that he may make in those items of burden that are under his control.
3. The introduction of entirely new methods resulting in saving, in production or in burden.
4. Attendance.
5. Seniority.

The assignment of values to these factors is arbitrary, but should be such as to represent their importance and to give the foreman the proper incentive to do the most important work. Where an incentive keeps his men busy to a point near their maximum capacity the introduction of new methods of production or a study of means for reducing the burden may be of more importance than the devotion of the foreman's time to the men. In some industries that are practically standardized, the opportunity for the introduction of new methods is small. In other businesses the reverse is often true, the value of the foreman being largely dependent upon his ability to perfect methods for doing the work economically.

For an ordinary manufacturing plant the following values are suggested for the factors:

- | | |
|--|------------|
| 1. Average percentage earned by men | 30% |
| 2. Reduction of controllable burden .. | 30% |
| 3. Improvement of methods..... | 25% |
| 4. Attendance..... | 7.5% |
| 5. Seniority..... | 7.5% |
| | <hr/> 100% |

After a value has been assigned to the factors to determine their relation to the whole wage factor standards or the range to which they apply must be determined. The range for the production factor is 100, that is the factor depending upon the average of the men.

The range for the second or "reduction in burden" factor would vary with different plants. If a campaign for reduction in burden had previously been waged and the chance for making notable savings was remote, the range should be small. On an average the chance of saving 25% of the controllable expense for the first year after the installation of this method may be considered reasonable.

Should 25% be adopted as the factor standard and should the foreman effect a saving 18% in the burden, his efficiency in that respect would be $18/25 = 72\%$.

THE "new method" factor standard may appear more difficult to measure. As indicated previously a large variation in value would be expected in different kinds of plants. For instance in a cotton mill making unbleached muslin, the chance for a foreman to introduce methods that would affect a considerable saving would

be very remote. On the other hand the chances to make a saving in a novelty wood-working plant would be nearly unlimited. For the average manufacturing plant a saving of 15% the first year, at least, would usually be possible. The method of calculating the saving would be as follows: Find the total saving in cost on all articles manufactured under the new method. Find the total cost for all articles made in the department for the period. Add the savings to the total cost. Divide the total savings by the sum of the total cost plus the savings and the result will be the per cent saved. Then the ratio of actual savings to the standard set would give percentage of the "methods" factor earned.

The attendance and seniority factors could be calculated the same as for the men. It seems desirable, however, to lengthen the seniority period for the foremen as ordinarily a man would be in the employe of the company several years before he would be advanced to the position of a foreman.

For foremen the wage-determining period should not be less than three months nor over six months.

The value of the factors determining the foreman's pay having been calculated, his total pay is figured in the same manner as the men's.

This article is intended to give principles rather than concrete examples of scientific wage determination. If the article has set forth these principles clearly enough to be grasped, its purpose has been accomplished.

[illegible]

WHEN XMAS IS PAST?

what gift will be most appreciated?

The monthly visit of the Business Philosopher to his cozy winter evenings around the fireside. It costs only \$2.00 the year. The Business Philosopher, 140-144 Monroe Ave., Memphis, Tenn. (See Page 42.)

The Other Side of Christmas

By CLYDE K. HYDER

ANOTHER Christmas is here with its joyous associations. Once more there are bells and holly and the merry laughter of children.

But men lie bleeding. Wan faces are drawn with anguish; hearts are bursting with pain. There are bitterness and grief, buried ambitions, forgotten hopes, lost dreams, and nights of despair. Ignorant armies clash; petty aspirants to power strut across gladiatorial arenas of blood; Machiavelian politicians pursue their sordid and sinister aims. In the fuming caldron of Europe new poisons are daily brewed. Great nations prostrate their high opportunities before the selfish expediencies of the moment. From the smoking ruins of Smyrna countless victims testify to man's inhumanity.

Can one close his eyes to such sights? Must man's plea for the priceless possession of peace be ever unanswered? Is the Christmas hope in vain? The most hardy and perennial of optimists can not ignore such questions.

A hurt child brings the story of its pain to its mother, who smooths away suffering with a caress. One dreams of frightful accidents and awakes to rejoice in the unreality of dreams. But there are deep wounds, which no words can heal; ghastly nightmares, which are the reality of blasted lives.

MUST it ever be thus? Was the message of giving in vain? Was the Great Giver an utopian dreamer, the efflorescence of whose manhood withered at Golgotha nearly two thousand years ago?

Let us examine reality, unmindful of time-honored shibboleths and outworn conventions. Again I ask, Is the Christmas hope in vain?

The answer is: the other side of Christmas.

A great teacher once said that there is nothing eternal in classifications. Is not the gift inseparable from the giver? Does not a gift always imply one who receives it? No one can overlook the necessity of giving; but what of the virtues of receiving?

One of man's greatest needs is the right kind of receptivity.

The gift without the giver may be bare; the gift without the receiver is a mockery. Among the greatest of arts is that of receiving.

A beautiful picture by Holman Hunt depicts a man standing at a door and knocking, a lantern in his hand, and on his face a look expressive of an infinite longing to enter and serve.

That is one side of Christmas.

Imagine the man forbidden entrance, the light of the lantern extinguished, the winds blowing wildly as his form fades away in the darkness.

That is the other side of Christmas.

It is the same with all great gifts. Men do not know how to receive. Success turns their heads; fulfillment cramps their efforts and stifles their ambitions. They do not know how to use their gifts.

FIVE hundred years ago Europe was in no better circumstances than it is now. Under the darkness of barbaric customs were submerged all but the strongest of spirits. Slavery groaned beneath the heel of tyranny; men led warped and starved lives. It was a world of sordidness and pain. Out of this there arose—like a water lily from the dank bosom of a pestilential swamp—that beautiful flower, Joan of Arc, the Lily of France, who held aloft the torch that lighted the way to new paths of freedom. Her memory is hallowed to France; it was she who kindled the flames of French nationalism.

But those faces at Smyrna are looking at you, France, in mute accusation—though not at you alone. The kind of nationalism which Joan brought, purified by idealism, you have not yet accepted. There is a dark blot on your shield, for you have not received her gift aright.

What of her great and precious and neglected gift, the Kingdom of Heaven—the greatest Christmas present? The Kingdom of Heaven belongs to the workaday world; it is to be believed in by the pragmatic mind as the great reality.

THE Kingdom of Heaven is here, had we but grace to receive it. Why impoverish ourselves by denying its existence?

Only one who becomes as a child can

enter into this kingdom. Who knows better than a child how to receive a Christmas present? A child is not mindful of obligation or expense; sophistication does not rob it of receptivity.

Who is wise enough to glimpse in entirety the great and tragic neglect of gifts? Somewhere, either in the objective realm that we call Nature, or in the unseen and subjective world, there exists a remedy for every ill. There are oceans of love that will quench the smoldering fires of childish and primitive hatreds. There is strength to stamp to death the subtle snakes of discord.

There are two paths to the acceptance of the Kingdom of Heaven. One is through the opening portals of the intellect. What a beautiful world this would always seem, if our subjective wealth were equal to its objective wealth! How many occasions for happiness should we find! I think of the Ancient Mariner, who belongs to the magical domain of poetry created by that profound metaphysician, Samuel Taylor Coleridge. Bound by the spell of a superstitious curse, his heart had become as dry as dust; his delirious brain pictured a sea full of slimy shapes. At last an impulse of love welled up from the inner resources of his being, and that which had been slimy became beautiful:

"Beyond the shadow of the ship,
I watched the water-snakes:
They moved in tracks of shining white,
And when they reared, the elfish light
Fell off in hoary flakes.

"Within the shadow of the ship
I watched their rich attire:
Blue, glossy green, and velvet black.
They coiled and swam; and every track
Was a flash of golden fire.

"O happy, living things! no tongue
Their beauty might declare:
A spring of love gushed from my heart
And I blessed them unaware:
Sure my kind saint took pity on me,
And I blessed them unaware."

Within the mind are the possibilities of a magical transformation of life: What would it be like, if it were entirely free from the fear and worry that destroy and the antipathies that cause it to decay? "My mind to me a kingdom is." Who has learned to rule this kingdom with perfect mastery? Wandering thoughts usurp this mental realm; primitive instincts sweep

through it with the fury of the whirlwind; dark imaginations destroy its integrity.

A day will come when the mind will be guarded and tended in a way of which we do not even dream. The development of personality will be as natural as the unfolding of the petals of a blossom. The mental conflicts that are destructive to peace, the thoughts that obscure the Kingdom of Heaven with a mist—in that day these will be unknown.

TO-DAY, perhaps more than ever, people suffer from doubt. *La folie du doute*—the doubting folly! That is the name applied by the French to a series of pathological symptoms in which doubt predominates. The disease is almost universal. It assails the most brilliant minds. It caused, a short time ago, one of the most brilliant religious and philosophical thinkers of the Southland to hang himself, like Judas Iscariot. It is the problem of Hamlet and of Job; indeed the problem of doubt enters into the philosophical problems of all ages.

Hedged about with limitations, we believe in evils as entities, instead of manifestations governed by law, in the same way that our ancestors believed in animism, attributing all inharmony to evil spirits.

Deliverance from suffering and doubt will come with the realization of the Kingdom of Heaven. The second great path which leads to its realization is the dawning moral consciousness. "Blessed are the pure in heart, for they shall see God." Only the pure in heart can be optimistic. During the thousands of years that morality has arisen from the level of instinct to the level of reflection, from ritual and magic and taboo to conscience, the pure in heart have seen God in process of unfoldment.

The watchers by the Nile, who sought the solutions of mysteries in the silences of the stars, the habitants of the valleys of the Tigris, who bent their knees in adoration of Ishtar, Anu and Bel, the dwellers by the banks of the Indus, who worshipped nameless deities, and the wanderers by the Jordan, who learned at last of the mighty Yahweh—all these sensed something of the Absolute Goodness. All grasped something of "pure and undefiled religion."

THERE is hope, then, that at last we may surmount one of the greatest of obstacles. We must interpret the Kingdom of Heaven rightly. Pious persons who

lack that charity, which is the greatest gift of all, and, who, true to the instincts of their natures, cling tenaciously to their isolated patches of sectarian righteousness, constantly serve as reminders that the spirit of mediaevalism is still alive in the world. But the spirit of Christmas will conquer it, and we shall have little use for those theologians who continue to split hairs, and whose quiddities remind one of a passage from Swinburne:

"God, whom we see not, is, and God, who is not, we see;
Fiddle, we know, is diddle; and diddle,
we take it, is dee."

The application of a new spiritual knowledge to all phases of existence, to domestic life, to business, to politics, will remove us from our present state of ethical bankruptcy to a happier world.

The Christmas trees, whose evergreen qualities symbolize so well the eternality of human hope, bring the gladness of spring to the winter hearthstones of millions of homes. Therefore, as we see beyond the distresses of the present, rejoicing again in the spirit of Christmas, perhaps it would be well to recall the words of John Burroughs:

"Man, through disease and ignorance and half knowledge, stores up an experience that saves future generations from suffering and failure. We win victories for our descendants, and bring the kingdom nearer for them by the devils and evil spirits we overcome."

The Kingdom of Heaven is on earth. Let us not forget the other side of Christmas!

What Could Bring More Happiness To Your Friends Than The Next Twelve Issues Of The Business Philosopher.

Send your personal cards to be enclosed
with the December issue—
\$2.00 the year.

THE BUSINESS PHILOSOPHER
140-144 Monroe Ave., Memphis, Tenn.
(See Page 42)

*(1) Your advertising
should have—within it-
self—a VALUE to the
reader.*

*(2) It should be built on
the wants of prospects.*

*(3) It ought to be well and
plentifully illustrated.*

*(4) I will be glad to work
with you in planning and
writing more effective ad-
vertising.*

BUSWELL SERVICE

Human Interest Advertising,
KALAMAZOO, MICHIGAN

Manhood of Humanity

By ALFRED KORZYBSKI

A CONVINCING inquiry into man's place in the cosmos with a brilliant and powerful interpretation of human progress in terms of mathematical concept, thus for the first time bringing the fundamentals of man's evolution and welfare into the area of exact sciences. Mr. Korzybski subtitles his book "The Science and Art of Human Engineering." It is a discovery of man's place in the great life movement. It will be welcomed by all students who seriously inquire into the mystery of life and man's relation to the universe.

A. F. Sheldon says, "It is potent with the possibilities of being a mighty contributing factor in the restoring of economic balance throughout the world."

Some of his chapter headings follow: "Childhood of Humanity," "What is Man?", "Wealth," "Capitalistic Era," "Survival of the Fittest," "Manhood of Humanity." Published by E. P. Dutton & Company, price \$2.00.

What Is Happiness?

By MARTIN L. ZOOK

HAPPINESS is what everybody wants. This definition may not give the details but it is accurate.

I observe that everybody is in a hurry to get it; that the most and the least optimistic believe that it is just around the corner.

Since happiness is what everybody wants, we ought to find out what it is by reading the advertisements, because the copy writer appeals to what people most want.

Now let's see whether we have this logically invincible: Happiness is what everybody wants. The advertisements sell what everybody wants. Therefore, a study of advertisements will disclose the identity or quality or nature of happiness.

Let's look over the advertisements in any magazine on your desk. The first one has a glaring headline: "Get This Set Of Books Free." "Get" is the red letter word and I presume it must be the key word. GET.

The next advertisement says: "You May Have \$300.00 A Week." "Have" is the red letter word in this headline. HAVE.

Over on the next page the headline is "Gain A Fortune In One Year." "Gain" is the feature intended to receive attention. GAIN.

Turning to the back of the magazine—oh, most any magazine you pick up—I read the headline, "Easy Money." Now this seems to be getting close to happiness. Every reader will certainly read the last line of what this ad writer has to say. EASY MONEY.

"Double Your Salary In Six Months." This seems to be another way of saying "get." I judge that it is just another way of making the appeal. GET.

"Untold Wealth Is Yours," is the headline reaching clear across page 60. UNTOLD WEALTH.

"Make Your Bank Account Grow Fast." "Enormous Profits."

On another page is an ad writer that is a little more clever, to my way of thinking. He sketches a young man in concentrated thought. The contents of his thought are indicated in that irregular cloud shaped figure, not found in any plane geometry. In one corner of the figure is depicted a brown stone mansion. In the top center

of the figure is a bulging bank book. On the right side a stately yacht sails away calmly into a sea of azure blue cast at the foot of refreshing mountains in the background. In the lower part of the figure we have a mammoth automobile, manned by a liveried figure; in the rear sits the proud owner with his distinguished guest. In the left hand lower corner we have the industrial magnet surveying the thousands of whirling wheels and hundreds of busy mortals all doing his bidding.

Now I think that is fine. This little trip through the ad writer's imagination gave me a tremendous appetite for what he has. He seems to be juggling happiness, and if we will believe him, he has it in his dispensary waiting for a shipping tag, with your post office address on it.

The logical conclusion seems to be that happiness is "GET," "GAIN," "MONEY," "WEALTH," "PROFITS," etc.

IT may be proven by logic but I don't believe it. To the contrary I believe that the idea of "Get," "Gain," "Easy Money," "A Fortune Over Night," is right at the basis of all our ills, human, industrial, political—so many of them, I decline to enumerate them.

I suggest that we judge the truthfulness and accuracy of the "philosophy of get" by a little observation of results. You are invited to come with me to my experience but I think results would be just as satisfactory if we visit your files of experience. You know the story of the distinguished and aristocratic family of Gotrocks who live in the magnificent green, Italian marbled mansion on the river drive.

Mr. Gotrocks started some forty years ago upon the universal quest, happiness. He read the advertisements and ordered everything which promised enough along the line of get, gain, and easy money. With few exceptions, his orders were promptly filled. The yacht was somewhat delayed because timber was required from Sweden and the automobile slightly delayed because the drawings of the first designer didn't provide enough motor power for the tonnage of the car. I understand that the mansion was annoyingly delayed by the antiquated method the Italians use in quarrying marble; and to add to the difficulty the first consignment

of marble was lost at sea because the shoddy seaman aboard a tramp steamer didn't successfully fight a blaze.

There may have been other delays with which I have not been acquainted, but my information is that all the advertisers have finally completed their delivery.

And all of the bills have been paid!

Since which time the bank roll has accumulated in a most gratifying manner.

This must be happiness. What is that? You have some information about them personally? You say that the old man is unable to leave his invalid chair, that he suffers tortures from his gout, that his son went to Europe with a disreputable woman, that his daughter is an incurable invalid; that Mrs. Gotrocks is so querulous that servants will not stay on the place—except one Japanese, to whom they have promised a pension? Well these details hadn't been brought to my attention.

Oh! you say there are more? That the labor conditions in the Gotrocks factory are said to be unbearable; that the company has lost a million dollars on strikes; that the section of the city in which the employees are housed has produced more criminals and mental defectives than all the rest of the city; that insurance companies report a high death rate among the mothers and children?

Well, these matters perhaps detract from the complete happiness with which bounty has bestowed their lives.

BUT I am not entirely satisfied that our observation has been sufficiently extensive. Suppose we reflect a little upon the experience of youth; you know children are so unaffected and portray so accurately their real feelings. You remember when you were sitting by your baby boy's cradle. You saw him spy a little, pink, round object at the other end of the cradle. Your baby was a devotee of the "philosophy of get." He read that advertisement and mailed an order right away. After some exasperating delay, he got his hands on the round, soft, velvety object which he wanted to "Get." He hoisted it to himself. He held it with both hands. He possessed it. It was his very own. He hugged it to himself. He put it in the only pocket he had. And then—

In the midst of this ecstasy of possession he sets up an unearthly howl, an expression of dissatisfaction beyond measure and unhappiness most distressing. He throws his coveted possession from him and gazes out through the window over his cradle.

His happiness detector reads another advertisement. He orders it. He puts his hands forth to receive it—the pale and marble moon, and in the ecstasy of anticipation he "Gets"—a bump on his head, as he tumbles to the floor.

Well, I am not satisfied that anything can be proven by the observation of a baby's antics. Suppose we go to the yard where the children are playing. Here is a six-year-old boy exercising himself in the wildest glee. He is a whole train, engine, tender, coaches, sleepers and all—more than that he is the engineer of the whole business. His big drivers are whirling about the flower bed and up and down the walk. He is happy.

But the boy's father, who is a locomotive engineer, says "it's the hardest life in the world" and he never wants his boy to have "to work like that for a living."

Over in the corner of the yard, a little miss is keeping house, she is making a lemon custard out of red clay. She is using pieces of broken dishes, and a section of a broken wash pot for a cake pan. She is happy. But—

Her mother is back in the white enamel, gas-ranged kitchen complaining of the hard lot of a housewife. She is literally "beating her wings against her cage."

I ADMIT that this question doesn't seem to clarify with the observations we have been making. It occurs to me that people are happier at some seasons than at others. A little observation at this point might throw light on the subject. I believe that Christmas is the happiest time of the year. As I think back over all the experiences of my life, in war and peace, in health and sickness, regardless of state or condition, Christmas has always brought a store of happiness to everyone. I don't know where they saw it advertised. I am not sure who filled the order, but the more I think of it, the more I agree with myself that the Christmas season is the happiest of the year.

Yes everyone is happy at Christmas time, because this is the time when we remind ourselves of the simple lessons taught by the Great Teacher, whose coming was heralded by an angelic chorus o'er the Judean hills. We not only think about what he said but we carry out some of His suggestions, "we study His lessons and take His exercises" and for a spell our store of happiness is greatly increased. I know no better way to arrive at some conclusion in this little study of happiness than to quote a few things that this Great

Teacher said. And somehow I believe—just foolishly believe, as I believe my mother loves me—that if we would do the things He tells us and be like him in quality, if not in degree, that the perplexing puzzle of happiness would just work itself out without any special attention or effort on our part.

“The Son of man came not to be ministered unto but to minister and give his life,” etc. Math. 20-28.

And the king shall say, Come ye blessed of my father, inherit your fortune and your happiness; n as much as ye have done service unto one of the least of these, ye have done it unto me. Matt. 25: 31-40.

Thou hast been (past time) a faithful servant; I will make (future time) thee ruler over many; enter (present-time) thou into happiness. Matt. 25: 23.

Whatsoever happiness ye give out, it shall be measured to you again.

E. Pluribus Unum

By LUELLA F. PHELAN

HAVE you ever thought of the spiritual side of our American money? Take the coins from your pocket and get a good look at the magical words engraved upon them—“In God We Trust”—United In One—“E Pluribus Unum.”

There is a strange magic in symbols. They put before the eye the ideas of intangible things that could be expressed in no other way.

The mind that conceived the inscription engraved upon our American money, conceived a spiritual thing. The inscription flashed from the inspired word found in Psa. 68: 11, “The Lord gave the word: great was the company of those that published it.” It followed the divine order of all Creative process. It arose in Infinite Consciousness, it became a thought, the man called his idea by name, and it came into Form as the great American dollar—the embodiment of Trust in God—Unity with God, and Unity and Equality of all men. It is a universal symbol of freedom, liberty, and justice. It is the emblem of a principle that will live forever. It signifies that you are allied with the most progressive nation in the world; and “great was the company of those that published it.”

American money is the standard of the world. What made it so? The fact that it has ever held before the world the picture of a United faith in God, a united state among the people making up the body of its expression. It is the open sesame through which we come in touch with active, successful energetic business men and women; and as like attracts like in the

business world, it will be the means of putting you in touch with opportunities which might otherwise never come to you.

It is the emblem which liberates thought, creates the spirit of mental adventure and stimulates man to dare to take the current as it sweeps along toward the sea of success.

It is the emblem of new method of thought; new ideas, new emotions, new visions, new motives, new actions, new environment, stimulating the forces which lead men on to the broad highway of Realization.

THINK of how many times the inscription is pressed into the spirit of copper, silver and gold, and stamped upon the currency of the nation in one year. Just so often there goes forth the proclamation “In God We Trust,” and by how many hands each coin or bill passes through, from hand to hand, from State to State, from Nation to Nation, just so often has our honored Nation lifted up its voice, “E Pluribus Unum”—One out of Many! “In God We Trust.” One God and one Nation as one Man!

When this mighty Voice of a mighty People speaks forth the principles of truth, tolerance, justice and freedom, it reaches the uttermost boundaries of the world. It brings new people to our gates to be poured into the melting-pot of Democracy. This mighty voice is heard in the wilderness and chaos of the human maelstrom and is the siren song calling men to the land of the free.

For this reason every child in our public schools should be taught the spiritual

significance of our American money. Every hand that receives or gives, even the smallest coin, should ponder upon the significance of it and send it on with his blessing. All money deserves the deepest blessing, both in receiving and giving it, for it is the symbol of the heart, hand and brain power of man. It is the symbol of life, comfort, and prosperity.

It is not money, but the love of it, that is the root of all evil. Get a new viewpoint concerning it; get the realization that dollars want you, instead of you want the dollars. They want you to carry on the work of the world. They want you to build a great business; to endow great institutions of learning; to succor the helpless; to feed the hungry; to bless and prosper mankind; to promote philanthropic enterprises; to clothe the naked; to shelter the homeless; to lighten the burdens of a brother who has grown discouraged in the battle of life; and to carry the gospel of "peace on earth, good will toward man," into every corner of the world—regardless of caste, color, creed, nation or race.

DOLLARS are made to USE, not to hoard. Congestion is death; Circulation is life. An inactive dollar is excess baggage. Release the ones you are holding and give them a chance to bless and prosper you. Don't be afraid of WANT; there is no LACK except to the man who looks straight down his own nose.

Where there is no vision the people perish. Get a new, new vision of the dollar and its service to mankind. "E Pluribus Unum—In God We Trust—United in One."

Release your dollars and make the year of 1923 a year of broader opportunity and bigger optimism for yourself, your neighbor, and for all the world.

Unity is the keynote of the Age—Cooperation is the hope of the commercial world; and the big American dollar is the medium of exchange in the markets of the world. It is the symbol of our integrity as an individual and as a nation. The value of money is not in making it, but in the use of it. Use yours and make 1923 spell P-r-o-s-p-e-r-i-t-y. Demonstrate your faith in the Source of supply. Send your dollars forth to CREATE Big BUSINESS. Invest them; buy Liberty Bonds; U. S. Treasury Certificates; return Uncle Sam's faith and justify his optimism. Buy real estate and create faith in your village, your city, and your State. Put your State on the map in every way that the use of

dollars can do it. Build better railroads; establish better living conditions for the poor; buy clothing, farming implements and machinery that will equip all kinds of mills and industrial plants. Create the spirit of emulation. Fire the soul of the world with the thought of supply and demand—of distribution, of circulation; then the thought of material dollars will be lost in the spirit of growth, development and progress. New forces will be set in motion, business will vibrate to a new rhythm; men will work for the love of work, and Capital will be happy to provide the way necessary to keep the hearts of men lighted with the torch of faith, sympathy, and co-operation.

When the last scroll of man is unrolled there will be none but the MASTER to read it, and man will be equal sharers of His wealth; therefore let the Old Year close with this resolution for the New—In God We Trust—United we stand, and together we will strive for Prosperity, under the sheltering wings of the Great American Eagle.

All Hail The Year Of Our Lord 1923!

LUELLA F. PHELAN

*Character Analysis
Personal Re-education*



Confidential advice on all personal problems

Attention given all inquiries

HOLLYWOOD HOTEL

42 E. 28th Street

New York City

DELIVER

A Message to Garcia

By sending the next twelve issues of the Business Philosopher to some one—some one whose mind will be clarified by its wisdom, whose spirit will be quickened by its inspiration—

A Christmas gift that reaches the heart and lasts all year. Send your card to go with this December issue—\$2.00 the year.

THE BUSINESS PHILOSOPHER
140-144 Monroe Ave., Memphis, Tenn.
(See Page 42)

Advertising Opportunities

By JAMES H. BUSWELL

Sow sales seed in a bigger plot—
Advertise with what you've got!

LONG before Nero even dreamed of being an insufferable pup, a certain gentleman employed pitchers, lamps and horns as advertising novelties—and his campaign was a howling success.

I notice that the word "campaign" just naturally slipped through the Corona because everyone seems to use it in connection with advertising—but really effective advertising does not come in "campaigns"—it's a steady diet. We must eat every day right along—a "campaign" now and then won't do. Same with advertising.

Which leads me to suggest that too many vital ideas are discarded by ultra-conservative men because they "do not fit in with our present campaign." Paign-ful! Advertising should be as continuous as the habitual "three squares daily!"

Advertising can usually be conducted more economically by making best use of *what we've got*.

Gideon didn't send away into some other country for dofididdles with which to scare away the Mideonites. No indeed. He just made ingenious use of what they had on hand—he took pitchers and lamps and horns and *cleverly combined them* with tremendous effect!

It isn't what we've got that counts so much as how we use what we've got!

The merchant who makes his monthly statements also carry an advertising message is using what he's got.

The manufacturer who acknowledges all orders and remittances on a postal showing an attractive colored picture of his plant is using what he's got. This might be carried still further and a series of monthly postals prepared with timely offerings to be mailed only to those with whom the house is in frequent contact.

If I were a purchasing agent and had authorized an order for a beautiful picture of my product to be used in a SEP advertisement I would also say, "Well, we've got it! Now how else can we use it? It already has ONE function, good enough to justify the purchase. But that's not the point. Can we not use it in some other ways to good advantage? Can't we use it as the basis for a poster?—some il-

lustrated letter heads? a box label?"

In every store and business office there are thousands of dollars worth of mats, cuts, drawings and partially planned (but never used) copy that can be gone over. Some parts of pictures will apply to present day styles and conditions. These may be used. To take an old idea and give it a new twist is just what the best of us are doin'—Home Sweet Home, with variations, is wonderfully sweet and appealing.

A VENDOR of soft drinks and confectionery asked himself, in effect, "What have I got that I can use as advertising capital?" He adopted the name "Cider Barrel." Built his store like a huge, brightly painted barrel. Man, how it appealed! That's making advertising out of a utility!

The farmer who sticks up a shed on the highway and sells his produce to passing motorists is using what he has.

The merchant who takes his delivery van and tacks a flaming banner across the front declaring "Another load of good furniture on its way to a happy home!" is using what he's got!

The department store that features newspaper messages from individuals, over a photograph and signature, or instructs salespeople to use personal stationery and illustrations for mail follow-up, is using what they've got.

The standardization of store front arrangement and colors, window displays, stock keeping and display scheme and personal training of salespeople constitutes sound economic strategy adopted by the Chain Stores to keep down costs so that selling prices prove both attractive to purchaser and profitable to the store. But this is also the most effective publicity these stores can undertake. It's using what they've got to *get more!*

Every phase of the *sampling* idea is using what you've got. Ed Weir, of the Round Oak stove organization, says that an appeal to the EYE is ten times as powerful as an appeal to the EAR. Show 'em! Snipping off samples of piece goods and enclosing them with sales letters—

miniature packages and models—actual samples of the goods themselves when cost permits—the stick of candy the grocer hands the youngster to bring a smile—the cookie our nearby baker occasionally gives the lad—all these things are using what you've got to gain good-will for the business.

The automobile manufacturer who sends out a solid trainload of 100 freight cars with a big sign on each one—and the grocer who features receiving a carload of oranges—*both* are using what they've got.

The enterpriser who extends a flashing electric sign from his place of business or features a radio station or holds a dog show or a chrysanthemum carnival is using what he's got.

The knitting mill that wraps a printed slip with every Union Suit "selling" the excellence of the garment to the one who has already purchased, and urging further trading with the retail dealer who handles merchandise of such value, is using a ready-made vehicle to build consumer good-will and please its dealers.

May I suggest before using what the "other chap" has to offer in the way of advertising, which of course he will TRY (if he's a wise salesman) and adapt to your business, that you inventory your business property, your transportation, your personnel, your stock of goods, your location, the little contacts with customers and incidents of everyday life, expressly to see HOW you can get your



very BEST advertising at a comparatively small MONEY cost?

I once knew a man who owned but one silk pongee shirt. His wife handily laundered it on short notice and he took such good care of it that everyone thought he had not less than *six* pongee shirts. *Usin' what you've got!*

Often a farmer who sends away and pays 'steen dollars a bushel for seed grain must use some of his home grown seed to "piece out" a field and finds that "what he's got" grows fine! By using what he has he can seed a bigger plot. Try the same plan if you have something to sell.

Niagara
A Christmas Carol
Mile Post Fifty-One

A. F. Sheldon's three masterpieces in poetry, illustrated, suitable for framing, mailed to subscribers—Send 40c stamps to cover cost. The Business Philosopher, 140-144 Monroe Ave., Memphis, Tenn.

Right Thinking Brings Big Success

WRONG THINKING LEADS TO FAILURE

You can learn how. IT'S THE POWER OF MIND. I teach you. Send 25 cents, 1 or 2 ct. Stamps for literature. Mrs. Agnes Mae Glasgow is the oldest, longest time teacher of Mental Science in the country.

AGNES MAE GLASGOW

160 Claremont Avenue

NEW YORK, N. Y.

The Beneficial Effect of "Living Up to the Advertising"

By R. GILBERT GARDNER

EVERYBODY who uses advertising knows what a power it is to raise standards *at home*. By this is meant that advertising in addition to having a great educating effect on the public at large, also exerts an elevating effect on the advertiser. It makes him "live up" to his printed statements and promises.

This beneficial "back-fire" tendency has been little referred to in articles and books on advertising, but it is as potent a factor for good as any that can be mentioned. Scores of advertisers have been compelled by their own advertising to adopt better standards of production and service. It happens in this wise. When they put out the advertising they are naturally optimistic. In order to make the copy sound convincing, they step a wee bit further than the facts warrant. They make a claim or claims that go the real facts one better. When they see their advertising in print they immediately realize that they have promised the buyer something on which they must make good. That statement about quality or product, or standard of service, must be

backed with the goods. Otherwise they will commit advertising perjury, and woe to him who violates his printed word! Straightway they proceed to raise the quality of their product, or degree of service, one or more notches till it levels with the advertising. It may cost them considerable work and expense to do it, but *they have to do it*.

Next time, perhaps almost unknowingly, they make another claim in their advertising which also demands a jacking-up somewhere in their organization. Thus, by degrees, they arrive at a standard of excellence appreciably beyond that where they started.

A LARGE fire insurance company provides a considerable number of local agents with newspaper advertisements. Many of them are of a so-called "service" nature. They endow the agent with a knowledge of fire risks which in all cases he may not possess at the start. In the advertising he is represented as a fire insurance expert, *and an expert he must become*. It is up to him to make good the advertising, for the ads are published over his name and have all the earmarks of being written by himself. Does he fail? He does not. If he should chance to have come into the insurance business from another line, he educates himself on the technicalities of fire insurance by writing to the company for all information available, and then studies till he masters it. The advertising obliges him to, else his agency would not meet the company requirements.

Such advertising has a two-fold benefit for the insurance company. It gets business and it raises the standards of their agents. The last is by no means least.

Here is a case that is quite different, but the principle worked just as unflinchingly in raising a standard. A young copy writer secured a position with a small advertising agency. It didn't take him long to note that a bad lack of system prevailed in the establishment, partly because it was a young agency, partly because some of the officers were not as progressive as they might be. Things got foolishly mixed up sometimes. The young



R. GILBERT GARDNER

Mr. Gardner is a professional advertising man and a student of merchandising. In several of America's foremost advertising agencies, he has planned and written copy for national advertisers. He is now specializing in writing feature articles for leading trade and class journals.

man made some suggestions and they remained suggestions. Finally he was called on to write some newspaper advertisements featuring the agency's service. This he did in the typical copy writer's way. He described things as they ought to be rather than as they really were. Had he described them as they really were, prospective clients would have run the other way. Strangely enough his copy was approved, and duly appeared in the newspaper. Almost the same time the ads began to appear, improvements commenced to manifest themselves in the agency. Things got better, and by the time the advertising campaign was finished, maybe four months later, the agency was pretty thoroughly backing up its advertised claims. What the young man, and others, failed to do the advertising did. Today this agency is up-to-date and growing. The principals saw that the advertising was several long strides ahead and that they must overtake it—so they did.

HERE is another way that the principle worked out. This time it was the advertising of a competitor that started things moving. Two small building concerns in a middle western city made portable buildings of different kinds. Continually one was encountering the other in selling. The two firms watched each other jealously. One was a live-wire, the other not so live. The more progressive firm started to advertise, and usually was right abreast of its copy. The other firm took to copying the advertising almost word for word. Soon it found that while it was easy to copy the advertising of its more progressive rival, to put out the same quality of product was another thing again. It all but went out of business, while it re-organized on the competitor's plan. Meanwhile the live-wire company forged right ahead and had gained a place in the field that was the envy of the other firm, though it too began to prosper when it caught up with its borrowed advertising. It was the "back-fire" effect of the better firm's advertising that did it.

Cases like these might be found wherever advertising is done. If we could see an aggregate of them all, and a total of the general benefit to industry that has resulted, we might be considerably astonished. It may be argued that it is unsound business to put the advertising

a lap ahead of the facts, and no doubt it is, but this much is sure: It brings pressure to bear in raising standards. It makes the honest ones "live up to their advertising." It weeds out those who do not keep faith with their advertising and with the public. It may be nature's way of making us set a mark and then leap for it, who knows?

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F. M. Payne (New Edition 1921). A repository of useful information for ready reference, especially designed for Real Estate Investors, Operators, Builders, Contractors, Agents and Business Men. What you NEED to know, what you OUGHT to know. The New Edition contains the Federal Farm Loan System, How to Appraise Property, How to Advertise Real Estate, The Torrens System of Registration. Available U. S. Lands for Homesteads, The A B C of Realty and other useful information. 208 pages, cloth, \$2.00 postpaid.

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The most complete and comprehensive work published; especially adapted for the beginner and student, free from commercial or professional bias. Contains 352 pages, filled with real Radio meat, 268 diagrams and illustrations; bound in full cloth. \$1.50 postpaid.

ORDER FROM

THE BUSINESS PHILOSOPHER

140-144 Monroe Ave.

Memphis, Tenn.

Niagara A Christmas Carol Mile Post Fifty-One

By A. F. SHELDON

Three poems, illustrated, printed on best glazed paper, suitable for framing, will be mailed to subscribers who send 40c stamps to cover cost.

THE BUSINESS PHILOSOPHER

140-144 Monroe Ave.,

Memphis, Tenn.

Vulgarity: Its Heavy Penalty

By CONRAD HARRISON

I HAVE often wondered how many young men who are seeking positions make careful appraisal of themselves after meeting with disappointment, and then try to probe to the bottom of their failures. The young man is confident that he is well equipped for the particular job which has been refused him and he is sure that he could fill it satisfactorily if he were only given the chance. Then what is the matter?

Many things may be the matter. Usually the young man himself is entirely ignorant of his handicaps, or he may wilfully ignore them, for self-humiliation is repugnant to every person's native vanity.

In a long career as an office man, I have observed that ability is not the sole qualification demanded of an applicant when a position is to be filled. Other elements enter, which, while in some quarters they are looked upon as negligible, are to-day pretty universally considered by those who are hiring office help. Stated succinctly, the man who is looking for a clerical position must be a gentleman if he expects to land.

AT ONE time in my life I held a position in the office of a large manufacturing concern in Chicago. There was a vacancy in the force, and my chief (let us call him Mr. Brown) inserted an advertisement in the "Help Wanted" column of one of the newspapers, stipulating that all applications must be made by letter.

More than one hundred replies were received and, after sifting them out, only three were selected as being worthy of consideration. The most promising of these three applications was neatly written, in plain, legible script, was briefly worded and carried an earnest of the fitness of the writer.

A messenger was sent to the address given, with a note asking the applicant to present himself at the office at eleven-thirty the same day. The young man came in at eleven-thirty-two, and I noticed that Mr. Brown made a memorandum of the time of his arrival. Punctuality was an important article in his business creed.

"Rather slovenly," the chief remarked to me. "Notice his nails and teeth. Care-

less. Linen soiled. But we'll try him out. Suppose we take him out to lunch with us, if you think you can stand it."

I assured him that I could stand it. The young man's fate was already hanging in the balance; and then his ignorance of the fundamentals of table etiquette went into the scales against him.

After we returned to the office, he was politely dismissed without the chief inquiring into his qualifications. He might have been saved further disappointment, perhaps, had he been bluntly told the reason for his failure; but a stranger is averse to addressing another directly on so delicate a subject. In any event, the lecturer would doubtless receive scant thanks for his pains.

THE next applicant who was considered had given a telephone number in his letter. He was called up and asked to report at eleven-thirty the following day. He, too, was late. He came in at eleven-forty, and the chief looked across at me and scowled.

We took him out to luncheon with us, this being a primary, but very important, operation in the process of testing an applicant's fitness. It has several objects, of course. It is one of the surest ways of finding out if a man has breeding. No other test will determine so quickly if he is a gentleman. Often he reveals his true character at table. One learns if he is alert and observant; and frequently traits are laid bare under the intimate contact which might otherwise remain hidden for a long time.

Our guest was painfully voluble. He talked incessantly; his language running to coarseness, intermixed with insipid puns and considerable profanity. He ogled two young women who were seated at a table near us, and, before the lunch was finished, he damned himself utterly, if he had not already done so, by relating an offensive story.

He was not asked to return to the office. The luncheon was finished hurriedly and Mr. Brown dismissed him at the street with a cutting rebuke which may, or may not, have had a salutary effect.

THE last of the three applicants had also given a telephone number, and he

was called up and told to present himself at the office at the usual hour the next day.

He appeared promptly on the tick of the clock. He had a pleasant face, a clear eye and a quiet voice. His general appearance was pleasing, even attractive. He was carefully, though quietly, attired and no detail of cleanliness about his visible person had been neglected.

He accepted our invitation to luncheon gracefully. He was unobtrusive and always perfectly at ease. He listened attentively to the conversation at the table and, when he had anything to say, he said it quietly, decisively, and in a well-modulated voice. There was not a suggestion of vulgarity about him. Plainly he was a gentleman.

I was mortified when the chief himself, in the course of the luncheon, recited an anecdote which bordered on the risqué. I noticed an expression of pained surprise cross the young man's face. He quietly placed his napkin beside his plate and arose, although we had not yet finished the meal.

"You will pardon me, Mr. Brown," he said just a bit haughtily and without a trace of embarrassment, "but I cannot remain to finish the luncheon. I do not want to offend, but I must withdraw my application for the position—and you will please be good enough to excuse me now."

He turned to leave the table, but the chief seized his hand and, with considerable stammering, he explained to him that he had simply applied the acid test to his character.

Mr. Brown made effusive apologies and graciously acknowledged that he had taken the wrong method. The affair was smoothed over, we finished the luncheon pleasantly and the young man was promptly installed in the position.

I DO not know what became of the first two applicants, but I do know that the last young man whom we tested out became the chief of the department in time, then climbed higher—and is still climbing.

I was later employed in the office of a manufacturing concern in a western town. Our office needed a bookkeeper and the salary attached to the position was attractive. I had received an application from a young man who lived in the town. He had been highly recommended to me and I had decided to give him the position if the head of the concern should approve of my choice.

It was the morning after a baseball game had been played in the town when I placed the application before my chief with the recommendation that the young man be given the position.

"No!" came the emphatic rejection. "I wouldn't consider this man's application for a moment. Yesterday, by a mere coincidence, I was given a seat beside him at the ball game; and no man who uses the vulgar expression which I heard him there—not once but several times—can have a position in this office."

It was but a word or two, but that one expression stood in the way of the young man securing the position.

ANOTHER large concern is located in the same western town and in its office was a young man who had been promoted to a position of some responsibility. One day he wrote an impertinent letter to an apparently insignificant customer, and a few weeks later that letter cost his firm a ninety-thousand dollar order—and likewise cost the young man his job.

It was a heavy penalty to pay for a piece of silly impertinence, but in the business as well as the social world every blunder has its price; and, if a young man starts out in life with impertinence on his lips, or is unclean in body, dress, personal habits, words or thoughts, aside from the moral aspect, he will surely, sooner or later, pay the price.

Vulgarity never brings a man anywhere. It is such a foolish and unnecessary handicap to carry, too, for, with just a little care, it can be shed as a snake sheds its skin.

Twelve Installments

Of rich sentiment, sympathetic encouragement, direction to right thinking, ideas on:

**Man-Building
Business-Building
Community-Building**

Value: Great! Cost: Only \$2.00!

Send the Business Philosopher as a Christmas Gift—enclose your personal cards to go with first issues.

THE BUSINESS PHILOSOPHER
140-144 Monroe Ave., Memphis, Tenn.

(See Page 42)

Tact—A Real Business Asset

By CHARLES H. SMITH

TACT is a quality that is almost indefinable but no salesman will get very far in his particular line unless he knows something about what tact means and uses his knowledge in his dealings with the public and with his associates. It is one of the qualities which goes to make up the sum total of personal efficiency. In all business dealings, but especially in business dealings with the general public, no salesman is likely to become eminently successful without the use of tact. It is just as essential to the successful salesman as it is to the successful diplomat.

Tact is most conspicuous when it is lacking. Whether you possess tact or not is shown by the way you constantly handle the little situations which confront you in your daily work. Do the people who do business with you appear to find it a pleasure to deal with you? Are you ready to make little compromises in the interest of future sales? Or is there likely to be a slight feeling of irritation due, possibly, to your handling various transactions according to inflexible interpretations of set rules?

Here is a case in point which occurred recently in a large city and which illustrates a lack of tact, in this particular instance, on the part of a cashier.

A certain lady whom we may call Mrs. A called at one of the large stores handling a well-known make of talking machines for the purpose of making a purchase. Selecting a large cabinet machine which seemed to suit her she had it sent to her home on approval together with a selection of records. This sale amounted to between three and four hundred dollars. The amount was charged to Mr. A and the machine and records delivered. It proved to be entirely satisfactory and Mr. A immediately mailed a check for three hundred and fifty dollars, the price of the machine. The record selection had not been completed and so he did not include the price of the records in his check—not being able to determine just how much the amount would be.

IN due time Mrs. A completed the selection of records she wished to keep and returned the rest to the store. The amount due for the records which she purchased escaped Mr. A's attention for

some time and it was not until over two months later when he was passing the store one day that he happened to remember that he had not paid for them. He stepped inside the store.

"How much do I owe here?" he asked the cashier.

The man behind the wicket consulted a file. "Seventeen dollars and twenty-five cents," he announced. "And as this account has run over sixty days there is some interest due. We charge six per cent interest on accounts which run over sixty days," he explained.

He started to figure it up—the interest on seventeen dollars and twenty-five cents for eight days at six per cent. Mr. A, being an executive and employing help of his own, smiled indulgently. The humor of the situation was amusing to him—but he was one out of a hundred that could see it. In a few seconds the cashier discovered that the interest was something less than a nickle.

"We'll let the interest go," he said slightly embarrassed by his discovery of the smallness of the amount due as interest. "Just pay the amount of the bill."

"All right, sir," agreed Mr. A smilingly extending a twenty dollar bill.

Little situations like the foregoing show whether one has tact or not. The collection of interest on overdue accounts may in some instances be a wise business policy—but not in a case similar to the above. The thing for the cashier to have done was merely to have mentioned the amount due without any hint of the petty sum of interest which had accrued because of the store's rules. The collection of trivial sums of interest will antagonize nine customers out of ten. The pettiness of the amount suggests a narrow spirit; a policy that makes enemies rather than gets future business. And this unhappy result is certainly not desired by the management of any store.

Don't misunderstand! The collection of interest on accounts running over a certain stipulated length of time may be a wise business policy—but like all other dealings with the public it must be applied tactfully. Otherwise it suggests pettiness. But it isn't pettiness usually. It is simply lack of tact. And tact is the concomitant of wisdom! The moral is very plain: Get wise!

Know—Don't Guess

By LESTER G. HERBERT

THERE are many people who see what is directly presented to them in the form of furnished, prepared, or canned facts. They may even be able to go backward a step or two or forward a brief space, and to reason what has been in the immediate past or what is obviously likely to occur in the immediate future. But they do not realize the importance of going farther than this and of connecting more remote causes and effects or contributory circumstances with main issues.

As a result, these people are all too often acting on a chance or in the dark, or accepting a pig in a bag. All too much of their life and business career is based on the gambler's luck to have much of the element of certainty in it.

One of the foremost business men of the day pins his faith to this simple but very strong motto: "Know—don't guess!" Knowing, in other words, is developing the ability to co-relate facts and to deduce important conclusions from these facts. Perhaps I can best illustrate by quoting a few cases in point.

SEVERAL years ago, two men were in conversation. Mr. A said to Mr. B, "How much rent have you an idea that X pays for that big corner block of his?"

Mr. B looked out of the window thoughtfully a moment and said quietly, "My judgment would be that the rental of that building should be \$80,000 annually."

A gasped.

"Somebody's told you," he accused. "You knew!"

Mr. B looked at him in surprise.

"Why, no, I didn't," he contradicted. "What made you think that? Have I come pretty near it?"

"You've hit it exactly to a penny," A puzzled. "If you didn't know, tell me how you arrived at your conclusion."

"Willingly," said Mr. B. "It is so simple. I simply co-related the one fact of which I was in possession in relation to Mr. X's business, and it only took a moment to do a little figuring in my head and to decide what his probable rent must be."

"For instance," queried Mr. A, "what was that one fact?"

"I have noticed," said Mr. B quietly, "that X carries a double page spread in two of our Sunday newspapers which charge a thousand dollars for this service. I have also noticed that his Sunday advertising is two-thirds of his total advertising of the week. So it is plain that he is spending \$3,000 a week for publicity. I added to this a probable percentage for direct-by-mail advertising and arrived in about a second at his total advertising budget. This is probably five per cent of his income.

"By the same token I was able to approximate the probable percentage of the same income he could afford to pay for rent, and that gave me the figure I mentioned. I happened to hit it, but in any event I couldn't have gone very far out of the way, for X is too wiley a business man to blunder ahead without a fixed budget for advertising, for overhead, and all that sort of thing. His business is too large to permit him to gamble with chance, for a misstep might be fatal. I am not acquainted with him or his business methods, but I take it that an expert accountant who bases these things on the law of averages, would work out his budgets for him and I used similar figures. That's all there is to it!"

IN CASE Two, a number of builders and contractors were in animated discussion over the possible cost of building a test unit consisting of a group of four houses, in connection with an "Own Your Own Home Campaign" being waged to solve the housing problem in a manufacturing city where the industrial accommodation of the workers had become a serious problem.

It was decided that the four of them should make their estimate, sign it with their initials, seal it in an envelope, and put the four envelopes in the safe of a fifth party, only to be opened after the accepted estimate was made public of the contracting firm.

This was done. Not one of the four had estimated over a hundred dollars differently than the one who took the contract. One came within forty dollars, and one came within twelve dollars. The others thought that they had not been very wide of the mark on as expensive a job as this, yet

they asked the twelve dollar man just how he got so close to it. His answer was,

"As soon as I saw the plans to be used, I knew the type of basement and foundation, and I knew identically what that would cost. I have also figured on so many of these propositions that I find that the average small house of modest finish to go with such a basement, will cost a thousand dollars per room at the present time; but I further knew that the man who had been awarded this contract had a special buying advantage in his builder's hardware, as his brother is in this manufacturing line and gives him special concessions. I figured off an estimated percentage for this, and arrived at the figures which you know. It was simply the co-relating of known facts."

IN CASE three, a group of manufacturers felt that something must be done in order to attract a better class of mechanics and more skilled workmen as they seemed to fight shy of this city, and even if they came, were not inclined to remain very long.

They employed an Efficiency Engineer to make some investigations. He sent a questionnaire to ten of the leading manufacturers. The type of question asked was as follows:

- How many employees have you?
- How many of these are American born?
- How many are foreign?
- How many get below \$15 a week?
- How many get from \$15 to \$20 a week?
- How many get from \$20 to \$25 a week?
- How many get over \$25 a week?

How much do you estimate an American family of father, mother, and three children can live on and be comfortably housed and fed, and leave a margin for saving for old age?

How much do you estimate a foreign family of the same size can live on?

Why are conditions not at all identical in these last two questions?

Some of these manufacturers were loth to give these details until they were assured that everything would be held strictly confidential by the Efficiency Engineer. From these figures averages were made up and it was clearly shown that in this particular community, the average rate of payment per worker was a little under \$20 per week; that 75% of the workers were foreigners, in which families two and even three were often employed, bringing in \$40 or \$60 a week, whereas in

the average American family only one was employed, the mother attending to the house and children.

A GAIN, by the law of averages, it was found that the least an American family of four people could live on with any degree of comfort, was in this community \$22.50. Rents were high and higher for the American family in proportion, than for the foreign one which was used to crowding and satisfied with poorer quarters. It meant that skilled American help simply could not and would not come to this community for the amount of wages put into the pay envelope.

It proved that the bad housing conditions were also traceable to the pay envelopes, and that it was out of the question for a worker with even two children to attempt to build a small, modest home, for he could not hope to put aside the 40% or 50% of the value of a small property, even if the savings banks were willing to finance him for the rest.

It further showed that these bad housing conditions were responsible in large measure for the unrest, the frequent strikes with their heavy loss of diminished production, and an often added property destruction. The figures on the chart shown revealed the steady rise in the assessment valuation of property, in the tax rates, of the increase in the cost of foods, and other significant facts having a bearing upon the situation.

AT A closed session of the interested manufacturers who had employed this man, the facts were pointed out. Some hotly repudiated the idea of more pay, saying that it was out of the question as they could not afford it. The Efficiency Engineer had a further chart showing that the products of the skilled laborers brought enough higher prices to warrant their worth; and that it was simply a case of getting at the root of the trouble and remedying it so as to prevent further trouble.

This was some two or three years ago. These men were wise enough to act on the figures and facts given, to the end that through industrial unrest of the past year elsewhere, the workers in this locality have been busy and contented. It pays to learn to co-relate facts!

If we view one isolated fact or set of facts only, we are in the position of the physician who says to his patient,

"You say you have a headache, but that *can't* be true, because I have examined your head and I see nothing wrong with it. It is a perfectly good head—a little wooden, to be sure, but reasonably serviceable. So go home, my good man, take this prescription for a shampoo, and give the outside of your head a good cleaning up and you will be all right."

The wise physician does not do that. He looks the patient all over to discover what *remote cause* may have a bearing on the functioning of vital organs, to the end of causing the danger signal which is being given in the form of a headache. He may discover that the liver is inactive; the digestion at fault; there are fallen arches which throw the body out of plumb; defective teeth, eyes which need to be fitted with glasses, or any other one of perhaps a hundred conditions. From all known facts, the skillful physician must eliminate, accept, reject, and co-relate until he diagnoses the case correctly and prescribes such remedial measures as will correct the cause. He must "Know—*not guess!*"

SOMETIMES when young people go to school they argue the folly of studying geometry, algebra, calculus, philosophy, economics, physics, political economy, chemistry and psychology, to say nothing

of many other branches which have great value as a means of development.

The difference between the trained and the untrained mind is just the difference between a ton of steel for sky-scraper girders and railway tracks, or a ton of steel for watch springs! Each is valuable in its place, but one is worth thousands of times as much as the other, because the watch spring steel is refined, tempered, and trained for specific usefulness.

The man who argues that special study doesn't count has another think coming. This is the day when it takes a sharp axe to cut away the obstacles and the knotty problems of life. Those who have sharpened their mental axes with training, study, and the development of their reasoning powers, through the ability to co-relate facts, and to make use of essential truths to a definite end, are the ones who are leaders, directors, and originators of large enterprises. The others must always be content to be the directed, because they are not prepared in a large, constructive way for large and important responsibilities.

Make the next two or three years count in the way of preparedness, or else stand aside and give place to the men who have the grit and the gumption and the persistence to do it!

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The Value of Optimism and Cheerfulness

Part XI in the Series on The Fundamentals of True Success

By HENRY THOMAS HAMBLIN

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PESSIMISM and gloom are greatly loved by some people, yet, if they only knew how dearly they had to pay for these luxuries, they would not be so fond of them. One who looks on the dark side of things and is gloomy, chilling in his manner, and low-spirited, little dreams to what extent this attitude of mind colours all his actions or how it generates an atmosphere which drives people and opportunities away. Pessimism is destructive. If indulged in, it will, in course of time, reduce a man of ability to the very gutter of poverty and misery. Gloom and low spirits will effectually keep away opportunity, helpful people and friends.

The people who accomplish things and who overcome the apparently impossible are always incurable optimists. Nothing can make them leave off trying, and nothing can either damp their enthusiasm or destroy their cheerfulness. Just as it is that those who are pessimistic and gloomy do not know how costly their failing is, so also the cheerful optimist seldom realizes what valuable assets his optimism and cheerfulness are. Yet they are of enormous value to all who have to make their way in life. Optimism and cheerfulness are just as necessary for success as are strength of character, firmness, and a steadfast purpose. Without these valuable aids life cannot fail to be a tremendous struggle, for unless his abilities are of such an exceptional and high order that they compel attention, the atmosphere of a pessimistic person will effectually keep success away.

SUCCESS in any calling demands great application, dogged perseverance and tireless persistence. It is the incurable optimist who alone is capable of keeping on when everyone else is tired and gives up hope. The pessimist is the first to give up. "What is the good of keeping on?" he says, "the thing is bound to be a failure." But the optimist refuses to be beaten, and keeps on, even in the face of every possible discouragement, and brings off the apparently impossible. Of course, even an optimist must mix sound judgment, good

common sense and foresight with his optimism, for foolish optimism accomplishes nothing except to provide material for the "comic" press.

I have already said that pessimism will bring even able people to the very gutter in want and misery. This is not an empty statement. Recently, I came in touch with a most able man. He was educated, a fine writer with wonderful and telling powers of expression. He was also learned and could quote scientific authorities as well as the classics. I recognized that he was my superior in learning, knowledge, ability and culture. Obviously he had the ability and education to occupy almost any position—but he was a pessimist. He had been a pessimist and a materialist all his life and was apparently proud of the fact, yet what had his pessimism done for him? Was he, with all his fine gifts, education and natural ability a success? Was he prosperous, respected, honored? No, he was, when I knew him, earning as a laborer, a few shillings per week, not per day, and sometimes a little food. At night he slept on a concrete floor in a shed. He was so proud of his pessimism I had to ask him what good it had done him. I also pointed out that if pessimism is such a good thing, it ought to show better results. Whereat he was very hurt and would have nothing more to do with me. He, and others like him, cannot see that their attitude of mind drives people away, causing them to shun them. If a business man needs a manager for his business, or an assistant for his shop, does he engage a gloomy pessimist? The men who are invariably engaged for these positions are bright, cheerful people who attract customers so that they go to the shop again. Employers will never dream of engaging pessimists, because they know that if they do their business will suffer.

PESSIMISTS, no matter how well endowed they may be, soon find their proper level. They can never succeed in any undertaking that requires hope, vision, perseverance, sustained effort. They soon

give up, declaring that the task is impossible. Is it any wonder that they fail in life, becoming in course of time, mere flotsam and jetsam, drifting hither and thither on the sea of life?

It is, of course, true that some people are born optimists and would be cheerful, even if an earthquake had taken all that they possessed. No matter what happened, they would still find something about which they could be glad, and would, instead of sitting down bemoaning their fate, immediately start repairing their shattered fortunes. It is equally true that there are others who are born with a pessimistic turn of mind and experience great difficulty in being cheerful about anything. If, however, we all had to remain just as we are born, life would be a sad business, but such is not the case. If we are born pessimists we can change ourselves into optimists. If we belong naturally to the order of the lugubrious countenance, we can become one of the cheerful fraternity, if we will only take a certain amount of trouble. There are no difficulties that cannot be overcome, and although, to change a born pessimist into an unconquerable optimist, is apparently, an impossible task, yet it can be done. It cannot be done in a week or a fortnight, but it can be accomplished in time.

All man's troubles exist in his mind, and the troubles of a pessimist's life are due to his attitude of mind. If he can be made to see this, there is hope for him, but if he cannot, then his case is certainly hopeless. There is hope for the pessimist who realizes that his attitude of mind has been driving people and opportunity away from him, at the same time sapping and undermining his own efforts. Having realized his weakness, he can set to work to change his mind. All his doleful thoughts must be changed into their cheerful and hopeful opposites. He must be forever raising his thoughts above the gloom in which he has hitherto lived, and thus take a brighter view of things. When he is tempted to say, "This thing can never succeed," or "I can never do this," let him make definite statements to the contrary, such as: "This thing will and must succeed," or "I can do this." Further, when everything looks black (as they do to all of us at times), let him examine the situation, looking for good points and redeeming features. If he will do this, he will find much to encourage him and for which he will be thankful.

FURTHER, he must endeavour to see good points in other people. In the past he has seen nothing but evil or shortcomings in his neighbours, but henceforth he must endeavour to see their good points. If he will do this, he will be astonished at the number of good and noble souls there are around him, and how blind to their good points he has been in the past.

The whole process is most astonishingly simple, yet, if it is persevered with, it will, in course of time, completely revolutionize the mind and the life. As the pessimist changes into an optimist so will men and opportunity, love and happiness be attracted to him. Success will become a possibility, whereas formerly, it was an utter impossibility. What is of even greater importance is that his value as a citizen will mightily improve. He will be able to render far better service to his fellows, both in his business or profession; he will also be a far more lovable creature at home.

This brings us back to the basic teaching of these articles, which is, that the outward life can be transformed only to the extent that we become changed within. Within each of us is the cause of all our troubles, disharmonies and lack of success. First we must become changed within, and become constructive, positive, harmonious, hopeful and cheerful thinkers. This transformation of mind, character and thought will entirely change our actions. In turn, the change in our actions will alter our life.

The way of success then is, first, by constructive thought, followed by action and sustained effort, all directed by a strong purpose towards a definite goal. This goal must be an honest success, not through selfish striving, but as a reward for highest service to life and our fellows.

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THE BUSINESS PHILOSOPHER
140-144 Monroe Ave., Memphis, Tenn.

(See Page 42)

Radiating Sunshine

By *ORISON SWETT MARDEN*

(Copyright, 1922, by Orison Swett Marden)

I KNOW a man who has developed an unconscious habit of complaining about almost everything. Nothing seems to be just right with him. He is always telling of the things that he cannot bear to hear or see or experience. It is "so beastly cold," he is sure he "will commit suicide if it doesn't stop raining," or "the muggy, damp weather doesn't clear up." He is always grumbling about business, hard times, and tight money. This habit has so fixed itself upon him that complaining has become second nature to him.

And when this man is not complaining about one thing or another he is plunged in the depths of the "blues." You would think by his expression that he were bearing on his shoulders all the troubles of mankind. It is difficult to smile or feel serene in his presence. No matter how enthusiastic or joyful you may be, his icy expression and discouraging conversation, his doubts and pessimism chill you. Every time I go near him I feel as though I were running out of the sunshine into a dungeon.

Now, we have no more right to go about among our fellows with a vinegary expression on our faces, radiating mental poisons, spreading the germ of doubt, fear, discouragement, and despondency upon them, than we have to inflict bodily injuries.

Carlyle says, "Some people are rich in the power to be miserable." Such people seem to have a genius for projecting their gloom into your mind in spite of your efforts to protect yourself. They insist that they were born so, that they can not help having the "blues" and being despondent.

But this is all nonsense. No one was born to be miserable, to peddle gloom, or to make others unhappy.

One man who has had a great affliction says: "I have had nothing I could give others but myself, and so I made the resolution that I would never sadden anyone with my troubles. I have laughed and told jokes when I could have wept. I have smiled in the face of every misfortune. I have tried to let everyone go away from my presence with a happy word and bright thought to carry with them. Happiness makes happiness, and I myself am happier than I would have been had I sat down and bemoaned my fate."

You may not be able to cultivate the optimistic temperament to any great extent, if you lack it, but cheerfulness can be cultivated. We all know that if we brood over our sorrows, and dwell upon our misfortunes, our physical being very quickly sympathizes with our moods.

Cheerful people, who look on the bright side of the picture and who are ever ready to snatch victory from defeat, are always popular. They are not only happy in themselves, but the cause of untold happiness to others.

The whole world loves the bright, cheerful soul, whose presence chases away gloom as the sun drives black threatening clouds from the sky. A sunny face is a solvent for all sorts of ills which nothing else will cure. If we could only learn to keep sweet, to have that sort of courage which sees the light ahead long before the dawn, it would not matter what misfortune or trouble might come it could not harm us. A sunny disposition and that priceless sort of moral bravery that smiles in the face of threatened disaster will enable one to weather any storm.

Smile, smile, smile! No matter how you feel, or what your troubles, keep on smiling; keep the corners of your mouth turned up instead of letting them droop, and you will be surprised at what it will do for you. After a while your smile will become natural and it will change the face of the world for you.

Of course, it is easy to smile, to be pleasant and cheerful "when life flows along like a song," but to keep a smiling face "when everything goes dead wrong," that is to be a hero.

I know one of those rare souls, an old man who has lost a fortune; who has seen the fruits of a long life, filled with peculiar hardships, trials and desperate struggles, slip through his fingers in spite of all his efforts to prevent it, who yet remains cheerful and happy. White-haired, serenely poised, full of hope, though without a home of his own, this man goes about cheering and encouraging others who are infinitely better off than he is. Never a complaint or a grumble passes his lips. He never refers to his losses or present condition unless others introduce the subject; and then he always manages to

find something helpful, hopeful in it all. His very look of kindness and sweetness is a great encouragement to the disheartened; his smile a benediction.

The way we meet our problems, great or small, is the test of our faith in the greater Love that ordereth all things well. Remember, my friend, no matter where you are, or what your environment, you were sent here as an ambassador of the Almighty. You are here on His business, to make a worthy contribution to the world, to deliver the message with which He entrusted you. Now an ambassador must go where he is sent, and do his duty, attend to his business like a man, not whine, grumble, groan or whimper. You may not have chosen your present place, but the mission on which you were sent has made it necessary for you to go there, and, no matter whether you feel like it or not, it is your business to do your level best to be a good ambassador, to meet your difficulties in the spirit of a brave, strong, self-reliant soul. It is the business of every one of us to meet every situation in life with courage, with a stoic but cheerful determination to make the best and the most of whatever comes. This is our task, this is our mission, wherever we find it.

People who radiate sunshine have a faculty of turning the common water of life into the most delicious wine. Their cheery salutation; their coming into a home is like the coming of the morning after a long, dark night. Their smiles act upon a sad heart like magic. It dispels the fog of gloom and despair, as the sun dispels the mists and the miasma which hang over a stagnant swamp. These sunshine characters are public benefactors. They are the unpaid boards of health who look after the public welfare.

Did you ever realize how many friends and business patrons you may drive away through a habitually sour, gloomy expression and a repellent manner? Everybody is trying to get out of the darkness into the light, out of the cold into the warmth. Everybody is looking for brightness, trying to get away from shadows into the sunshine.

People who go blundering through life, flinging out rudeness and discourtesy and snobbishness wherever they go, little realize how many people they antagonize; how they needlessly prejudice others against them. Such conduct has lost many a man a splendid opportunity for advancement, while the opposite has

given multitudes a boost. It is human nature to appreciate courtesy and kindness and to return them; to assist in any way we can those who have made a happy impression upon us and have done us favors.

In giving what he considers the best rules for success in business a prominent man says: "I should say affability and courtesy come first. Never let those about you feel that it is a condescension for you to serve them. Let them think it is a favor. One should make an effort to be courteous, for you will find that your opinion of yourself and those about you will be better for what you have done to be agreeable. It is amazing how easy it is to keep the habit of being courteous once you have acquired it. It's a little form of unselfishness that soon becomes second nature if you give it a chance."

The gracious "Thank you," so often neglected, the pleasant smile, the suppression of rude, hasty words that are sure to give pain, the maintenance of self-control, and an agreeable expression even under the most trying conditions, the attention to others which we would wish accorded to ourselves—how easily life can be enriched and uplifted, made cheerful and happy, by the observance of these simple things. And how they help us to get on in life.

There is no other force in nature which sets us so helpful and cheerful an example as the sun, which flings out its rays in every direction, flooding the world with light and heat and good cheer. It sends brightness and joy into the humblest home, just the same as into the king's palace. Discriminating against no one, no matter how ugly, or wicked, the great sun gives, without stint, health, beauty, and life to all the world. It develops the lily out of the filthiest mud and mire, calls forth the rose out of the blackest soil, and develops the best, the most beautiful in everything it touches.

A great-hearted, sunny, cheerful person is a symbol of the glorious, life-giving sun. His influence is similar. It brings light, cheer, and encouragement to the saddest hearts, sunshine to the darkest places.

A calm, serene, sweet soul is a perpetual balm to the hurts of the world. Such souls reassure, and recharge us with courage. We seem to touch power and sympathy when they are with us, and we love to go near them when in trouble. They breathe a medicinal balm that not

only soothes the wounds and hurts of the heart, but also renews lost confidence and arouses the flagging will with the determination to go on.

Things are so constituted in this world that selfishness defeats its own end. The fragrance and the beauty do not exist in the unopened bud. It is only when the bud opens up its petals and begins to give itself out to others that its beauty and fragrance are developed.

The moment you fling open the door of your heart and allow the rose of your sympathy and helpfulness to send out, without stint, its fragrance and beauty, upon every passerby, you begin to develop power.

When we stop to think of the things which constitute the average life we are surprised to find how seldom the big problem, the great deed, the unusual opportunity, the extraordinary experience enters into it. Some of the finest characters that ever lived never did a single thing that was very distinctive, very original, or heroic in the accepted sense. It was their whole life habit of accepting cheerfully whatever came, of doing good wherever an opportunity presented itself, of being kind, courteous, always helping someone somewhere, that made them strong, poised, unselfish, really noble men and women.

There is a wonderful meaning in the common every-day happenings, the little things that come up in the daily routine, which most of us lose sight of, and that is the opportunity they give for character building, for mental training, for the object of all of life's endeavor—man-building and woman-building.

Your name and face may never appear in the newspapers or magazines, but every day you have an opportunity to live a beautiful life, a helpful life. The heroic virtues, courage, fortitude, unselfishness, can be practised in the home, in the store, in the shop, in the factory, in the market-place, as well as in the forefront on the field of battle.

Only once or twice in a lifetime, and perhaps not at all, will you have a chance to do a thing that is heroic in a spectacular way, something that will attract widespread attention; but the little, common, every-day courtesies, the loving acts of kindness and helpfulness that count so much in the long run, we can practise every day. These are the things that make character, that beautify and enoble life. These are really the things

that in the aggregate make greatness. They may not win medals as will some physically daring, heroic deed, but they will win something even more valuable—the strength that comes from daily service, without hope of notice or reward.

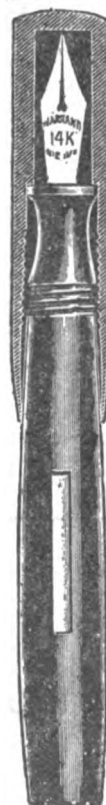
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JEROME P. FLEISHMAN.

Mr. Fleishman has one page in each issue, in which he puts a little heart to heart talk to the business man about the thing which is nearest to his heart. It always carries sublime sentiment or a stirring inspiration which lifts the reader to the plane where he is somehow more than himself. He is classed by many to be the equal of Frank Crane

CHARLES CLINTON HANSON, Associate Editor.

Mr. Hanson is a successful business man, a philosopher and a metaphysician. Few business men have editorial talent. Mr. Hanson has. He edits two weekly publications in addition to his work with the Business Philosopher. Mr. Hanson will continue his department, "The Principle of Service Viewed From Many Angles," which assembles from many magazines and an extensive library, condensed bits of philosophy and wisdom.

ORISON SWETT MARDEN.

Mr. Marden is the best and most widely known of all popular inspirational writers on business. He contributes to the Business Philosopher each month an article which comes fresh from his pen, brightened by illustrations from his analytical observation of life especially among business men. Hudson Maxim, the famous inventor, says of Mr. Marden: "Your writing every year rescue thousands of young men from the pursuit of failure and put them on the road of success."

Business Writers

The Business Philosopher now has a strong staff of writers of business articles. These men are successful in their various lines and are apt in telling others how they are successful.

JAMES BUSWELL, Advertising Counsellor. He makes more suggestions per square inch in his articles on advertising—they literally abound with advertising and salesmanship ideas.

F. W. FITZPATRICK, Consulting Architect, "The daddy of Fire prevention and the originator of fire proof skyscrapers." He occasionally bubbles over with some of his business philosophy, some of his ideas gathered from his many years of successful business dealings.

PERCIVAL FASSIG, Industrial Engineer, is a student of business organization and political economy. His articles often bear on the relation between labor and capital, industrial legislation, etc.

RICHARD H. TINGLEY, Business Statistician. His articles are illumining from the statistical standpoint. Not filled with meaningless figures, but conclusions and opinions based on a careful observation of business conditions.

B. J. MUNCHWEILER, instructor of Salesmanship is a specialist in Retail Selling. From time to time he conducts a business quiz; also an occasional column of suggestions to retailers.

W. L. BARNHART, Salesmanager. Beginning with the January 1923 issue, he will publish a series of "Brother Bill" letters, which offer individual coaching on the application of the principles of salesmanship to the professional life, as well as business life. Mr. Barnhart will also contribute stories of business success and narratives of great business men in the making. Mr. Barnhart has a wide acquaintance with the big men of the country and we may expect some excellent stories. The first story will relate how G. C. Pearson revolutionised the men's retail clothing business and built the largest store of its kind.

Other prominent business men from time to time contribute articles on subjects of immediate and universal interest. Among such writers are Jules S. Bache, Roger W. Babson and J. C. Penney.

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Philosopher in 1923

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ORATIO W. DRESSER, author of a number of books on Metaphysics and an authority on this subject.

GENE DEL MAR, formerly a successful business man gave up his business career to answer the demand for his service as a teacher of psychology and philosophy. He is the author of a number of books, just from the press, "The Conquest of Disease."

JANES MAE GLASGOW will continue writing for The Business Philosopher during 1923. Her "Little Journey" telling true stories of success and achievement in spite of difficulty. In addition to her stories each month, she will present a letter-lesson on applied psychology, such as she furnishes to her students. Mrs.

Glasgow will also have a page called "A Wall Street Bagatelle" the name of a publication which she formerly edited. This page will contain "Ticker Talks" and little stories of sentiment, philosophies taken from the heart of industry and commerce.

LUELLA FRANCES PHELAN, a teacher of practical applied psychology will present articles on the psychology of health, happiness and success.

The Editorial Staff makes selections of the best material on psychology and philosophy from a number of other writers, who often make contributions of interest and value.

What Others Say

Peoria, Ill., October 13, 1922.

Dear Mr. Zook:

I still believe that from the standpoint of worth and of ultimate value to every man, The Business Philosopher stands at the head of all monthly publications.

Sincerely yours,
CHAS. H. ISELE.

Los Angeles, Calif., October 9, 1922.

Gentlemen:
I am enclosing \$2.00 for the renewal of my subscription. It seems to me that each issue of the Business Philosopher is better than the one preceding. I can afford to be without it.

Very truly yours,
ELSIE E. GRAVES.

Oakland, Calif., August 7, 1922.

Dear Mr. Zook:

I meet men every week who swear by the Business Philosopher. I am glad that there is such a publication for I truly believe that you are filling a great place in the business world.

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MARY LANE, daughter of Dr. and Mrs. Edwin J. Lipscomb of Memphis, Tennessee, whose mind grew faster than her body. Speaking of her class, she told her teacher: "I love babies and I love to play with them and entertain them, but I do not like to study with them." After careful examination it was found practical to advance her several grades.

—Ella M. Cheshire

Fear

Rivers Peterson

 HE fruit of the Tree of Knowledge contained the essence of Fear.

And since Adam and Eve crouched trembling in the shadows, Fear has been the relentless enemy of man, subtly poisoning his heart and mind.

A child cries out in troubled sleep because Fear has entered the subconscious mind and painted a torturing picture there.

Allowed a single vantage point in consciousness, Fear quickly makes the way through which its hosts, and they are legion, may sweep to begin the battle of Mental Anguish that will sap the vitality of Will Power until the victim falls by the way, unable to march longer in the business procession that is headed for the Goal of Success.

The business man goes to daily tasks with heavy heart because Fear preys upon his mind and creates disordered fancies there. His thoughts leap from one fearful picture to another—business is dwindling—collections are impossible to make—money will not be available for payment of bills—competitors are getting too much business—cutting prices—doing underhanded things.

The natural enemy, the conqueror of Fear, is Faith.

The child waking from its startled sleep snuggles closer to its mother and its God-given faith in her protection drives away Fear, even as morning banishes night. Peace comes again.

But man, too often, would use his own poor human means until he reaches the extremity. He would marshal Anger and Vindictiveness and overcome Fear by instilling a greater fear in the minds of those against whom he has been poisoned, and upon whom he would wreak his vengeance.

The day comes when he realizes that these are traitorous assistants—are but the allies of Fear.

Then he turns to Faith. Not a Faith circumscribed in its accomplishments by human mentality, but a contrite acknowledgment that God is Omnipotent, Omniscient and Omnipresent. This recognition of One Power engenders the Faith that can save him from defeat.

And in these times when the hearts of men are troubled it is fitting that they should be reminded of these things, and that they may truly say: "Yea, though I walk in the valley of the shadow of death, I will fear no evil."

Putting Skids Under the Devil of Fear

By FRANK EDWARDS HINKLE

FAILURE, many times out of a hundred, is a result of plain cowardice.

Success, many times out of another hundred, results from a combination of common elements in which the greatest is plain, old-fashioned, never-dying courage.

That is the truth. I charge you nothing for it. It is not something that I have "discovered." It is something that you and I have known all our lives, but have not cared to admit.

For, man is the same old egotist now that he was when the world was new, and ready to blame his failures on everything under the sun but himself, and will admit everything on earth but want of courage to rise and play the game.

I will wager a wager with you, and win: I will wager that you can sit where you are as you read these lines and look back over a year or a month and see where you could have done some big and worthy thing and advanced yourself many golden miles on the highway of achievement, if you had had only a little more of that wonder-working material by which all big, worthy and successful things are done—the simple courage to do the thing we know we ought to do.

And I will wager, again, that you can sit where you are just now and look forward only a few days or weeks or months and see how you can increase many times your chances for complete success by the exercise of a little common sense plus a good deal of courage.

If, then, you would be a success, be certain that you do not foster fear—for fear is the stuff that failure is made of!

And if you would avoid failure, begin this day and this hour the cultivation of courage—for courage is the magic element that the gods have mixed and labeled "Success."

Qualification is not all that makes for success.

One of the best trained men that I have ever known is plugging along on a little job with a little run-down establishment in a little fourth-rate town miles from Nowhere.

He has had wonderful opportunities. He has just never "had the nerve" to up and grasp them and do his part to make the most of them.

And I will say that you know from one to a hundred ten-talent men to whom the world has given a one-talent reward, simply because they have been afraid to quit being hang-backers and turn themselves over night into go-getters.

Physical and mental equipment are not all.

HERE is a successful minister of the gospel who a few years ago was told that he must give up all hope of ever being able to do big things—that his physical powers were not sufficient to the task.

He did not believe it; he had the courage to tackle an arduous regimen of health building; he retrieved lost health; he gained new health; he went ahead, and won.

Here is a newspaper man holding a big job on a big city daily—a man whose actual education is to be reckoned in weeks and months instead of years.

He, like the minister, was handicapped; but he had the courage to "go to it" and make up by home study and self-training what he had missed in school education—to grasp his opportunities as they presented themselves, to hang fast and win.

And I think you know a lot of one-talent men who have claimed the ten-talent reward simply because they were filled with that supreme courage that drives out fear—that courage that makes men masters of their own destinies in spite of all that hinders.

MEN of this kind recognize all things as their own, and reach out and take them. That is all.

If you go about with the devil of fear playing side partner to you in your effort at well doing, you can no more become a full success than the blackest raven can change the ebony of his wing.

But if at your side walks the armed angel of courage, you can no more drop to the level of failure in life than the sun of heaven can change his noonday light to the darkness of midnight.

That is the law. You cannot change it. God made it. And God-made laws are as eternal as their maker.

Failure fears everything, and accomplishes nothing. Success fears nothing that scowls or threatens or hinders or



"But if at your side goes the armed angel of Courage."

"Perfect

LOVE

Casteth out

Fear"

*"The thing
I have feared
has come
upon me."*



"Failure fears the open highway, clings to the shadows, and whines in its trembling soul the fear that something will rise to make afraid."

menaces—nothing that skulks or lies awake or stalks abroad—and accomplishes all.

Failure asks whimperingly, "May I do this?" Success asserts, without asking of any man, circumstance or thing the right to set its hand to the work it chooses to perform, "This thing I do!"

Failure fears nothing more than fear itself. Failure fears to bid its own fear depart. Failure fears the open highway, clings to the shadows, and whines in its trembling soul the fear that something will rise to make afraid.

Success scorns to enter where fear abides, or to walk where fear takes its way. Success chooses her company among the titled aristocracy of God's choicest creation, and proclaims boldly to earth and heaven and the holy stars:

"Behold, with courage I walk stately and beautiful and true, at the side of him who fears not to perform!"

And that is the difference, more than any other, between failure and success for you and me—whether faint-hearted fear or lion-hearted courage walks our way with us.

BUT while fear is of all things on earth the most ruinous and eternally destructive to the man who aspires to do and to be, fear is itself the most cowardly thing in the universe—and any man can banish it from his life forever.

The moment you begin the cultivation of courage, that moment fear begins to withdraw from its stronghold—and the moment you get the full realization that fear is potent only as your imagination makes it so, that moment fear takes to itself wings and flies away.

But the men who have achieved most largely are often those who, being for the time afraid, have gone ahead in spite of fear. The men who have made their names known to all the world and written them high on the walls of everlasting fame—these men are largely those who have resolutely and with sheer power of will overcome the fears that beset them, and by that same resolute power cultivated a courage sufficient to every need and to the realization of every ideal.

So if you would be all that you have longed to be and all that you have planned and worked to be, first of all get rid of the devil of fear. You can if you will. And the best and quickest method is to do like the hero in khaki or olive drab—like the

men who have made the big successes in civil life—bring courage to the rescue and send your fear-demon to the realms of darkness whence he came—by simply doing the things you fear to do. That is the one unfailing method—that and that alone.

Make always the fact that you fear to do a thing, if that thing be an honorable and advisable one, the one best reason in all the world for doing it, and doing it without delay.

Think ever and always and eternally and forever in terms of fearlessness. Cast out fear thoughts with courage thoughts. And know of a certainty that all the powers of the universe conspire to aid the man who dares.

Mark Twain was more than a humorist. He was a thinker as well. And he found out for himself that after all is said and done the best means of cultivating one's will is simply to "do something every day that you don't want to do."

But all the philosophy in the world will avail you nothing unless you act on the knowledge that you have. Then, "Arise! For this matter belongeth unto thee! Be of good courage, and do it!"

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The Head and Its Profile

Eighth Article in the Series on the "Science of Morphological Character Analysis"

By H. D. APPLEBY

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IN THE previous articles we have analyzed the five basic types. They are called basic because they are the earliest characteristics in evidence and their influence lasts throughout the life of the individual. It appears that each one of us is born with one or more of these basic types prominent and active and the others submerged and dormant. Their resultant, or the composite type, shows the basic tendencies or natural trend of the individual in his mode of thought and activity.

As he grows up to maturity he is subjected to many modifying influences, such as parental and religious training, conventional customs of society, education, early associates, work, etc. These modify the natural tendencies of his composite type, repressing some and intensifying others. In this way the character of the growing child is moulded and his adult character formed.

Since there are definite relations between mental traits and physical details, these modifications of the basic tendencies should be evident from their corresponding details of the physical body. As a matter of fact, they are. Therefore, after determining the Composite Type, we next observe these Special Characteristics to see how their corresponding mental traits modify those of the Composite Type. In this way we obtain

an accurate portrait of the individual. We cannot correctly judge anyone by observing one physical detail or just a few of them. The whole man must be taken into consideration, Special Characteristics and Basic Types. We will now take up these Special Characteristics and analyze first the

Profile of the Face

(See Fig. 1.)

OF all the millions of inhabitants of the United States no two people have exactly the same profile, yet all these profiles can be classified under three general types, the Convex, the Plane and the Concave, and combinations of the same. There are really only two extreme types of profiles, the Convex and the Concave. The Plane Profile is the intermediate between these two extremes.

To understand profiles, it will be advisable to first study Fig. 2. In this figure the horizontal lines divide the face into four areas—the Thought, Energy, Vitality and Endurance Areas. A large development of any one of these areas indicates strength of the corresponding human characteristic, and a deficient development indicates weakness of the same.

The upper Thought Area is primarily the thinking area. The combination of the two lower areas, the Vitality and

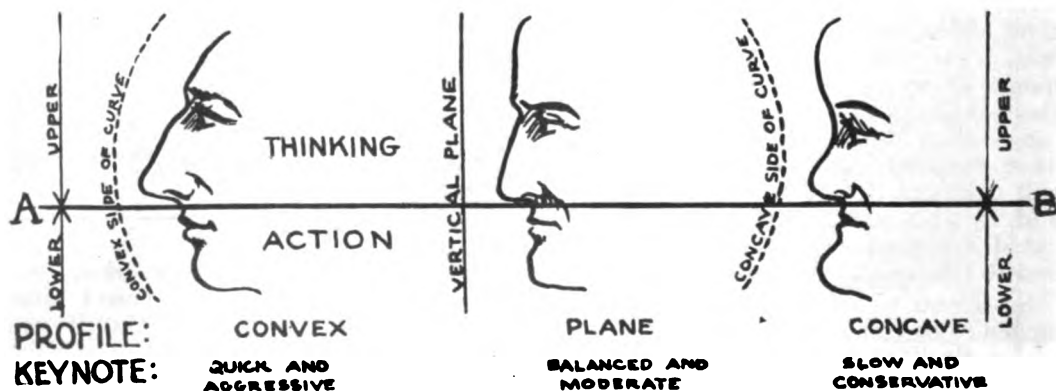
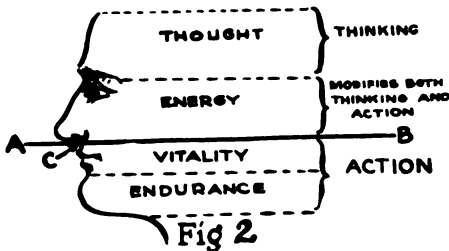


Fig. 1.

Endurance Areas, is primarily the action area. The middle Energy Area modifies both thinking and action and can be included with either, depending upon which we are observing at the moment.



In reading profiles, however, for all practical purposes we can consider the base of the nose the dividing point between the upper and lower portions of the profile. Therefore a line A B divides the profile at C into its upper, or thinking portion, and its lower, or action portion. The profile is the boundary line of the face when the head is viewed from the side, and the profile indicates the degree of development of the facial areas.

Now, if you will get Fig. 1 clearly in mind, you will have no further trouble in reading profiles. On the left is a Convex Profile with its keynote "Quick," on the right is a Concave Profile with its keynote "Slow," and in the middle is a Plane Profile with its keynote "Balanced." The line A B divides the upper profile from the lower, the upper indicating "thinking" and the lower "action." Such a division of the profile is easily applied in making instantaneous, face-to-face analyses, which is the way most people will use this method of character analysis. Most of the compound profiles change their shape at the base of the nose, and in those cases where the nose and the forehead are opposite in type, just remember the nose indicates the kind of energy and there will be no trouble. Since energy is associated with both thinking and action and the nose lies above the line A B, we will think of it in its mental aspect and classify it with the upper portion of the profile. In careful and exhaustive analyses, the energy indicated by the nose can be applied to both thinking and action. The following are the three general types and their characteristics.

The Convex Profile

Physical Signs: Forehead prominent at brows and slopes backward, eyes full

and prominent, nose long and high in the bridge, mouth prominent, chin recedes or slopes backward toward the throat, a general convex profile. It is so called because its general shape is like the convex side of a curve.

Convex Keynote: Quick and Aggressive.

Convex Upper Trails: A quick, alert thinker, keen observer, practical, interested in facts rather than theories, does not care for details, but wants results, and very energetic.

Convex Lower Trails: Quick in speech and action, frank and outspoken, quick in decision, aggressive, impatient, impulsive, excitable, easily irritated, and lacks endurance.

The Plane Profile

Physical Signs: Vertical forehead, eyes neither protruding nor deep set, nose moderate in length and straight, mouth and chin neither prominent nor depressed, a plane vertical profile. It is so called because its general shape corresponds closely to a vertical line, which is an element of a plane surface.

Plane Keynote: Balanced and Moderate.

Plane Upper Trails: The balanced type, neither a fast nor a slow thinker, interested in both theories and facts, moderately good observer, good reason and judgment, both practical and theoretical, and moderate energy.

Plane Lower Trails: The balanced type, moderate in speech and action, neither impatient nor easy going, neither aggressive nor plodding, moderate endurance, and moderate persistence and determination.

The Concave Profile

Physical Signs: Forehead flat at the brows and bulging forward above, eyes deep set, nose short and low in the bridge, nose curves inward from root to tip, mouth recedes, chin protrudes, a general concave profile. It is so called because its general shape is like the concave side of a curve.

Concave Keynote: Slow and Conservative.

Concave Upper Trails: Slow thinker, poor observer, interested in theories, reasons and principles rather than facts, meditative, often absent-minded, philosophical, impractical, good on details, enjoys reasoning in the abstract, mild and good-natured, and moderate energy.

Concave Lower Trails: Deliberate in action and speech, slow in decision, conservative, tactful, easy going, patient,

not easily irritated, a painstaking plodder, persistent and determined, and great endurance.

The beginner will have no difficulty in recognizing the extreme concave or the extreme convex, although the former is rather rare while the latter is quite common. In the case of profiles that are very nearly plane, it may be difficult sometimes to decide whether to classify them as convex or concave. In this case you will be safe in calling them plane.

A little thought will show you that all profiles can be classified under these three types or combinations of the same. We will analyze two of them, the Convex Upper-Concave Lower and the Concave Upper-Convex Lower.

The Convex Upper—Concave Lower Profile



THE CONVEX-UPPER
CONCAVE-LOWER

THIS is the man who thinks before he acts. He is an alert thinker and a keen observer, who gets his facts quickly and then weighs the evidence before him before deciding and acting. This is the

best combination of all the profiles, and is quite common among our executives and men of big business. To determine the traits of this profile, simply combine the Convex Upper with the Concave Lower, and we get the following:

Physical Signs: Forehead prominent at brows and slopes backward, eyes full and prominent, nose long and high in the bridge, mouth recedes, and chin protrudes.

Convex Upper Traits: A quick, alert, thinker, keen observer, practical, interested in facts rather than theories, does not care for details, but wants results, and very energetic.

Concave Lower Traits: Deliberate in action and speech, slow in decision, conservative, tactful, neither easy going nor a painstaking plodder (because of his great energy), patient (but wants action because of his energy), not easily irritated, persistent and determined, and great endurance. Note the modifications because his convex nose shows great energy.

The Concave Upper—Convex Lower Profile

THIS is the man who acts before he thinks. He is impulsive and is constantly speaking and acting without thinking. This is the worst combination of all the profiles. To determine the traits of this type, simply combine the proper profiles, as follows:



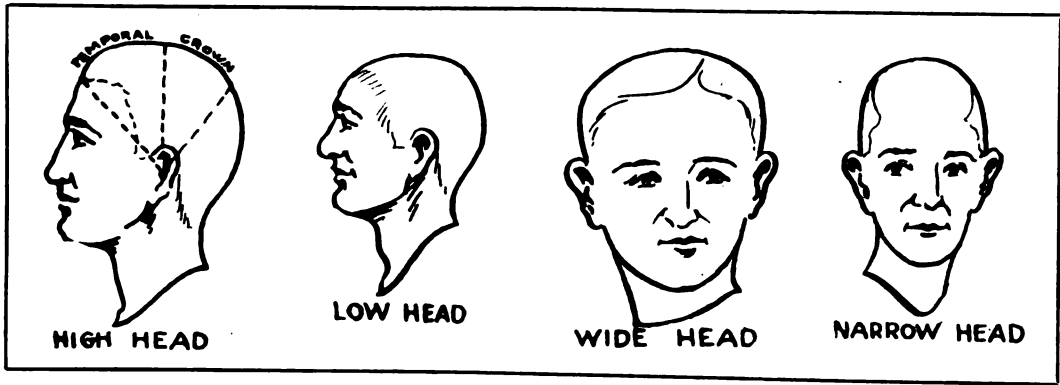
THE CONCAVE-UPPER-
CONVEX-LOWER

Physical Signs: Forehead flat at the brows and bulging forward above, eyes deep set, nose short and low in the bridge, nose curves inward from root to tip, mouth prominent, and chin recedes or slopes backward toward the throat.

Concave Upper Traits: Slow thinker, poor observer, interested in theories, reasons and principles rather than facts, meditative, often absent-minded, philosophical, impractical, good on details, enjoys reasoning in the abstract, mild and good natured, and moderate energy.

Convex Lower Traits: Quick in speech and action, frank and outspoken, quick in decision, not aggressive (because he is deficient in energy), impatient, impulsive, excitable, easily irritated, and lacks endurance. Note the modification because his concave nose shows little energy.

Now all of this is quite simple and easily applied. Profiles can be seen at a glance, and, knowing their characteristics, they can be translated instantly. Instead of writing two or three chapters upon profiles, the above information has been condensed into the most compact form. The purpose of these articles is to give comprehensive information in a brief and compact form for the use of the busy man and woman. You will recall that at the end of the description of each of the five basic types, their principal characteristics were collected and condensed in five brief statements. These are sufficient for all practical purposes except in making exhaustive and complete analyses. This same method will be followed throughout all these articles. We will now discuss the relative proportions of the head. This analysis will be based upon the phrenological areas, which will be discussed in detail at the end of this series.



High Head

A HIGH Temporal Section denotes sympathy, diplomacy, philanthropy, imitation, faith, hope, veneration and religious instincts.

A high Crown Section denotes decision, perseverance, dignity, self-esteem, firmness, justice, exactness and vanity.

Low Head

A low head lacks the qualities of a high head. It indicates a lack of ambition, aspiration, sympathy, honor, justice, and is pessimistic, suspicious and cruel.

Wide Head

A wide head shows idealism, sublimity, caution, combativeness, constructiveness, acquisitiveness, secretiveness, executive ability, thoroughness, love of food, love of motion, and love of life. Also great energy, aggressiveness and achievement.

Narrow Head

A narrow head lacks the qualities of a wide head. It indicates mildness, inactivity, submissiveness, timidity, and non-aggressiveness. They lack energy, thoroughness and efficiency.

Long Head

A long Frontal Section indicates comparison, causality, the ability to think

abstractly and to understand the relations between cause and effect, historic faculty, individuality, mathematical ability, language, a good sense of locality, time, tone, form, size, weight, color, order and system.

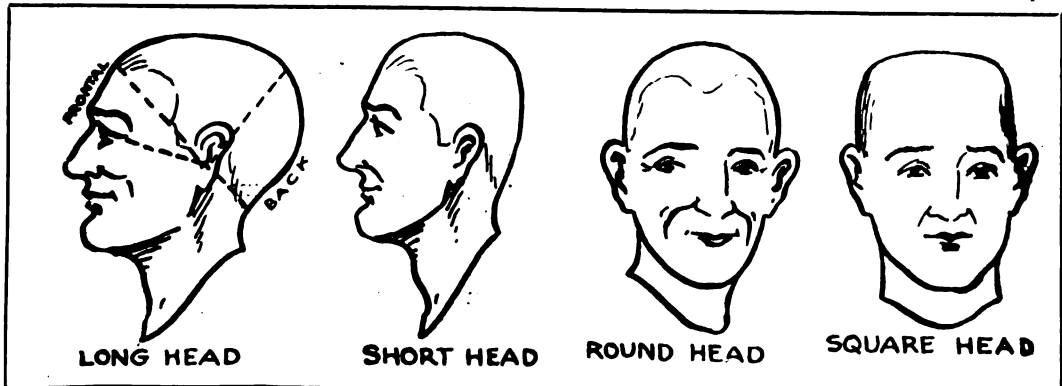
A long Back Section indicates continuity or the ability to focus the attention, stability, social organization, friendship, love of home, patriotism, desire for sex companionship, love of children and parents, and amateness.

Short Head

A short head lacks the qualities of a long head. Therefore it indicates that the owner is deficient in the intellectual faculties, if his Frontal Section is short, which means he is unable to plan ahead and thinks in terms of the present only. Also, if his Back Section is short, he is unfriendly, does not understand humanity, he has no particular love for others, he is self-centered and is therefore selfish.

Round Head

A round head indicates carelessness, recklessness, impulsiveness, and cunning. The owner is governed by his feelings rather than good judgment.



Square Head

A square head indicates the thoughtful, prudent, cautious man. He acts upon mature judgment rather than upon impulse.

In General

GENERALLY speaking, high heads are high-minded, low heads are low-minded, wide heads are broad-minded, narrow heads are narrow-minded, long heads are far-sighted, and short heads are short-sighted.

This completes the special characteristics as indicated by the profile and the relative proportions of the head. To illustrate how they modify the basic types, we will use the following examples:

Suppose a man shows a large percentage of the Respiratory Type and has a concave profile. His Respiratory Type would indicate that he is an alert, quick thinker and a keen observer, and one of his strong traits should be quick response. But his concave profile shows just the opposite traits. Now if he was a pure Respiratory, he would have a convex upper profile and the above traits would be found. But he is a composite type and one of his special characteristics is a concave profile. Consequently, we can retain all his Respiratory characteristics that are not contradicted, but his

profile compels us to say he is a slow thinker and a poor observer, and we must modify his responsiveness by saying he is moderately responsive. His concave profile indicates he is not quick in anything.

Suppose two men are largely Cerebral, but one has a convex profile while the other's is concave. Both would be thinkers, but they would be opposite kinds of thinkers. One would be quick, alert and practical; the other would be slow, dreamy and philosophical. Therefore their Cerebral traits must be modified accordingly, and each man must be handled differently.

Again take a man who is partly Muscular and partly Cerebral, with a convex profile and a narrow head. His Muscular Keynote is activity, which is reinforced with the energy shown by his convex nose. But his narrow head indicates inactivity and non-aggressiveness. Therefore he will be active until he meets with strong resistance. Then he will show his activity in another direction. In other words, he lacks the driving, aggressive energy of the wide head, which overrides all opposition.

These are only brief suggestions, but enough has been said to show the general method of determining the modifications of the basic types by the special characteristics.

Variations of Dr. Coué

Plain.

Day by day, in every way, I am growing better and better.

For those with religious leanings.

Day by day, in every way, (by God's help) I am growing better and better.

For Christian Scientists.

Day by day, in every way, (by the help of God and Mrs. Eddy) I am growing better and better.

For those with atheistic convictions.

Day by day, in every way, purely by my own efforts, I am growing better and better.

For scientists.

Day by day, in every way, absolutely in a natural fashion and as a lawful phenomenon, I am growing better and better.

Conscious and Unconscious

By EUGENE DEL MAR

(Copyrighted, 1922, by Eugene Del Mar)

THE intellect understands through contrast, comparison and relation.

In order to do this more readily, it reduces all diversities to dualities, and thus limits its functions and simplifies its activities. It contrasts, compares and relates the visible and invisible, the formed and formless, the conscious and unconscious; each "pair of opposites" representing both a unit in fundamentals and a diversity in appearance, but for intellectual purposes a duality.

Fundamentally, there is that which is always conscious; but the term conscious is used generally to signify the fundamental conscious of which the senses are aware, while the word unconscious denotes the conscious of which the senses are not aware. The term unconscious includes both that which is usually designated as the subconscious and also as the super-conscious aspects of the mind.

It may seem presumptuous to some that the finite should predicate a purpose to the Infinite; but as there is only One Mind, to the activities of which the human mind merely gives expression, it might almost seem as though it was both one's obligation and duty to read the Infinite in the light of the finite as well as the reverse. In the world of appearance, one finds a use and purpose even in the slightest activities and the least intimate relations. Is it possible that the One Mind in its entirety has less logic, sequence or reason than is discoverable by the human mind, its instrument of expression?

The purpose of creation or existence would seem to be that Spirit and form each may realize fully the other; that the body shall manifest fully the Spirit that is of its essence; and that the mind, as their connecting link, shall realize this identity completely. This is accomplished through their intermediary, the mind, opening itself inwardly to the world of Spirit, and outwardly to the world of form; and in this manner forming an avenue over which the two realms may become acquainted.

AS man conquers the outer world, as his environment extends and he comes into harmony with a wider range

of vibrations, he becomes capable of greater Soul unfoldment or the inclusion of more of the realm of Spirit. Each conquest of the outer world makes possible the reception of spiritual power enabling a still greater conquest; and by a constant succession of such actions and reactions, man more and more completely realizes his dominion of his Universe.

The instrument that mind uses for this purpose is thought, which may be conscious or unconscious; the former being at the circumference and dealing outwardly with environment, and the latter being at the center and dealing inwardly with the Spirit. Conscious thought is the product of evolution, it is intellectual, it interprets sensation and appearance, and it uses reason, logic, analogy, experience, mistakes, etc., as factors in its development. It is the thought river of present living.

The unconscious in its subconscious aspect, is also of evolutionary development, while the superconscious represents the Self, the Eternal Soul, the God Within. The subconscious is the realm of habits, customs, emotions, automatism and vital adjustment. It is the thought ocean of past existence. The disposition of the conscious is to be radical, that of the subconscious to be conservative, and there is a constant tendency to conflict between the two. If left uninfluenced by the conscious, the subconscious will always prevail, and life's forms are thereby enabled to maintain an existence, or to vegetate, with a minimum of effort or exertion.

BUT mere existence, vegetation, standpatism, is not the purpose of existence; and as its purpose must be subserved, forms that do not progress are destined to decay and perish. We are not here to be the servants and slaves of evolutionary development, but rather as accelerators of the divine purpose; which, where we voluntarily aid it or not, must ultimately prevail. There is an inner urge that may not forever be denied.

It is the purpose of Life that the conscious should dominate and direct the steady progress of growth, development and unfoldment; and that it should co-operate with the subconscious so that

what has been attained and achieved shall be made habitual, automatic, and readily responsive only to continually higher inspirations of conscious thought.

If not directed or controlled, the subconscious tendencies will prevail, and one will be bound fast by tradition, convention and conservatism—habit bound, thought bound, sectarian and superstitious. Yes; and be proud of his servitude! Instead of living Life, he will have permitted Life to live him, frozen and crystallized at a low average of human attainment!

Control of the subconscious involves thinking for oneself, which seems to most people to be the most unusual and tiresome thing there is. Why go to this trouble and exertion when the priests, doctors, lawyers, politicians, and all the many other pillars of society are willing to do it for us, at the usual rate? It is much easier to leave one's thinking to others. It has been left to them, speaking generally, and a sorry mess they have made of it. What has been the result?

The result has been a world bound by tradition and convention, by habits and customs, all inherited ready-made, and cut on such a pattern that no amount of mere patching will make it fit the thought form of humanity of the present day. The result has been that the individual has become the slave of his environment, when he might command and control it. He has become thought blind, quoting the dead wisdom of others, when he might be alive with the wisdom of his own.

WHAT has been the fundamental error in the racial traditional and conventional thought? The belief in the duality of Principle, of God and Devil, of Good and Evil, of Heaven and Hell, of a divided and discordant Universe, and therefore a divided, discordant and fighting world; separated and divided by sectarianism, sin, sickness, poverty and death! Fear everywhere; and yet there is no reason or ground for fear in Truth, but only in that which represents falsity and error!

We see the results of these causes; how may they be changed? Only by the change of causes. Keep to the old conventional and traditional thoughts, and the world must continue to breed and perpetuate disease, old age, poverty, death and ever-consuming fear. There is no possible escape from these results unless new

causes are substituted. Man receives only that for which he bids, and if his thoughts are based on falsity inevitably his life will show forth the fruits of falsity.

It is necessary to change from negative and destructive thoughts to affirmative and constructive ones; to accept Unity as the basis rather than Duality; to establish one's thought foundation in Truth and not in falsity. By conscious thought of the Truth, impressing the subconscious with the dominant thought of Unity—that God in One, God is All and God is Good—not merely in Being but also in manifestation. Then the subconscious will carry these thoughts to their logical conclusions, and coming back, will report, express and lead the life into channels of health, harmony and happiness.

The conscious thought should be formulated in clear, definite, exact and explicit statements of Truth; above all, in living the Truth through the expression and manifestation of Faith and Love! Indefinite, cloudy and ambiguous statements are of but slight value; for the results will evidence all of the imperfections of the cause. The subconscious requires decision and command if it is to resign its leadership in favor of the conscious. Either the conscious is Master, or it is the slave!

WHEN the conscious knows, and knowingly expresses itself with force and power, the subconscious accepts its leadership, and there is an harmonious cooperation between them in the exalted atmosphere of Unity and in the realization of Faith and Love. Then the subconscious ocean backs up the conscious river of thought, and a mighty power is exerted through a body that is inspired by a mind that knows that it knows, and is openly receptive to the influence of the Spirit.

The conscious thought of Truth may in an instant shatter a lifetime of subconscious thought of error. But it must represent a spiritualized realization as well as an intellectual conviction, if it is to strike deep enough for this. One may have trod the road of error all his life, and yet in a moment take the path of Truth. But he must turn his back resolutely on the darkness of falsity, and as resolutely face the light of Truth.

One has but to seek the Truth in order to find it, for it is always seeking him. The flood of the light of Truth will con-

(Please turn to page 65.)

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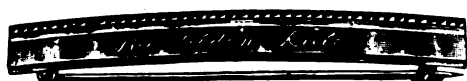
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What Is the Truth?

A Symposium in which readers are invited to participate

FROM time to time THE BUSINESS PHILOSOPHER has expressed a desire for suggestions from its subscribers for the improvement of its service to readers. In reply to such request we received, among many others, a letter from Mr. J. O. Goshorn, a member of the firm of J. O. Goshorn Co., which has a large plant in the southern part of Memphis.

Mr. Goshorn's letter indicated a wholesome desire for a practical knowledge of the "Laws that govern life"; a longing for an understanding of the application to life of truths as stated by the Master.

Horatio W. Dresser, a regular contributor to THE BUSINESS PHILOSOPHER, has offered an answer to the question asked by Mr. Goshorn. Parts of the letter and reply are presented to our readers. A discussion of the teachings of Jesus the Christ is an appropriate part of our yuletide thoughts.

Excerpts from Mr. Goshorn's Letter

PERSONALLY I am deeply interested in acquiring a real knowledge of the laws that govern life, Success and Failure, Health, etc. Dr. Sheldon's course of lectures gave some light. Your magazine contains articles each month that throw a bit of light here and there. Charles Haanel's course is very fine, other psychologists treat the subject in various ways, but with all my reading and study, I have not been able to get a clear outline of what seems to be the Laws that govern our existence. All writers hark back to the Teachings of the Master, which leads me to wonder why his teachings governing the Laws of Life cannot be so grouped, and translated into our modern thought and words as to be understandable by all—stand out as a guide post at the forks of the road, so that everyone who reads and passes on will do so with a full, or at least partial knowledge of what he or she must expect at the end of the trail.

Our churches and Sunday schools do not teach the truths that govern us in our daily lives, neither do our schools or colleges, and to me it seems much more important to know how to live useful, profitable lives, than to be given an imaginary picture of the "Promised Land," Future Life, etc., that no man knows

ought about, or ever will know. Let us learn first how to live, one with another, that we may bring into reality the Lord's Prayer, "Thy Kingdom come, Thy will be done on earth, as it is in Heaven," and then no man will need to worry about his future state, as God will see to that.

I wish it were possible for me to give to you an understanding of the things I feel, and would like to make plain, but my knowledge is still too limited to bring into existence the truths I somehow feel will some day be plain and understandable to all. I sincerely trust you and your good magazine will be able at no distant time to place before all readers a plain statement of the Laws of Life and by so doing create in the hearts of all an earnest desire and effort to seek the better higher life, and eliminate from our minds and hearts all thoughts of evil and degrading, destructive actions of the mind and body, due to ignorance.

People, I believe, want to know the truth; they want to do right, to be happy, healthy, and help make the world a better place in which to live, but fail through ignorance.

Laws of the Spiritual Life

By HORATIO W. DRESSER, Ph.D.

THERE are several reasons why little effort has been made to set free the teachings of the New Testament, apart from their doctrinal setting. The clergy tends to hold people where they are. As soon as any one proposes to regard Christian precepts as universal, like principles in mathematics, he is looked on with suspicion, since the authority of the Church appears to be at stake. If those precepts are taken to be universal, it is, of course, an easy step to the conclusion that anyone may apprehend them and apply them in his own way. And so creeds and institutions are put in the second place. Most of us have been reared to respect doctrines and organizations as first in authority. So we have hesitated to branch out and investigate. We have indulged in distinctions between the sacred and the profane, the spiritual and the natural, teachings which pertain to heaven and those that relate to our life on earth. We have not been accustomed to putting spiritual

teachings to the test as we would test the natural sciences in the laboratory. So we have unwittingly put aside as "too ideal for this earth" the very principles which might be most directly applied to actual life today.

Again, most of us have grown up without instruction in the spiritual life as an enterprise to be engaged in in a practical way. We may indeed have received moral instruction at Sunday school, but probably in connection with events which happened as long ago as the time of Moses, and we have forgotten the moral truth in the mass of historic and doctrinal details. We may still remember any number of details which we have always thought of as pertaining solely to the past, as applying perhaps to the time when "miracles" were still possible. We have not been taught to put the present life first, then look to the past, if need be, for light. We have not looked upon life as an art calling for psychological knowledge. Even if we have studied psychology in college, it may have been taught to us as a science of measurements or laboratory experiments, remote from practical life.

If, however, we say that Jesus, the Master Teacher of all time, addressed Himself to the men of the day as men of any day needing enlightenment to meet real life, we may see that we should read the Sermon on the Mount as we would a new book written for our own time out of the heart of genuine humanity. If life is an art, there is a science covering its laws or principles. If life interiorly viewed is one, then let us say that the true science of life applies all along the line, includes the natural, the moral and the spiritual. It should be possible to disengage the precepts of the original Christianity from all sectarian interpretations, and treat them with the respect we would bestow upon a mathematical principle true in its own right and subject to demonstration by any person with sufficient intelligence to use figures.

It would not follow that theology is useless or the church superfluous. We would not discount heavenly interests or the future life. But we would be taking seriously the proposition that spiritual precepts should be applied on earth as in heaven. Let it be regarded as a mere hypothesis, if you will. Very well, then, taking seriously precepts which were never before singled out as we would a proposition in natural science, let us consider what we should do to test these precepts as guides to the life that now is.

Take, for instance, the declaration that "no man can serve two masters." It is as true psychologically as spiritually. In either way of looking at it you can prove that a "house divided against itself" will fall. Yet you find any number of people trying the little game of pretending to serve one master while they are secretly working for another, as if there were no law, or as if the law would not in any event apply to them. Carry out the principle in your thinking about people and you will find that it applies right and left to all the hypocrisy, double dealing, dishonesty, double living and the rest, and to all the games of "bluff" in the world. See what the law is as a deep-lying principle, and you will have a clue to the whole of human society as it exists today. On the other hand, to keep one's eye single and intentionally so, to endeavor to live by one standard and preserve the integrity of the soul is not only to apply good psychology but a sound ideal of the spiritual life. But if the Sermon on the Mount is founded on sound psychology why not gather out the psychological principles and see what arguments you have in favor of the mode of life which Jesus inculcates as Christian?

Again, take the statements that as we judge or measure we will be judged or will receive, together with the other precepts which belong with these, all of which exemplify the law of action and reaction. Any of us can prove these mentally or psychologically first. Having done this much, it is only a step to find ourselves in possession of universal laws of the spiritual life. If we would grow in spiritual living we must begin with ourselves by casting the beam out of our own eye, by ceasing to judge by the appearance and to condemn. These principles are as true as the statement that two and two make four. Each of us should be free to take the Sermon on the Mount as our guide just as it reads.

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The Darkest Hour of the Night

Being a Christmas Journey Into Success

By MRS. AGNES MAE GLASGOW

(Copyrighted by Mrs. Agnes Mae Glasgow)
"Though Christ a thousand times in
Bethlehem be born
If He is not born in thee thy
Soul is still forlorn."

Johannes Schaffer.

WHEN Cyrus Young was nineteen he was in the senior class of his college. As far as we could see his life, a long, useful and glorious one lay ahead of him. Never have I known a young man for whom so many glowing prophecies were made. I recall visiting his home during the Christmas holidays and helping his fond parents make ready for his homecoming for he had been away at school all of four months without his parents having seen him. I smile even now when I recall how his mother would say to his father, "I wonder if Cyrus will be greatly changed?"

"Shucks," said father. "He'll only be a mite thinner perhaps from study. You know the lad's powerful for studying." Then turning to me he would add, "Sits up half of the night reading and reading. Seems how that boy would never get enough studying. Yes'm I guess maybe he may be a little thin. Maybe a mite taller, but lawsy, he's taller than I be now. Ha! Ha! Ma, what'll we do if we have to make the hall door bigger to let him in?"

Then Ma would laugh and look shy for this was one of their standing jokes. Then Pa told me more about this boy whom as yet I had not met. I was just there a few days to—ah—well, talk a little about God being the Source of all Life and hence the source of Ma's health until she caught the idea and got the realization that as God was her life, all that she needed to be perfectly well and strong again was just to manifest an abundance of life. Well as I say, Pa talked and talked to me about his boy until I felt that I already knew and loved the lad and so was hardly prepared to meet the man I saw at last—big, broad-shouldered and plainly a man of the world at nineteen.

Twice during that first dinner he corrected his father's table manners—oh, no! Of course, he did not speak right out and tell his father that he was using his knife and fork in a wrong way. But he did

signal Pa that he was in the wrong and from the way Pa caught the signal I knew right away that he had been corrected times before. Then when Ma said, "I seen" for "I saw," he made a chance to use the phrase over again and correctly. Ma, too, must have been used to these corrections for she bit her lips and blushing made an excuse to leave the table to bring in the desert.

"PA," SAID Cyrus, "Julian Hemphill's father has ten servants at their place. They are all Chinese. Make cracker-jack servants, they do. I was thinking that if we could get hold of one like Charlie Ting Lee, he would be able to do all the work in the dining room and maybe help Ma in the kitchen."

Then turning to me he added: "Young Hemphill is the richest chap in our school. Father oil millionaire, you know. Gosh, it's great to be rich. Made up my mind to be richer even than old man Hemphill when I am older. Got a good chance for a start right now, dad. I'll tell you about it after dinner."

"Huh?" said Dad. "I hope you will, son, but this Chinese, now. You say maybe he could wait on table and help mother in the kitchen? What's wrong about him doing the *real work* and letting mother do the helping, or maybe rest while the work is being done for her? Huh?"

"Now, dad, you don't understand. It's the—ah—well it's in better taste you know to have a well trained servant wait on the table. You see, ah—"

"Hum, I think I do see, son," Pa interrupted. "We'll talk about this later on, but in the meantime, not meaning any criticism, you know, but I'd just as soon you'd keep on calling me Pa, if you don't mind. Sort of used to it, you know, and—well, son, 'Dad' might get to sound all right in time, but guess I'd better not go getting used to no new titles for soon as you've been away to city school long enough like as not you'll be calling me 'Governor,'

same as that young dude Williams was calling his father last summer. Shucks, I'd not like that. No I guess I'd not like to be called no governor."

* * * * *

FROM the foregoing I think you will all agree with me that maybe Pa had a hidden meaning to his joke about the door being in danger of getting too small for son Cyrus to enter and that perhaps this was one reason that Ma always blushed so when Pa got off his little joke. However, I could see that Pa was not altogether blind to part of the education his son was getting, away at school. I was soon to know that Pa was "wise" to all that was going on and that he joked about it more to keep Ma from feeling that he was putting too much importance to these little shortcomings of Cyrus. Pa told me in strict confidence that he had worried some but that he just called to mind that Cyrus came from good honest sturdy stock and that any little rubbish that some how got stuck to him would be brushed off in the realities of life. He said he used to be a mite stuck up myself until I had hard knocks enough to teach me a lesson and to learn that the things that didn't make us better wasn't of much account anyway. So I just say to myself whenever Cyrus gets off some of his smart-Aleck sayings, he'll get his lesson one of these days and maybe these little tricks of his are just the very things to bring that lesson home to him. I ain't a mite afraid but what my boy'll wear all right when the washing's over. At the bottom he is all wool and a yard wide. Yes'm, I ain't a mite afraid but I'd not like to have his mother know I'd been worrying any."

So you see just where Pa stood, and I had all I could do not to feel a bit anxious myself. I had learned to love these two middle-aged people—I came near writing it—old people, but they were not old, only I was myself a great deal younger in those days and by contrast they did seem much like badly-used elderly people for after I had visited with young Cyrus for a whole week I could not find much that I could honestly praise except that he was a big, strong, healthy animal and I believed him to be "all wool and a yard wide," as his father had declared, at bottom—but oh, my! the bottom was so far below the surface that I feared it was too deep to be ever resurrected again. And how Ma did try to make believe to be so proud and happy with her boy at home. She

was proud, too—in a pained sort of way, and happy, because at home with her she thought him to be away from evil influences.

And so the Christmas holidays passed. I returned to my own home in the city the day before New Year's. Cyrus drove me to my train and for the first time I caught a glimpse of real manliness when he inquired of me about his mother's health. Gee, had I been an M. D. doctor and not understood the influence of thought I do believe I would have been tempted to say that his mother was in a very bad way, but knowing the power of thought I had to tell him just about what you may guess. And that was that his mother was all right, adding "because she is GOD'S OWN CHANNEL OF EXPRESSION."

"Just what do you mean by that?" he asked.

"Why, in a few words, I mean that God is the cause back of all manifestation or expression. He is all power, life, energy, intelligence, substance and as He is formless He must have ideas or channels through which to manifest to the Universe what He is, and so He has made man and woman and through them continues to carry out a further and more intricate creation.

"Your mother is just one individualized manifestation of God's own life and a mighty sweet one," I added. Oh I did my best, in the few moments I had, to make plain the principle to this lad. For who knows when a seed dropped into the ground may take root and grow and bear fruit, every seed after its own kind?

It was two whole years before I saw any of the family again. During this time I had heard of several little things which had happened not altogether to the credit of young Cyrus. Then one day the news came that Pa had been severely hurt in the saw mill where he worked during the winter months because he was part owner and because also that, with Cyrus away now at college, more money was needed to keep things going for it seems that Cyrus could not wait to become as rich as Julian Hemphill's father but must needs go Julian one better and hire himself a Japanese serving man. "Oh! Oh! Oh!" said gossip when it heard of this; "and the boy's father working like a slave to keep a roof over their heads." But Pa only said, "Cyrus will come out all right and I look upon every mite he does as just part of the lessons he's got to learn. Who knows? This Jap boy may be the very best teacher to bring home the lesson of lessons to my boy."

IT WAS a prophetic saying. Cyrus' Japanese servant was a better poker player than Cyrus or any of his college friends and undertook to coach Cyrus in the mysteries of a few tricks, all Japanese. Result: Cyrus was expelled from school and did not go home that Christmas nor for many more. Indeed none of us knew just where he did go but Pa kept his faith in his son and did all he could to keep Ma warm and comforted in the belief that Cyrus having almost completed his engineering course had been offered a big job somewhere in South America. I'm afraid I helped to instill in her mind the idea that letters were difficult things to send from such a far-away country. Anyway, Ma kept her faith warm in her boy, too, and smiled and blushed as rosily as a young girl when friends came in to have her tell them how wonderfully she was sure Cyrus was getting along in South America. Yes, sir, I am proud and happy to say that not one of us so much as dreamed of telling her that her bright dreams for Cyrus were not well founded, and from having listened to her views upon the matter began accepting them as it is human nature to accept an oft repeated assertion, until we just thought, "Well, maybe Ma is right after all."

Pa was the first one to take this viewpoint and began saying that he guessed that Cy had got his big lessons and was going along all right and then we all began—but not telling Ma so—to deliberately visualize that big, blond young man as being just what we wanted him to be. Daily we would say to him in the silence: "Cyrus Young, we are proud of you. You are God's own man and doing the will of God gladly and well. The true gold in your character is coming to the fore and we are glad for you. We know that you, too, are glad—glad for every hard knock you have been having, for they have moulded you more and more into the true image and likeness of the God back of you. We know that in due time you will return home, fulfilling every fond wish of your parents." Oh, yes! We worked faithfully and well, for we loved those two old people and wanted their beautiful dream for their boy to come true. So we visualized his homecoming.

Then it was Christmas eve again and once more I was sent for to come on an errand of mercy. This time it was Pa. Something had gone wrong at the mill

and—well, it's all right now; but when I got off the train, who should meet me with the team but young Cyrus, grown much thinner but brawnier from hard rough work with a company of mining engineers. He had not known of his father's injury until he walked in on them the evening before, but on learning of it, he had immediately sent for me, saying that he had never been able to forget what I had told him that time at the railway station about man being God's channel, and as the doctors had intimated that his father's channel might cease to operate—or something to that effect, he wanted an engineer who was skilled enough to open up the channel again. Of course, he had it all wrong and I did not hesitate to tell him that not I, but the realization of the power within his father could keep the channel open. This his father must do for himself.

ALL this was some twenty-five years ago. Yes, Cyrus, I believe, had kept his word about growing rich—maybe not richer than Mr. Hemphill, but quite well enough off to satisfy him, inasmuch as he only wanted twelve or more Chinese servants, a town and a country house, several cars of domestic and foreign make and a yacht or two. Several of the tallest sky scrapers in the city, I believe, belong to him and he is at present building another which will be the second tallest in one of our cities. I changed that last sentence because I saw that I was getting so close to the facts that Cyrus might be recognized, and this, after my saying that he had at one time learned card tricks from his Japanese servant—that would never do, now would it? Not even in a real, old-fashioned Christmas story!

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CONSCIOUS AND UNCONSCIOUS

(Continued from page 56.)

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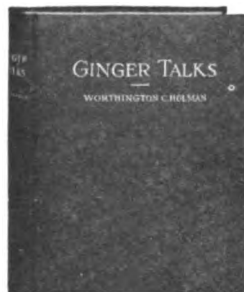
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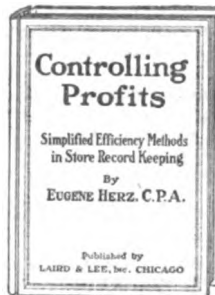
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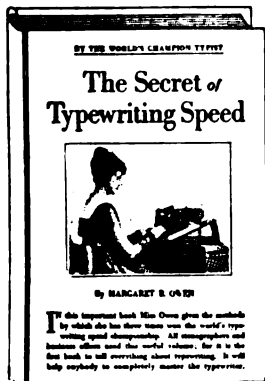
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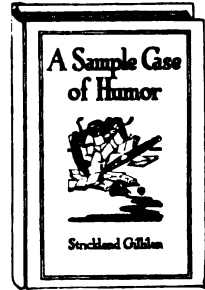
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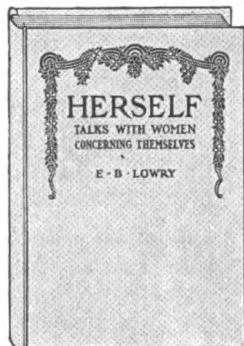
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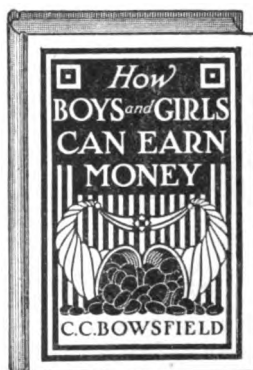
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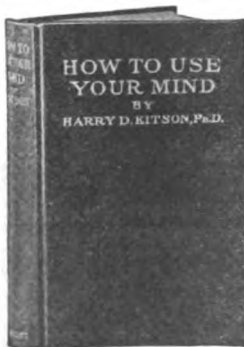
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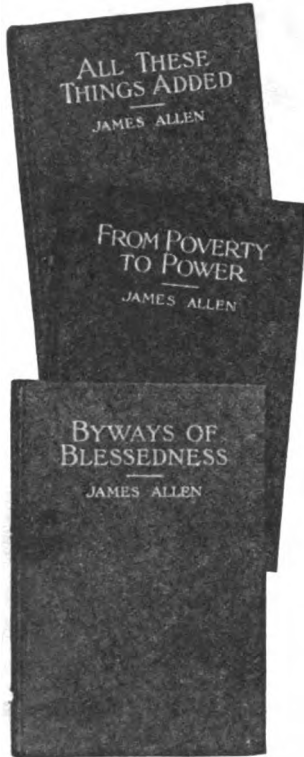
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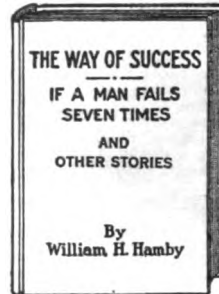
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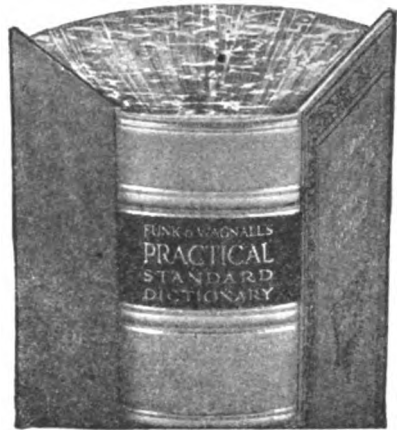


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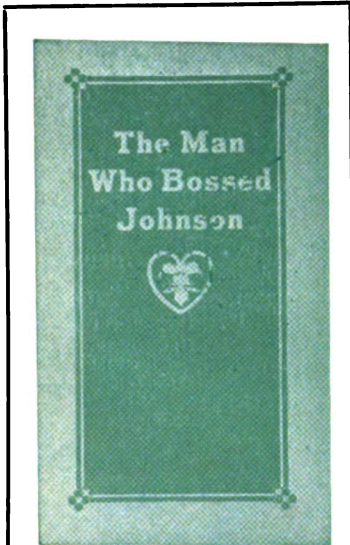
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